صحيح البخار

Sahih
l-Bukhari
Vol.VII

★

صحيح البخارى

The Translation of the Meanings

of

Sahih Al-Bukhari

Arabic – English
Vol. VII

By
Dr. Muhammad Muhsin Khan
ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAUWARA

صحيح البخارى

The Translation of Meanings

of

Ṣaḥīḥ Al-Bukhārī

Arabic—English

Vol. VII

By

Dr. Muḥammad Muḥsin Khān

ISLAMIC UNIVERSITY — AL-MEDINA AL-MUNAUWARA

Ist Edition 1974 5000

صحيح البخاری

Ṣaḥīḥ Al-Bukhārī

Arabic—English

Vol. VII

In order to please Allah it is declared that any Association or any Allah fearing man who like to convey the message of Holy Prophet ﷺ to the whole world in General, he may write to us or the Translator for permission to print this book. We shall be glad to give him permission for the same.

In the Name of Allāh, the Most Beneficent, the Most Merciful

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muhsin Khān and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Nasīf Al-ʿUbaydī :
M.A. English, Vanderbilt Univ., U.S.A. :
Teacher of English :
Baghdād Univ., & College of Education, Mecca.

Al-Ubaydi

Dr. Maḥmud Ḥamad Naṣr :
Graduate of Khartūm Univ.
Physician,
King Hospital,
Medina.

Nasr

Dr. Muḥammad Taqiy-ad-Din Al-Hilālī :
Ph. D. Berlin Univ.,
Germany ; Professor :
Muḥammad V Univ.,
Morocco ; Islamic Univ.,
Medina.

I have persued a little portion of this translation and found that the translator has succeed in rendering the meanings of "Al-Jāmi Aṣ-Ṣaḥiḥ" (Ṣaḥiḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Ḥadīths that are interpreted differently by different scholars.

Dr. Maḥmud Ḥamad Naṣr As-Sudani did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al- Ubaydi. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allāh bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
Ph. D. Cambridge Univ.,
Adviser & Head of Sharīʿa Department
College of Sharīʿa and Islamic Studies,
Mecca Al-Mukarrama.

Amin El-Masri

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله و أصحابه الغر الميامين و بعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التى قام بها الدكتور محمد محسن خان لمعانى كتاب صحيح البخارى ولقد بذلنا الوسع فى مراجعتها و تصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما يمكن الى الصواب فى حدود طاقتنا و جهدنا ۔

و اننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب و نسأله ان يجزل المثوبة للذين قاموا به و اسهموا فيه جميعا والله من وراء القصد و هوالهادى الى سواء السبيل ۔

الاستاذ شاكر نصيف العبيدى
ماجستير فى اللغة الالكليزية من
جامعة فاندزيلت الامريكية واستاذ
اللغة الانكليزية فى جامعة
بغداد ثم استاذ اللغة
الانكليزية فى كلية التربية
بمكة المكرمة

الدكتور محمود
حمد نصر
خريج جامعة
الخرطوم
و طبيب مستشفى
الملك بالمدينة
المنورة

الدكتور محمد تقى الدين الهلالى
دكتوراه من جامعة برلين المانيا
استاذ فى جامعة بغداد سابقا
و حاليا استاذ فى جامعة محمد
الخامس بالمغرب و استاذ منتدب
فى الجامعة الاسلامية بالمدينة
المنورة

لقد اطلعت على جزء يسير من هذه الترجمة و قد وجدت القائم على الترجمة قد وفق الى نقل معانى الجامع الصحيح الى اللغة الانكليزية با سلوب سهل ميسر قريب خال من التعقيد كما انى وجدته قد وفق الى احسن الاقوال و ارجحها فى تفسير معانى بعض الاحاديث المختلف فيها و قد تسلم العمل بتماه الدكتور محمود حمد نصر السودانى فبذل فيه غاية وسعه و راجعه مراجعة اولى من اوله الى آخره ثم قام بمراجعته مراجعة ثانية الاستاذ شاكر نصيف العبيدى ، ثم راجعه الدكتور محمد تقى الدين الهلالى مع مؤلفه الدكتور محمد محسن خان مراجعة فحص و تدقيق و بذل جهده فى اصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة فى غاية التحقيق ۔

و نسأل الله ان يجزل ثواب كل من شارك فى هذا العمل المبرور و ان ينفع به ، و انى واثق تمام الثقة ان الترجمة بعون الله بعد كل ما بذل لها من جهد اصبحت اقرب الى الصواب ۔

والله ولى التوفيق والحمد لله رب العالمين ۔

محمد امين المصرى

دكتوراه من جامعة كمبرج ۔ المستشار
و رئيس قسم الشريعة فى كلية الشريعة
والدراسات الاسلامية فى مكة المكرمة

Appendix

The Miracles of the Holy Prophet Muḥammad (صلی اللہ علیہ و سلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows :—

1. The Holy Qur'ān is the living miracle bestowed by Allāh upon the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabrīel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qur'ān (See Sūra Hijr, 15: 9), and the statement of the Prophet ﷺ " Before me, every prophet was given a miracle and they practised it during their life-time: i.e., Jesus used to cure the sick and make the dead alive, etc , Moses was given the stick etc, and I have been given the permanent miracle of the Qur'ān till The Hour is established, so I hope that my followers will be more in number than all the other apostles' as my miracle will last till the Day of Resurrecton, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc."

2. The splitting of the moon : Narrated Anas ؓ that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : Ḥadīth No. 831).

3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn ʿUmar ؓ that the Prophet ﷺ used to deliver his Khutba (religious talk) while leaning against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV : Ḥadīth No. 783).

4. The flowing of the water from among the fingers of the Allāh's Apostle ﷺ . (See Ḥadīth No. 779 : Vol. IV).

5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Ḥadīth No. 779 : Vol. IV).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-ʿImrān and he used to write the revelation for the Prophet ﷺ. Later on he reverted to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in he morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muḥammad(ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Vol. IV : Ḥadīth No. 814).

8. The screening (shading) by the trees of the Prophet ﷺ to answer the call of nature.

9. The rising of water in the well at Ḥudaibīya after it had dried. (See Vol. IV : Ḥadīth No. 777).

10. The increase in the amount of dates in the garden of Jābir bin ʿAbdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Vol. IV : Ḥadīth No 780).

11. **Speaking of a wolf :**
It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fataḥ-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin ʿAmr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allāh has provided me?' " Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allāh (i.e. Islam).' " Unais bin ʿAmr further said, "Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islām."

12. The Miʿrāj: The Ascent of the Prophet ﷺ to the heavens. See Volume I, Ḥadīth No. 345.

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nāṣir, ʿAṭā-l-lah Mirza, Akbar Walī, Ramaḍān ʿAlī Korānī, S̲hamīl ʿAṭiyya, ʿAbdul-Qaiyūm and Nizām Addīn.

I am grateful to Dr. Maḥmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muhammad Taqiy-ad-Din Al-Hilālī Ph. D. Berlin University and Mr. S̲hākir Naṣīf Al-ʿUbaydī, M. A. in English ; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish to thank Mr. Muḥammad ʿAbdul ʿAlēem an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Miṣrī, Ph. D. in Ḥadīt̲h Literature, for his advice concerning the translation of certain Ḥadīt̲hs and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Ḥadīt̲hs.

My thanks are also due to Mr. Ḥasan Ṣubḥī and to the typists Mr. Amīn As̲h-S̲hamīm and Mrs. S̲harrīfa Ādam Makda who typed and retyped the manuscript patiently.

DR. MUḤAMMAD MUḤSIN K̲HĀN
Islamic University, Medīna Al-Munauwara
Saudi Arabia

II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhārī used for this translation is taken from "Fatḥ Al-Bārī" published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English word for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as تعالى (The Most High) ﷺ, (Peace be upon him), and رضي الله عنه (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only the first narrator in each string is kept.

6. Al-Bukhārī in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ḥadīths that are relevant. This procedure has resulted in the occurrance of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhārī used each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīths are numbered. The Ḥadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him): "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
أ ء°	°°°	—
ب	b	bless
ت	t	true
ث	t͟h	think
ج	j	judge
ح°°	ḥ	—
خ	k͟h	—
د	d	dear
ذ	d͟h	this
ر	r	road
ز	z	is
س	s	safe
ش	s͟h	show
ص	ṣ	—
ض	ḍ	—
ط°°	ṭ	—
ظ°°	ẓ	—
ع	°°°	—
غ°°	g͟h	—
ف	f	free
ق°°	q	—
ک	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ى	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ḥ	h
ṣ	s
ḍ	d
ẓ	z
ṭ	t
q	k

***The Arabic sounds represented by the symbols (’ &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in ‘bad’
i	as in ‘bid’
u	as in ‘pull’
a	as in ‘father’
i	as in ‘bead’
u	as in ‘pool’

Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa aljaʿ tu zahrī ilaika raghbatan wa rahbatan ilaika. Lā maljʾā minka illā ilaika. Allāhumma amantu bikitābika-l-ladhī anzalta wa binabīyika-l-ladhī arsalta.

   (O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allah ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa ash-hadu anna Muḥammadan Rasūlul-lāh.

   (and I testify that Muḥammad is Allāh's Apostle).

3. Ḥaiya ʿalaṣ-ṣalā (t).

   (Come for the prayer).

4. Lā ḥawla walā quwata illā billah.

   (There is neither might nor any power except with Allāh).

5. Allāhumma Rabba hādhihi-l-da watit-tāmmati waṣ-ṣalatil-qāʾimati, ātı Muḥammadan al-wasīlata wal-fadilata, wabʿathhu maqāman Maḥmūdan-il-ladhī wa adtahu.

   (O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Samiʿa-l-lahu liman ḥamidah.

   (Allāh heard those who sent praises to Him).

7. Rabbana wa laka-l-hamd.

   (O our Lord ! All the praises are for You).

8. Allāhumma, bāʿid bainī wa baina khaṭāyayā kamā bāʿadta baina-l-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyayā kamā yunaqqa-ththawbu l-abyadu mina-d-danas. Allāhumma, ighsil khaṭāyāya bil-māʾi wa-th-thalji wal-barad.

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-ḥamdu lil-lāhi Rabbil-ʿālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-taḥīyyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-salāmu ʿalaika aiyuha-n-Nabīyu wa raḥmatu-l-lāhi wa barakātuhū. As-salāmu ʿalainā wa ʿalā ʿibādil-lāh iṣ-ṣāliḥīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī aʿūd̲hu bika min ʿad̲hābil-qabri, wa aʿūdhu bika min fitnatil-masīḥid-dajjāl, wa aʿūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti. Allāhumma innī aʿūd̲hu bika minal-maʾt̲hami wal-mag̲hrami.

(O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allāh, I seek Your Protection against sins and debts).

12. Allāhumma innī ẓalamtu nafsī ẓulman kat̲hīran. Walā yag̲hfirud̲h-d̲hunūba illā anta, fag̲hfirlī mag̲hfiratan min ʿindika, war-ḥamnī innaka antal-g̲hafūrur-raḥīm.

(O Allāh ! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha illal-lāhu waḥdahū lā s̲harīka lahū, laḥul-mulku wa lahul-ḥamdu, wahuwa ʿalā kulli s̲haiʾin qadīr. Allāhumma lā māniʿa limā aʿtaita, wa lā muʿṭiya limā manaʿt, wa lā yanfaʿu d̲hal-jaddi minka-l-jadd.

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).

In the Name of Allāh, the Most Beneficent, the Most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allāh's Apostle ﷺ and since Ṣaḥīḥ-Al-Bukhārī is regarded as the most reliable book of the Prophet's Hadiths, I have undertaken the project of translating the meanings of the Ḥadīths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allāh, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions; as Allāh's Apostle ﷺ says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Ṣaḥīḥ).

DR. MUḤAMMAD MUḤSIN KHĀN
Islamic University, Medina Al-Munauwara
Saudi Arabia

In the Name of Allāh, the Most Beneficent, the Most Merciful

INTRODUCTION-I

REGARDING IMĀM BUKHĀRĪ AND HIS BOOK (ṢAḤĪḤ - AL - BUKHĀRĪ)

It has been unanimously agreed that Imām Bukhārī's work is the most authentic of all the other works in Ḥadīth literature put together. The authenticity of Al-Bukhārī's work is such that the religious learned scholars of Islam said concerning him : " The most authentic book after the Book of Allāh (i. e. Al-Qur'ān) is Ṣaḥīḥ-Al-Bukhārī."

Imām Bukhārī was born on 13th Shawwal in the year 194 A. H. in Bukhārā in the territory of Khurāsān (South Russia). His real name is Muḥammad bin Ismā'īl bin Al-Mughīrah Al-Bukhārī.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Ḥadīth. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imām Bukhārī loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medina. After spending a total of six years in Al-Ḥijāz which comprises Mecca and Medīna, he left for Baṣra, Kūfa and Baghdād and visited many other places including Egypt and Syria. He came to Baghdād at many occarions. He met many religious learned scholars including Imām Aḥmad bin Ḥanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imām Bukhārī in his struggles in collecting Ḥadīth literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muḥammad ﷺ . It is said that Imām Bukhārī collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Ḥadīth was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rak'āt prayer and supplicate his Lord (Allāh). Many religious scholars of Islam tried to find fault in the great remarkable collection of ' Ṣaḥīḥ-Al-Bukhārī ' but without success. It's for this reason they unanimously agreed that the most authentic book after the Book of Allāh is Ṣaḥīḥ-Al-Bukhārī.

Imām Bukhārī died on First Shawwāl in the year 256 A. H , and was buried in Khartank, a village near Samarkand (Southern Russia). May Allāh have Mercy on his soul.

Dr. Muḥammad Muḥsin Khān.

INTRODUCTION–II

In the Name of Allāh, the Most Beneficent, the Most Merciful

WHY ALLĀH SENT PROPHETS AND APOSTLES (عليهم السّلام)

Eversince people innovated the dogma of S̲hirk, (i.e. joining others in worship along with Allāh)(1) Allāh had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليهم السّلام preached Tauḥid (i.e. monotheism, the belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from Surat-al-Aʿrāf illustrate this fact : "Indeed We sent Noah to his people, and he said : O my people ! Worship Allāh. You have no other god except Him. Verily ! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said : O my people ! Worship Allāh. You have no other god save Him. Will you not ward off (evil) ? (65) And unto Midian (We sent) their brother, S̲huʿaib. He said : O my people ! Worship Allāh. You have no other god save Him. (85) And to (the tribe of) T̲hamūd (We sent) their brother Ṣaliḥ. He said : O my people ! Worship Allāh. You have no other god save Him." (73) Verily We have raised in every nation an apostle (proclaiming) : Worship Allāh and shun false gods. (An-Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muḥammad ﷺ was general for all mankind and Jinns. In Sūrat-al-Aʿrāf,

---

(1) See "Glossary" for the meaning of the words S̲hirk and Tauḥid.

Verse 158 Allāh addresses His Apostle ﷺ : " Say: O mankind! Verily! I am the Apostle of Allāh to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allāh, the Glorious, the Elevated, you will find that the people had left the Worship of Allāh and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allāh). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allāh, the Supreme, the Glorified sent Muḥammad bin ʿAbdullāh ﷺ to all mankind and revealed to him the Glorious Qur'ān and the Second Inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allāh Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so the people might say : None has the right to be worshipped but Allāh. He ordered them to worship Allāh Alone, who has no partners, and to give up the worship of other deities and false gods, for Allāh, the Elevated says, " And verily We have raised in every nation an apostle proclaiming: Worship Allāh and shun false gods and deities." (An-Nabl, 36) " Say (O Muḥammad !): I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Sūrat al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ , as is explicitly expressed in his Hadith reported by ʿĀisha رضي الله عنها in Ṣaḥīḥ Muslim : Whatever of (good deeds) done by anybody) is not in agreement with traditions then it will be rejected (by Allāh).

The Jews claimed that Ezra was the son of Allāh and the Christians claimed that Messiah was the son of Allāh. These claims are referred to in Sūrat-at-Tauba, Verse 30 : " And the Jews said : Ezra is the son of Allāh, and the Christians said : The Messiah is the Son of Allāh. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allāh's Curse be on them. How they are deluded away from the truth !" So they worshipped Ezra and Messiah, but Allāh, the Supreme, refuted their false statements in the Glorious Qur'ān.

Dear reader, now-a-days some people believe in Allāh, but at the same time take as partners of Allāh, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allāh through this dogma. They slaughter animals in their names and vow to them ; and all that means nothing but Evident Polytheism, as Allāh says in Sūrat-az-Zumar, Verse 3 "Surely Pure Religion is for Allāh only. And those who choose protectors other than Allāh (say): We only serve them in order that they may bring us nearer to Allāh." And in Verse 43 : "What ! Do they take for intercessors others besides Allāh ? Say : Even though they have nothing whatever and have no intelligence ?" And in Verse 44 : "Say : Unto Allāh belong all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back."

Further Allāh addresses his Beloved Apostle Muḥammad ﷺ in Sūrat-al-Jinn, Verse 21 : "Say (O Muḥammad !): It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet ﷺ has no power of harming or benefiting anyone, for all that is in the Hands of Allāh, the Elevated Who says in Sūrat-Ṣabā, Verse 22 : "Say : (O Muḥammad !) : Call upon those whom you set up besides Allāh. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them."

The above Holy Verse indicates that Allāh, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help ?

Dear reader, worshipping others alongwith Allāh is the Greatest Sin, (1) a sin which will never be forgiven by Allāh, the Elevated, if one dies insisting on such a sin. Such a sinner will be cast in Hell with the losers, as Allāh says : "Verily ! Allāh forgives not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allāh has indeed invented a tremendous sin." (Sūrat-an-Nisā, Verse 48) " If you ascribe partners to Allāh, all your deeds will be in vain, and definitely you will be one of the losers." (Sūrat-az-Zumar, 65) " But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Sūrat-al-Anʿām, 88).

---

(1) In order to avoid this Great Sin see Introduction No. 4 : Salvation of mankind from the greatest sin.

Dear reader, ascription of partners to Allāh may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allāh though they know that worshipping should be for Allāh only, but they think that those saints and pious men will bring them nearer to Allāh and will intercede for them with Him. That is one type of S̲hirk (i.e. polytheism) and the proof is the Statement of Allāh, the Elevated : "They (i.e. Jews and Christians) have taken as lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh) their rabbis and their monks and the Messiah, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Sūrat-at-Tauba, 31).

Once while Allāh's Apostle ﷺ was reciting the above Verse, ʿĀdi bin Ḥātim said, "O Allāh's Apostle! They do not worship them (i.e. rabbis and monks)." Allāh's Apostle ﷺ said, " They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them." (Narrated by Aḥmad, At-Tirmid̲hī, and Ibn Jarīr).

In Sūrat-Yūnus, Verse 18, Allāh says, " They worship besides Allāh that which neither hurts them nor profits them and they say : These are our intercessors with Allāh. Say : Would you inform Allāh of (something) that He does not know in the Heavens or in the Earth ? Praised be He and High Exalted above all that you ascribe (unto Him)."

Deader rear, in the same way, the worship of the graves of saints and pious men, is a type of S̲hirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, belief in Allāh means to believe that only Allāh has the possession of everything and can dispose off everything and if any person thinks that an unseen or dead pious man or a saint or a prophet besides Allāh can do anything for him, he is really associating partners to Allāh.

Dear reader, if one swears by anything other than Allāh, e.g. by "your" life, or by the Prophet, one is actually associating partners unto Allāh and turns into an unbeliever. It is reported that ʿUmar bin Al-Khaṭṭāb رضي الله عنه ,while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet ﷺ heard him and said, "Don't swear by your father. Whoever takes an oath should swear by Allāh or keep quiet." ʿUmar further said, "Since I heard its forbiddance from Allāh's Apostle ﷺ , I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk, sometimes, if one reveres and magnifies the thing one swears by as one reveres and magnifies Allāh.

Dear reader, offering sacrifices to any other than Allāh, is Shirk. It does not befit a Muslim to practise any such thing except for Allāh's Sake, as He says in Sūrat-al-Kauthar : "Verily! We have given you Al-Kauthar (river), so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet ﷺ and the Early Believers ; when they heeded and believed This Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims ; and after the Crusades, they awoke and the new role of all Europe started to stand against Islām and to build up modern technology and industries.

In the meantime the Muslims began to desert Allāh's Book and the traditions of their Prophet ﷺ gradually. They abandoned the Jihad in Allāh's Cause and started fighting each other. They turned into liars and treacherous and deserted Allāh's Orders and the traditions of their Prophet ﷺ . They, with the exception of a few whom Allāh has chosen, no longer observe justice and have become like the people described by Allāh, the Elevated, in Sūrat-al-Ḥashr, Verse 19: "And don't be like those who forgot Allāh; and He made them forget their own souls! Such are the rebellious transgressors!" This has been Allāh's Law amongst His Creatures since He created them, as Allāh says in the Qudsī Ḥadīth: "He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allāh very much. Allāh says: "Those who believe are stauncher in their love for Allāh i.e. they love Him more than anything else (Sūrat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle ﷺ more than himself. Such love is beneficial only if one acts upon what the Apostle ﷺ has enjoined, and avoids what he has prohibited, as Allāh, the Glorious says: "Say: If you do love Allāh, follow me, Allāh will love you and forgive you your sins; for Allāh is Oft-forgiving, Most Merciful. (Al-ʿImrān, 31)." The Prophet ﷺ says: "None of you has Real Faith unless he loves me more than his son, father and all the people." He said to ʿUmar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihad (i.e. striving) for Allāh's Cause with one's wealth and one's soul is a sign of loving Allāh and His Apostle. The Jihād may be in the shape of fighting in Allāh's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihād may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allāh. The honest striving to earn one's own and one's dependents' living is Jihad in Allāh's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad ﷺ has brought, i.e. the Holy Qurʾān and his Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muḥammad ﷺ has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Apostle of Allāh's adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qurʾān and the Prophet's Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfāl, 60: "Against them make ready your strength to utmost of your power, including steeds of war, (tanks, planes, missiles and other weapons etc.) to strike terror into (the hearts of) the enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly." The Prophet ﷺ said, "A strong believer is better and more beloved to Allāh than a weak one; yet in both there is good. So seek what benefits you and depend on Allāh, but don't be lazy." (Narrated by Muslim).

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh تعالى to give us the ability to learn and understand Allāh's True Religion (i.e. Islam) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allāh to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessings and Greetings upon our Prophet Muḥammad ﷺ and upon his family totally.

DR. MUḤAMMAD MUḤSIN KHĀN
Islamic University, Medina Al-Munauwara
Saudi Arabia

INTRODUCTION—III

لا اله الا الله محمد رسول الله

In the Name of Allāh, the Most Beneficent, the Most Merciful

We have noticed that most of the Europeans and others, who embrace Islām do not understand the reality of the meaning of the first fundamental basic principle of Islām i. e. " None has the right to be worshipped but Allāh and Muḥammad(ﷺ)is the Apostle of Allāh." So I consider it very necessary to explain something of the meaning of this Great Sentence (i. e. Principle) in some detail.

So, you O man! Who have surrendered to Allāh's Will (as Muslim), when you have testified and have truly believed that : "None has the right to be worshipped but Allāh and Muḥammad ﷺ is the Apostle of Allāh لا اله الا الله محمد رسول الله ".

A. It is as if you have pledged a covenant with (Allāh) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions) :

Point I. A confession with your heart that the Creator (of every thing) is Allāh, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i. e. Allāh Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) " Unity of Lordship."

Point II. A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i. e. Allāh) Alone. You have no partners besides You". The word "Worship" (i. e. Aebadah) carries a great number of meanings in Arabic Language; it conveys that all kinds of worships are meant for Allāh (and none else, whether it be an angel, apostle, prophet, Jesus, son of Mary, Ezra and Muḥammad عليهم السلام , saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, slaughter a sacrifice for none but Allāh...etc. In other words all what Allāh and His Apostle ﷺ orders you to do (in His Book " the Qur'ān") you must do and all what He and His Apostle ﷺ forbid you,

you must not do, is called " Worship" And this is called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allah.

Point III. A confession with your heart as if you are saying : "O Allah ! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i. e. the Qur an) or as Your Prophet (Muhammad ﷺ) has qualified You, with his statement, ' I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.' " As Allah said : "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11). This Holy Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others, and similarly He said: "That which I have created with Both My Hands,' (38: 75) and He also said: 'The Hand of Allah is over their hands.' (48 : 10) This confirms the Hand, for Allah, but there is no similarity for it. Also another example, Allah said : "The Beneficent (i.e. Allah) arose over the (Mighty) Throne." (20 : 5) So he arose over the Throne really in a manner that suits His Majesty. And Allah is over the Heavens as the slave-girl pointed towards the Heavens, when Allah's Apostle (Muhammad ﷺ) asked her as to where is Allah ? It is not like that, as some people say that Allah is present in the creatures (i.e. human beings etc.). This is strongly contradicted by Allah and His Apostle (Muhammad ﷺ). Almighty Allah is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allah. And this is called (your confession for the) "Unity of the Names and Qualities of Allah", and this is the Right Faith, and faith which was followed by the apostles of Allah (from Noah, Abraham, Moses, David, Solomon, Christ, Muhammad عليهم السّلام and all the others) and the companions of the Prophet Muhammad ﷺ and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying : " O Allah ! I testify that Muhammad ﷺ is the Apostle of Allah," that means that none has the right to be followed after Allah, but the Prophet Muhammad ﷺ . As Allah said : "And whatever the Apostle (i.e. Muhammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it)," (59 : 7) and also Allah said : " So, say (O Muhammad !) : " If you mankind love Allah then follow me." (3 : 31)

As for others than Muhammad ﷺ their statement are either to be taken or rejected, if it is in accordance with Allah's Book (i.e. the Qur an) or with the Tradition of the Prophet ﷺ i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muḥammad ﷺ) and it will not resume except at the time of the Descent of Jesus, son of Mary عليه السلام and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Ḥadīth (i.e. Narration) of the Prophet ﷺ .

B. It is essential to utter, "None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abū Ṭālib at the time of the latter's death : "O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad (ﷺ) is His Apostle'), then I shall be able to argue on your behalf in front of Allāh, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghiffārī, embraced Islām, he went to the Mosque of Mecca (i.e. Ka'ba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to it, and this is very important as regards its meaning (i.e. the meaning of "None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, eating pig's meat, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. or otherwise his body parts will testify that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i. e. Principle) a person enters (i.e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allāh's Book (18 : 102 to 110). Allāh said :—

(102) 'Do the disbelievers think that they can take My Slaves (i. e. the angels, Jesus, son of Mary etc.,) as protectors besides Me? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !) : Shall We tell you of those who will lose most in

respect of their deeds ?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works ?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily ! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad !) : If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad !): I am only a man like you, I have been inspired that your God is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for anyone who wishes to embrace Islām. After this confession he (or she) should take a bath (i.e. shower, G̱husl) and then offer a two-Rakʿāt prayer, and act on the Five Principles of Islām.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i.e. Muḥammad ﷺ), his family and companions.

DR. MUḤAMMAD MUḤSIN K̲HĀN
Islamic University, Medina Al-Munauwara
Saudi Arabia.

29

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

INTRODUCTION-IV

شرك و كفر بالله

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is " SHIRK ".

" SHIRK " implies ascribing partners to Allāh or ascribing divine attribute to others besides Allāh and believing that the source of power, harm and blessing comes from another besides Allāh.

Allāh Almighty says :—

> " Verily, Allāh forgives not that rivals shohld be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed intended a tremendous sin."
> Holy Qur'ān 4 : 48

Allāh Almighty says :—

> " Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another ; Then those whose scales (of good deeds) are heavy, they are the successful.
>
> And those whose scales are light are those who lose their souls ; in Hell will they abide.

The fire burns their faces and they will look grin with displaced lips therein.

(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say : Our Lord, our misfortune overwhelmed us and we were erring people :

Our Lord, bring us out of this ; if ever we return (to evil) then indeed we shall be wrong-doers.

He will say : Remain you in it with Ignominy and speak you not to Me! "

Holy Qur'ān 23 : 101-108

" SHIRK " AND ITS VARIOUS MANIFESTATIONS

Definition : " Shirk " basically is Polytheism, i.e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or to set up rivals in worship with Allāh or to believe that the source of power, harm or blessing is from others besides Allāh.

Types. There are three types of " Shirk " namely,

1. " Ash-Shirk-al-Akbar ", i.e., Major " Shirk "
2. " Ash-Shirk-al-Asghar", i.e., Minor " Shirk "
3. " Ash-Shirk-al-Khafȳ ", i.e., Inconspicuous " Shirk ".

(1) Manifestations. " Ash-Shirk-al-Akbar " (the Major " Shirk ") :—
The Major and serious polytheistic form has four aspects :—

(a) **" Ash-Shirk-ad-Duāʿa ",** i. e. Invocation. This aspect implies to invoke, supplicate or pray to other deities besides Allāh.

Allāh says :—

" And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29 : 65

(b) **" Ash-Shirk-al-Niāh wal-Irādah wal-Qasd ".** This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

Allāh Almighty says :—

> 'Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire ; vain are the deeds they did therein, and of no effect is that which they used to do.'
>
> Holy Qur'ān 11 : 15-16

(c) " **Ash-Shirk-at-Ṭāʿa**". This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says :—

> 'They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Jesus son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh) : There is none to be worshipped but He, Praise and Glory be to Him (far above is He) from having the partners they associate (with Him).'
>
> Holy Qur'ān 9 : 31

(d) " **Ash-Shirk-al-Muḥabbah**". This implies showing the love which is due to Allāh Alone, to others than Him.

Allah Almighty says :—

> 'Yet of mankind are some who take (for worship others besides Allāh) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and thar Allāh is severe in punishment.'
>
> Holy Qur'ān 2 : 165

(2) "**Ash-Shirk-al-Asghar" al-Riā'**(The Minor "Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says :—

> 'Say (O Muḥammad) : I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his

Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Qur'ān 18 : 110

(3) "**Ash-Shirk-al-Khafy**" (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh ; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said :—

> "Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicuous 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i. e. "O Allāh, I take Your refuge from : That I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"AL-KUFR"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islām.

The Articles of Faith. To believe in (1) Allāh, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) The Day of Resurrection, and (6) Fate (i. e., whatever Allāh has ordained must come to pass).

There are two aspects of Disbelief :—

1. **The Major Disbelief.** This aspect excludes one completely from the fold of Islam. There are five types :—

(a) "**Al-Kufr-al-Takdhieb**". This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says :—

"Then who does more wrong than one who utters a lie against Allāh and denies the Truth (the Qur'ān) when it comes to him. Is there not in Hell an abode for the disbelievers ? " Holy Qur'ān 39 : 32

(b) **"Al-Kufr-al-Abā was-Stakbara ma at-Taṣdeeq"**. This implies rejection and pride to bow to Allāh's Commandments after conviction of its truth.

Allāh Almighty says :—

"And (remember) when We said to the angels : Prostrate yourself before Adam, and they prostrated save Iblis ; he refused and was proud and was one of the disbelievers (disobedient to Allāh)."

Holy Qur'ān 2 : 34

(c) **"Al-Kufr-as-Shak wa Aẓ-Ẓan"**. This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says :—

"And he went into his garden while in a state, unjust to himself. He said : I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him : Do you disbelieve Him Who created you out of dust (i. e., your father Adam), then out of semen drops, then fashioned you into a man ? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord.'

Holy Qur'ān 18 : 35-38

(d) **"Al-Kufr-al-ʻIrāad"**. This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed.

Allāh Almighty says :—

"We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned."

Holy Qur'ān 46 : 3

(e) **"Al-Kufr-an-Nifāaq"**. This implies hypocritical disbelief.

Allāh Almighty says :—

"They have made their oaths a screen (for their hypocrisy) thus they hinder

(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not."

Holy Qur'ān 63 : 2-3

(2) **The Minor Disbelief (Al-Kufr-Al-Asgher) :** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed "Al-Kufr-an-Ni'māh". This implies disbelief manifesting itself in ungratefulness for Allāh's blessings or favours.

Allāh Almighty says :—

" And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) (its people) used to do.'

Holy Qur'ān (16 : 112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allāh(i. e., Prophets, Moses and Jesus Christ-may peace and blessings be upon them).

Allāh Almighty says :—

· And whoever desires a religion other than Islām (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers.'

Holy Qur'ān 3 : 85

Prophet Muḥammad - Peace be upon him said (the meaning of which is) : "Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qur'ān and my traditions, his ultimate destination is the (Hell) Fire." **The Holy Qur'ān** is itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not beproduced by a human being.

Allāh Almighty says :—

" And this Qur'ān is not such as could ever be produced by other than Allāh, but

(on the contrary) it is a confirmation of (revelation) that was before it (i. e., the Torah and the Gospel etc.) and a full explanation of the Book (i. e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say : He (Muḥammad-may peace be upon him) forged it? Say : Bring then a chapter (of the Qur'ān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth." Holy Qur'ān 10 : 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is a part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taqiyaddīn Al-Hilālī, a professor at this Islamic University, Medīna, and rendered into English by Brother Ādam Moosa Makda entitled " Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

By : Dr. Muḥammad Taqiyaddīn Al-Hilālī
Ph. D (Berlin) ; Professor,
Islamic University, Medīna.

Rendered into English
by : Ādam M. Makḍa.

INTRODUCTION.

All praises be to the ONE to Whom all Dignity, Honour and Glory are due ; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism ; **to worship Him Alone**, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.

A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence of Jesus being a servant of God and having no share in Divinity" (i.e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY : MEN WITHOUT RELIGION ;
ISLAM : RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. **Indeed, in this age, Islam is a Religion without men (custodians and propagators)** whereas Christianity is men without a religion ; yet , by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him I am destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse :—

"It is written again, Thou shalt not tempt the **Lord thy God."**

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God ? Glory be to God ; He is above such blasphemy !

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God ? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books) :—

" Thou shalt not prostrate before any but the Lord, your God ;
And HIM alone should you worship." S. Matthew 4 : 1)

CHILDREN OF GOD.

Jesus never called himself ' Son of God ' as far as I know but he **used to call himself the ' Son of Man '** (ref. S. Mark 2 : 10) although he heard himself being called by that name but did not object as assumed in the Bible and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ' Son of God.' In S. Matthew 5 : 9 we read :—

" Blessed are the peace makers, for they shall be called the children of God."

S. Matthew (5 : 45) :—

" That ye may be children of your Father which is in heaven......"

GOD THE FATHER.

S. Matthew (5 : 48) :—

" Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew (6 : 1) :—

" ....otherwise ye have no reward of your Father which is in heaven."

S. Matthew (7 : 21) :—

" Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the Will of my Father which is in heaven."

N. B. The word ' Lord ' here was translated as ' Rab ' in the Arabic version of the Bible so that people may be convinced that Christ is God ! But if one studies the rest of the Verse, one will note that **the Verse bears testimony to the subservience (to God's Will) of the Messiaḥ (Jesus).** Therefore the correct translation should be:—

" Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term ' Father ' is used for God in numerous places in the Bible. It is never used exclusively for the Messiaḥ (Jesus).

S. Matthew (11 : 25) :—

" At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER.

S. Matthew (14 : 23) :—

"And when he had sent the multitude away, he went up into a mountain apart to pray........."

I say : If he (Jesus) is God or a part of God then **why did he pray ?** In fact, **prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty** as mentioned in the Holy Qur'ān. (35 : 15) :—

" O men, it is you that have need of Allāh and Allāh is the Self-Sufficient, the Praised One."

And in (19 : 93) :—

" There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY :—

S. Matthew (15 : 22 - 28) :—

" And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord : Yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith : Be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

In this story about a woman from Canaan there are noteworthy points —

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.

(3) Tribal pride of decendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS : A PROPHET OF GOD :—

S. Matthew (19 : 16 - 17) :—

> " And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life ? And he said unto him, **Why callest thou me good? (There is) none good but One, (i. e., God),** but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew (21 : 45-46) :—

> " And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude **because they took him for a prophet."**

Here it is proved that all those who believed in Jesus during his life-time **did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only.** This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS : A SERVANT OF GOD :—

S. Matthew (23 : 8) :—

> " But be not ye **called Rabbi : For One is your master,** even **Christ; and we yet are bretheren."**

Here **it is clearly proved that Jesus was a servant of God,** and that there is only **one master and He is God**. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

S. Matthew (23 : 9) :—

> " And call no man your father upon the earth : for One is your Father which is in heaven."

From this you will note that **fatherhood and sonship is meant to be the relationship between the Lord and His servants : It is meant in a general sense and not specially for Jesus Christ.**

S Matthew (24 : 36) :—

> " But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men ; **God Alone is all-Knowing,** Omniscient.

S. Matthew (26 : 39) :—

> " And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of God's Will and realises the fact that **he is servant of God.** He (God) Alone can cause the change.

THE COMPILATION OF THE BIBLE

S. Matthew (27 : 7-8) :—

> " And they took counsel and brought with them the potter's field to bury strangers in.
>
> Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurance of the events described, having been retained in the memory of the people.

S. Matthew (27 : 46) :—

> " And about the ninth hour Jesus cried with a loud voice, saying,
>
> Eli, Eli, lama sabachthani **(My God, My God, why hast thou forsaken me)?"**

This is **according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such**

words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHID')

In S. John (17 : 3) :—

> " And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent."

S. Mark (12 : 28-30) :—

> " And one of the scribes came, and having heard them reasoning together, and preceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, **the Lord thy God is one Lord :** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; This is the first commandment."

In S. Mark 12 : 32 :—

> " And the scribe said unto him, Well, Master, thou hast said the truth: For **there is one God ;** and there is none other than He."

In S. Mark (12 : 34) :—

> "......he (Jesus) said unto him, Thou art not far from the kingdom of God......"

In these verses **Jesus (Peace be upon him) himself had testified that God is the one God,** there is none other than Him, and that whoever **believes in His oneness, he is near the kingdom of God.** Therefore, **whoever associates partners with God or believes in the Trinity is far away from the kingdom of God,** and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark (24 : 36) :—

> " But of that day and hour knoweth no man, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from S. Matthew which is exactly as proclaimed by the Holy Qur'ān in that **none knows when the Hour will come except Allāh.** This establishes the fact that **Jesus was subservient to God and that he had no share in Divinity ; that he was an incarnation of God, was an innovation by the people of Canāān.**

S. John (20 : 16) :—

> " Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbani : which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father and your Father ; **and to my God and your God.** Mary Magdlene came and told the Disciples that she had seen the Lord. and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies **that God is his God and their God,** making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUḤAMMAD

(Peace be upon him)

S. John (14 : 15-16) :—

> " If you love me, keep my commandments. And I will pray to the Father and He shall give you another **comforter** that he may abide with you forever."

Muslim theologians have said that **" another comforter "** is Muḥammad, the Apostle of God ; and him to " abide forever " means the perpetuity of his **Laws and way of life (Sharīʿa) and the Book which was revealed to him.**

S. John (15 : 26-27) :—

> " But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me : And he also shall bear witness, because ye have been with me from the beginning."

S. John (16 : 5-8) :—

> " But now I go my way to him that sent me ; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth ; for if I go not away, **the comforter will not come unto you** ; but if I depart, I will send him unto you. And **when he is come, he will reprove the world of sin, and of righteousness and of judgement."**

S. John (16 · 12-14) :—

> " I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth ; For he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : And he will show you things to come. He shall glorify me ; for he shall receive of mine, and he shall shew it unto you."

S. John (16 : 16) :—

> " A little while and you shall not see me ; and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the obove verses - does not comply with any other person but Muḥammad (Peace be upon him), the Apostle of God. This ' person ' whom Jesus prophecied will come after him, is called in the Bible ' Parqaleeta '. This word was deleted by later interpreters and translators and changed at times to ' Spirit of Truth ', and at other times, to ' comforter ' and sometimes to ' Holy Spirit '. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word ' Muḥammad ' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATON OF THE STORY OF THE CROSS

(1) The Bible testifies to the face that Jesus was known among the Jews ; he used to preach and deliver sermons in the Temple of Solomon in Jerosalem. It was, therefore, un-necessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.

S. Matthew (27 : 11 - 14) :—

> " And Jesus stood before the Governor : The Governor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou saith : And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word........."

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins ; if so, then why did he ask to turn away that cup from him (i. e. Death) ? Why did he cry out while on the cross (as they assume) : " O Lord, why hast Thou forsaken me ? " How could he have remained silent when the Truth was being challenged ? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qur'ān by Allāh in a crystal clear manner : — Chapter 4 : 157 - 158

> " And their boasting : We killed Jesus, Christ the son of Mary, the Apostle of Allāh ; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i. e., Jesus, the son of Mary). But Allāh raised him (Jesus) unto Himself. And Allāh is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible :— Chapters 26 and 27

(1) Did those who captured Jesus (according to their assumption) know him in person ? Or did they not know him ?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured ?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him ?

S. Matthew says : He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him ?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night ?

S. Matthew says that he was fearful and prostrated in prayer saying :—
" O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples ?

S. Matthew says : Sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition ?

S. Matthew says (Verses 40-46) : He was not satisfied. He used to come to them to wake them up saying : " Watch and pray, that ye enter not into temptation : The spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him ?

S. Matthew soys: They forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night ?

S. Matthew says : Jesus informed them that they will all forsake him. Then Jesus said unto them : " Verily I say unto thee. That this night before the cock crows ; thou shalt deny me.........thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him ?

S. Matthew says : They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57 :—

" And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They laid to him : You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him ?

S. Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation ?

S. Matthew says : He did not believe them but asked that man : Is it true what they have said ? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth ; it was essential for him even if he was not a prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him : " Have thou nothing to do with that just man : For I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day ? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption ?

S. Matthew says : They crucified him between two thieves both of whom abused him by saying to him, " If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption ?

S. Matthew says (27 : 46) :—

" Jesus cried with a loud voice, saying, Elī, Elī, lamā sabachthani ? That is to say, **My God, My God, why hast Thou forsaken me ? "**

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qur'ān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

> ' And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i.e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i. e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them.'
>
> Holy Qur'ān 4 : 159

ISLAMIC UNIVERSITY,
Al-Medīna,
SAUDI ARABIA. **Muharram 1392 A. H. - March 1972** A. D.

PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.

The Holy Qur'ān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says :—

> ' When the angels said : O Mary, Allāh gives you glad tidings of a Word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh." Holy Qur'ān 3 : 45
>
> " The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him : Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt.' Holy Qur'ān 3 : 59-60
>
> " And of their (Jews) rejecting Faith and uttering against Mary a grave false charge ;
>
> And their boasting : We killed Christ Jesus, the son of Mary, the Apostle of Allah ; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty) of knowledge, but only

conjecture to follow. For of a surety they killed him not (i.e., Jesus, son of Mary). (4 : 157)

But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise. (4 : 158)

' And there is none of the people of Scripture, (Jews and Christians) but must believe in him (he, Jesus son of Mary as an Apostle only) of Allāh before his (Jew's and Christian's) death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians) ; Holy Qurʾān (4 : 156-159)

' O people of the Scripture ! Commit no excesses in your religion (i. e., do not exceed its limits) nor say of Allāh aught but the truth : Jesus Christ, the son of Mary was (no more than) an Apostle of Allāh and His Word which He bestowed on Mary and a spirit created by him, so believe in Allāh and his Apostles. Say not : Three (Trinity)! Cease ; (it is) better for you, for Allāh is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allāh as a Disposer of affairs.

Christ will never be proud as not to be a Slave of Allāh (i. e., he is Allāh's Slave and not a God) nor even the angels who are near (to Allāh) (i. e., angels too are Allāh's Slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself.' Holy Qurʾān 4 : 171-172

' Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allāh if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together ? And to Allāh belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allāh has power to do all things.

And (both) the Jews and the Christians say : We are sons of Allāh and His loved ones ; Say (O Muḥammad) : Why then does He punish you for your sins ? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allāh belongs the dominion of the heavens and the earth and all that is between them and to Him is the final return (of all).' Holy Qurʾān 5 : 17-19

" Surely they are disbelievers those who said : Allāh is Messīaḥ (Jesus) son of Mary. But Messīaḥ (Jesus) said : O children of Israel, worship Allāh, my Lord and your Lord.

Whoever sets up rivals in worship with Allāh, then verily Allāh has forbidden Paradise for him and the Fire will be his abode. For Wrong-doers there are no helpers.'
Holy Qur'ān 5 : 72

Messīaḥ (Jesus) son of Mary was no more than an apostle. Many were the apostles that passed away before him. His mother (Mary) was a Siddiqah (i.e. she believed in the Words of Allāh and His Books (See 66 : 12). They both used to eat food (as other human beings but Allāh does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth.
Holy Qur'ān 5 : 75

· (Remember) When Allāh will say (on the Day of Resurrection) : O Jesus, son of Mary Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said : This is nothing but evident magic.'

'And when I (Allāh) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said : We believe and you bear witness that we surrender to Allāh. When the Disciples said : O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven? Jesus said : Fear Allāh if you have faith.

They said : We wish to eat thereof and to be stronger in Faith and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle).

Jesus, son of Mary said : O Allāh, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you and provide for our sustenance, for you are the Best of Sustainers.

Allāh said : I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.

And when Allāh will (on the Day of Resurrection) say : O Jesus, son of Mary! Did you say unto men : Worship me and my mother as two gods besides Allāh, he will say : Glory be to You ; it was not mine to say what I had no right (to say). Had I said such a thing you would surely have known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden.'

Holy Qur'ān 5 : 110-113

" And (remember) when Jesus, son of Mary said : O children of Israel ! I am the Apostle of Allāh (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Aḥmed (i. e., the second name of Prophet Muḥammad and literally it means the one who praises Allāh more than others). But when he (Jesus) came to them with clear signs they said : This is mere magic.'

Holy Qur'ān (61 : 6)

CHRIST'S DESCENT :

I wish to remind the reader hear that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'ān :—

' And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i. e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allāh) (i. e., be obedient to Allāh and do what He orders to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said : I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allāh and obey me :

Verily! Allāh is my Lord and your Lord. So worship Him (alone). This is a Straight Path.'

Holy Qur'ān 43 : 61-64

The Last of all the Prophets, (Muḥammad) (peace be upon him) said (as narrated by Abū Huraira and quoted in Ṣaḥīḥ-al-Bukhārī :

Narrated Abū Huraira : **Allah's Apostle ﷺ said : " By Him in Whose Hand my soul is, (Jesus) son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."**

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 425

I conclude with gratitude, praise and glory to Almighty Allāh, the Lord of the worlds, and the salutation : Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān

GENERAL CONTENTS

VOLUME I

1. How the Divine Inspiration started ... ...
2. The book of Belief (Faith) ... ...
3. The book of Knowledge ... ...
4. The book of Wuḍū (Ablution) ... ...
5. The book of Ghusl (Bathing) ... ...
6. The book of Menses (Menstrual Periods) ... ...
7. The book of Tayammum (Rubbing hands and feet with earth) ... ...
8. The book of the Ṣalāt (Prayers) ... ...
9. The book of Sutra of Muṣallā ... ...
10. The book of the Times of the Prayers ... ...
11. The book of the Adhān (The Call to Prayer)... ... ...
12. The book of the Characteristics of Prayer ... ...

VOLUME II

13. The book of the Jumuʿa (Friday) Prayer ... ...
14. Thr book of the Fear Prayer ... ...
15. The book of the two ʿĪd Festivals ... ...
16. The book of the Witr Prayer ... ...
17. The book of Al-Istisqā' Prayer ... ...
18. The book of the Eclipse Prayer ... ...
19. Prostrations during Recitation of the Qur'ān ... ...
20. The book of At-Taqṣīr (Shortened) Prayers ... ...
21. The book of Tahajjud (Night) Prayer ... ...
22. Actions while praying... ... ...
23. The book of Al-Janā'iz (Funerals) ... ...
24. The book of Zakāt (i.e. obligatory charity) ... ...
25. Zakāt-al-Fiṭr ... ...
26. The book of Ḥajj (Pilgrimage) ... ...

VOLUME III

27. The book of ʿUmra
28. The Muḥṣar (One, prevented from Ḥajj or ʿUmra)
29. The Penalty for Hunting by a Muḥrim
30. The Virtues of Medīna
31. The book of Fasting
32. The book of Tarāwīḥ Prayers
33. The book of Iʿtikāf
34. The book of Sales (Bargains)
35. The book of As-Salam (Paid goods to be delivered later)
36. The book of Renting
37. The book of Al-Ḥawāla (Transference of debt)
38. The book of Representation (Authorization)
39. The book of Agriculture
40. Distribution of Water...
41. Loans, Payment of Loans, Freezing of Property, Bankruptcy
42. The book of Luqata (Lost things picked up)...
43. The book of Oppression
44. Partnership
45. Mortgaging
46. Manumission of Slaves
47. The book of Gifts
48. The book of Witnesses
49. Peacemaking (Reconciliation)
50. The book of Conditions

VOLUME IV

51. The book of Wills and Testaments (Wasaya)
52. The book of Jihād (Fighting for Allāh's Cause)
53. The Obligation of K̲humus
54. The book of the Beginning of Creation
55. The book of the Prophets
56. The Virtues and Merits of the Prophet ﷺ and his companions.

VOLUME V

57. The Virues and Merits of the companions of the Prophet ﷺ
58. The Merits of the Anṣār
59. The book of Al-Maghāzī (The Military Expiditions)

VOLUME VI

60. The book of Commentary (Interpretation of the Qurʾān) ... ...
61. The book of the Virtues of the Qurʾān ... ...

VOLUME VII

62. The book of Nikah (Wedlock) ... ...
63. The book of Divorce ... ...
64. The book of Provision (Outlay)... ... ...
65. The book of food (Meals) ... ...
66. The book of ʿAqīqa ... ...
67. The book of Slaughtering and Hunting ... ...
68. The book of Adahi (Sacrifice slaughtered on ʿĪd-al-Aḍḥā) ... ...
69. The book of Drinks ... ...
70. The book of Patients ... ...
71. The book of Medicine... ... ...
72. The book of Dress ... ...

VOLUME VIII

73. The book of Al-Adab (Good Manners) ... ...
74. The book of Asking Permission ... ...
75. The book of Invocations ... ...
76. The book of Ar-Riqāq (i.e., the Ḥadīth that makes the heart tender by affecting the emotions and feelings of the one who hears it) ... ...
77. The book of Al-Qadar (Divine Fore-ordainment) ... ...
78. The book of Oaths and Vows ... ...
79. The book of Expiation for Unfulfilled Oaths ... ...
80. The book of Al-Farāʾid (The Laws of Inheritance) ... ...
81. The book of Hudud (Allāh's set limits and punishment for those who violate them) ... ...
82. The book of (the punishment of) those who wage war (againt Allāh and His Apostle) from the unbelievers and of those who have reverted from Islām ...

VOLUME IX

83. The book of Ad-Diyat (Blood Money) ... ...
84. The book of Obliging the Reverters from Islām (Apostates) to repent, and those who refuse the truth obstinately (though they know that is the truth) and to fight against them ... ...

85. The book of Ikrāh (Coertion) i.e., saying something under compulsion ...
86. The book of Tricks.
87. The book of Interpretation of Dreams ... ...
88. The book of Afflictions ... ...
89. The book of Aḥkām (Judgements) ... ...
90. The book of Wishes ... ...
91. Regarding the acceptance of the information given by one truthful person concerning the Ādhān, the prayer, the fasting and all other obligations and laws prescribed by Allāh ... ...
92. The book of Holding fast to the Qur'ān and the Tradition (of the Prophet ﷺ).
93. The book of Tauḥīd ... ...

End of Ṣaḥīḥ-Al-Bukhārī

55

CONTENTS

Pages
Appendix ... ...
I. Acknowledgements ... ...
II. Remarks ... ...
III. Transliteration ... ...
Glossary ... ... i—viii
Introduction I ... ... a—g
Introduction II ... ... a—d
Introduction III ... ... a—w
Introduction IV... ... ... a—b
General Contents ... ...
Contents ... ... 1—7

LXII. The book of Nikāh (Wedlock) :

CHAPTERS :—

(1) Awakening the desire for marriage 1
(2) " Whoever is able to marry, should marry..." 3
(3) Whoever cannot afford to marry should fast 3
(4) Marrying several women 4
(5) Emigration with intent to marry 5
(6) The marrying of a poor man who is a Muslim 6
(7) " Have a look at either of my wives..." 6
(8) Not getting married 7
(9) To marry virgins 9
(10) To marry matrons 10
(11) The marriage of a young lady to an elderly man 12

Pages

(12) The type of woman one should seek for marriage 12
(13) Marrying and manumitting one's own slave girl 13
(14) Regarding the manumission of a slave girl as her Mahr 15
(15) ' If they are in poverty......' 15
(16) Husband and wife should have the same religion 17
(17) Equality in wealth 19
(18) Bad omen of a lady 20
(19) A free lady as the wife of a slave 22
(20) Not to marry more than four wives at a time 23
(21) ' Prohibited to you (for marriage) are..." 24
(22) " No suckling is to be carried on after..." 26
(23) The milk belongs to the husband 27
(24) The witness of a wet nurse 28
(25) What women are lawful for one to marry 28
(26) ' Your step-daughters......are also prohibited...' 31
(27) It is prohibited to have two sisters as wives 32
(28) Not to marry a man married to one's paternal aunt 33
(29) Exchanging daughters or sisters without Mahr 34
(30) A woman presenting herself for marriage 35
(31) The marriage of a Muhrim 36
(32) Nikāḥ-al-Mutʿa 36
(33) A woman presenting herself to a righteous man 37
(34) Presenting one's daughter or sister to a man. 39
(35) '...your intention of marrying a (widowed) woman...' 41
(36) To look at a woman before marrying her 42
(37) ' If you divorce the women and they fulfil 44
(38) 'If the guardian himself is the suitor 47
(39) Giving one's young children in marriage 49
(40) Marrying one's daughter to a ruler 50
(41) The ruler is regarded as a guardian 50
(42) The consent of the lady 51
(43) Marriage without the lady's consent is invalid 52
(44) ' If you fear that you shall not be able to deal...' 53
(45) " Marry me to so-and-so." 54
(46) The lady already engaged... 55

Pages
(47) Cancelling an engagement 56
(48) The speech at the time of marriage 57
(49) Beating the tambourine during the Nikāḥ 57
(50) 'And give the women their Mahr as a gift.' 58
(51) To marry a man for what he knows of the Qur'ān 59
(52) Giving Mahr in the form of material things 60
(53) Conditions stipulated in the marriage contract... 61
(54) Conditions not lawful in the marriage contract 62
(55) Perfume for the bride-groom 62
(56) Giving a wedding banquet 63
(57) Invoking good upon a person who got married... 63
(58) Invocation for the women who prepare the bride 64
(59) Consummating marriage before going on campaign 64
(60) Consummating marriage with a girl of nine years 65
(61) Consummating marriage on a journey 65
(62) Consummating marriage during the day 66
(63) The curtains, bedding, etc., designed for women 66
(64) The women who present the lady to her husband 67
(65) A present for the bride-groom 67
(66) Borrowing clothes for the bride 69
(67) What a man should say on having sexual intercourse 70
(68) The wedding banquet is obligatory 70
(69) Give a wedding banquet even with one sheep 72
(70) Giving a bigger banquet for one wife than for others 73
(71) Giving a banquet with less than one sheep 74
(72) It is obligatory to accept invitation to a banquet 74
(73) Refusing an invitation 76
(74) A meal of trotters 76
(75) Accepting an invitation to any party 77
(76) The attendance of women and children at a party 77
(77) Something disapproving in a party 78
(78) The bride herself serving the guests 79
(79) The Naqīʿ served at a wedding party 79
(80) Being polite and kind to the women... 80
(81) The exhortation of taking care of women 81

Pages

(82) ' Protect yourself and your family from a fire.'... 81
(83) Treating one's family in a polite and kind manner 82
(84) The advice of a father to his daughter 86
(85) A woman should not fast except with husband's consent 92
(86) Deserting her husband's bed 93
(87) A woman should not allow anyone to enter her house 93
(88) Women in the (Hell) Fire... 94
(89) To be thankful to the husband 95
(90) The wife has a right over the husband 97
(91) The woman is a guardian in her husband's house 97
(92) ' Men are protectors and maintainers of women.' 98
(93) The decision of the Prophet ﷺ 99
(94) 'Beat them (lightly)...' 100
(95) Ordering the wife to do something sinful 101
(96) 'If the wife fears cruelty or desertion...' 101
(97) The coitus interruptus 102
(98) To draw lots among wives 103
(99) The wife giving up her turn to another wife 104
(100) To deal justly between women 105
(101) Marrying a virgin after having had a matron 105
(102) Marrying a matron after having had a virgin 105
(103) Taking one bath only after having had sexual intercourse with all ... the wives 106
(104) Sexual relations with all wives in one day 106
(105) Taking the permission of all the wives 107
(106) Loving some wives more than others... 108
(107) Claiming that one has more and better things than one really has ... 108
(108) The Ghira 109
(109) The jealousy of women and their anger 114
(110) A man's attempt to prevent arousing daughter's jealousy 115
(111) Men will decrease and women will increase 116
(112) A man should not stay in seclusion with a woman 117
(113) A private meeting between a man and a woman 118
(114) Effeminate men are forbidden to enter upon women 118

Pages
(115) The looking of women at other people 119
(116) Women going out for their needs 119
(117) Permission for women to go to the mosque 120
(118) Kooking at female foster relations 120
(119) Describing a woman to her husband... 121
(120) "I will go round to all my wives tonight 122
(121) Not to enter one's house at night from a journey 123
(122) Seeking to beget children... 124
(123) The woman whose husband is absent... 125
(124) 'The women should not display their beauty...' 126
(125) 'And the children who have not yet attained the age...' 126
(126) Admonishing one's daughter 127

LXIII. The book of Divorce:

CHAPTERS:—

(1) Divorce according to the Prophet's Tradition 129
(2) Being divorced during the menses 130
(3) Telling the wife face to face 131
(4) Divorcing thrice at a time 133
(5) Giving option to wives 136
(6) "I have parted with you." 137
(7) "You are unlawful for me." 138
(8) 'O Prophet! Why do you ban that which Allah...' 140
(9) There is no divorce before marriage 143
(10) "She is my sister.' 143
(11) Divorce given in a state of anger 144
(12) Al-Khul‘ 149
(13) The difference between husband and wife 151
(14) Selling a female slave does not lead to her divorce 152
(15) A manumitted female slave 153
(16) The intercession of the Prophet ﷺ 154
(17) A slave given the option regarding her husband... 154
(18) 'Do not marry unbelieving women...' 155
(19) Marry pagan ladies who embraced Islam 156

Pages

(20) If a pagan or Christian woman becomes a Muslim 157
(21) ‘For those who take an oath for abstention...’ 159
(22) The property and family of a lost person 161
(23) Aẓ-Ẓihār 162
(24) Using gestures to express divorce 163
(25) The Li an 168
(26) Suspecting paternity to a child 171
(27) Taking the oath of Li an 172
(28) The man should start the process of Liʿān 172
(29) Divorcing a wife after the process of Liʿān 173
(30) Carrying out Liʿān in a mosque 174
(31) “If I were to stone any person to death...” 176
(32) The Mahr in the case of Liʿān 177
(33) “Either of you is a liar...’ 178
(34) The divorce of those involved in Liʿān 179
(35) The child of a lady accused of adultery 180
(36) “O Allāh! Reveal the truth.” 180
(37) Marrying another man after being divorced 181
(38) ‘Such of your women as have passed the age...’ 182
(39) ‘For those who carry (life within their wombs)...’ 182
(40) ‘Divorced women shall wait...’ 184
(41) The story of Fāṭima bint Qais 184
(42) Fear of being attacked in husband’s house 186
(43) ‘Nor is it lawful for them to hide...’ 187
(44) ‘Their husbands have more right to take them back.’ 187
(45) Retaining one’s wife while she is in menses 189
(46) A widow should mourn for four months and ten days 190
(47) Is a lady in mourning allowed to use kohl 192
(48) Incense may be used by a lady in mourning 193
(49) A lady in mourning may wear clothes of ʿAṣb 194
(50) ‘If anyone of you dies and leaves widows...’ 195
(51) The earnings of a prostitute and the illegal wedding 197
(52) The Mahr of a lady entered upon by her husband 198
(53) The gift of a husband to a divorced lady 199

Pages

LXIV. The book of Provision (Outlay):

CHAPTERS :—

(1) Providing for one's family 201
(2) It is obligatory to spend for one's wife and house 203
(3) Providing one's family with food advanced for one year 204
(4) The expenditure of a woman whose husband is absent 208
(5) 'The mothers shall give suck to their offspring...' 209
(6) The working of a lady in her husband's house 210
(7) A servent for one's wife 211
(8) A man's serving his family 211
(9) If a man does not provide for his family 212
(10) A woman's care for the wealth of her husband 212
(11) Providing one's wife with clothes reasonably 213
(12) Helping the husband to look after the children 213
(13) The expenditure of a poor man on his family 214
(14) 'An heir shall be chargeable in the same way.' 215
(15) "If one dies leaving debts to be repaid..." 216
(16) Wet nurses 217

LXV. The book of Foods (Meals):

CHAPTERS :—

(1) 'Eat of the good things We have provided for you.' 219
(2) Mentioning Allah's Name on starting to eat 221
(3) Eating what is nearer to you 221
(4) Eating from around the dish 222
(5) Eating with the right hand 223
(6) Whoever ate till he was satisfied 223
(7) 'It is no fault in the blind...' 226
(8) Eating at an eating table 227
(9) As-Sawīq 229
(10) Wanting to know what kind of food 230
(11) The food of one person is sufficient for two 231
(12) A believer eats in one intestine 232
(13) A believer is satisfiied with a little food 232

Pages

(14) To eat while leaning against something 233
(15) Roasted meat 234
(16) Al-Khazira 235
(17) Dried yoghourt 236
(18) Beet and barley 237
(19) To take and bite meat with the teeth... 238
(20) Eating a foreleg... 238
(21) Cutting meat with a knife 240
(22) The Prophet ﷺ never criticised any food 240
(23) Blowing barley to remove the husk 241
(24) What the Prophet ﷺ and Companions used to eat 241
(25) The Talbina 244
(56) The Tharid 244
(27) A roasted sheep 246
(28) What our predecessors used to store of food 246
(29) The Hais 247
(30) Eating from a dish decorated with silver 249
(31) The mentioning of food 249
(32) The additional food taken with bread 250
(33) Sweets and honey 251
(34) Ad-Duba (gourd) 252
(35) A man preparing a meal for his Muslim brethren 235
(36) Inviting a man to a meal and carrying on with work 253
(37) " Soup " 254
(38) Cured meat 255
(39) Handing something across the dining table 255
(40) Snake cucumber and fresh dates 256
(41) Dates 257
(42) Fresh dates and dry dates 257
(43) The spadix of the palm tree 259
(44) Al—ʿAjwa 260
(45) Eating two dates at a time 260
(46) The snake cucumber 261
(47) The goodness of the date palm tree 261

Pages

(48) Taking two kinds of foods at a time 262
(49) Admitting guests in batches 262
(50) Garlic and other bad smelling vegetables 263
(51) The leaves of Al-Arak 264
(52) Rinsing the mouth after taking meals 264
(53) To like and suck the fingers before washing 265
(24) The handkerchief 266
(55) What to say after finishing one's meal 266
(56) Eating with one's servant 267
(57) Thanking Allāh after taking meals 267
(58) " May this come person with me too?" 268
(59) Not to hurry to finish one's dinner 268
(60) ' After taking your meal, disperse.' 270

LXVI. The book of ʿAqīqa :

CHAPTERS :—

(1) The maming of a newly born child 272
(2) To remove what harms the boy when ʿAqīqa is offered 274
(3) Al-Faraʿ 276
(4) Al-ʿAtīra 276

LXVII. The book of Slaughtering and Hunting :

CHAPTERS :—

(1) Mentioning Allāh's Name while hunting 278
(2) The game killed by the Miʿrād 279
(3) The game killed with the shaft of the Miʿrād 281
(4) Hunting with a bow 281
(5) Al-Khadhf 282
(6) A pet dog 283
(7) If a hound eats of the game 482
(8) Catching the game days after hitting it 285
(9) Finding another hound with the game 286
(10) Hunting 287
(11) Hunting on mountains 290

Pages
(12) 'lawful to you is the pursuit of sea-game...' 291
(13) The eating of locusts 294
(14) Eating dead flesh 294
(15) Mentionig Allah's Name on slaughtering 296
(16) Slaughtering in the name of idols 297
(17) "So slaughter in the Name of Allah." 298
(18) Instruments causing blood to gush out 299
(19) Animals slaughtered by a lady 300
(20) Not to slaughter with a tooth, bone or nail 301
(21) Animals slaughtered by bedouins 301
(22) Animals slaughtered by the people of the Scripture 302
(23) Domestic animals that run away 303
(24) The Nahr and the Dhabh 304
(25) Al-Muthla, Al-Masbura and Mujaththama 306
(26) The meat of chickens 308
(27) Horse flesh 310
(28) Donkey flesh 310
(29) The meat of beasts having fangs 313
(30) The skin of animals 313
(31) Musk 314
(32) The rabbit 315
(33) The mastigure 316
(34) If a mouse falls into butter 317
(35) Branding the faces 318
(36) War booty 319
(37) Shooting a run-away animal 320
(38) Eating dead meat out of necessity 321

LXVIII. The book of Al-Adahi (Sacrifice slaughtered on 'Id-al-Adha):

CHAPTERS :—

(1) The tradition of Al-Udhiya 322
(2) The distribution of the meat of sacrificed animals 323
(3) Sacrifices (slaughtered) 324
(4) Meat is desired on the day of Nahr 324
(5) Sacrifice should be offered on the day of Nahr 325

Pages
(6) Slaughtering sacrifices at the Musalla 326
(7) The Prophet ﷺ slaughtered two horned rams 327
(8) " ...but it will not be sufficient for anybody else..." 328
(9) Slaughtering the sacrifice with one's own hands 330
(10) Slaughtering sacrifice on behalf of others 330
(11) Slaughtering sacrifice after the ʿĪd prayer 331
(12) Slaughtering the sacrifice before the ʿĪd prayer 331
(13) Putting one's foot on the side of the animal 333
(14) Saying Takbīr while slaughtering 333
(15) Sending the Hadi to be slaughtered 334
(16) What may be eaten of the meat of sacrificed animals 334

LXIX. The book of Drinks :

CHAPTERS :—

(1) ' Intoxicants and gambling, stones and arrows...' 338
(2) Wine may be prepared from grapes and other things 340
(3) Wine was prohibited by Divine Order 341
(4) Liquor prepared from honey 342
(5) Wine is such a drink as disturbs the mind 344
(6) Calling an alcoholic drink by another name 345
(7) Preparing non-alcoholic drinks in bowls 346
(8) The use of bowls and containers 346
(9) To drink date syrup as long as it does not intoxicate 349
(10) Al-Bādhaq 349
(11) The unripe and ripe date drink 350
(12) Milk 351
(13) Fresh water 355
(14) Milk mixed with water 356
(15) Sweet syrups and honey 357
(16) Drinking while standing 357
(17) Drinking while on the back of a camel 359
(18) The one on the right should drink first 359
(19) Asking the permission of the one on the right 359
(20) Drinking water from a basin 360

Pages
(21) The younger should serve the older ... 361
(22) Covering containers ... 362
(23) Drinking from waterskins... ... 363
(24) Drinking water from the mouth of a waterskin ... 363
(25) Not to breathe into a vessel ... 364
(26) Breathing twice or thrice while drinking ... 365
(27) Drinking out of a gold vessel ... 365
(28) Silver utensils... ... 366
(29) Drinkink out of a wooden vessel ... 367
(30; The Prophet's utensils ... 368
(31) Drinking blessed water ... 369

LXX. The book of Patients :

CHAPTERS :—

(1) Sickness is expiation for sins ... 371
(2) The severity of disease ... 373
(3) People most prone to trials are prophets ... 374
(4) It is compulsory to visit the sick ... 375
(5) Visiting an unconscious person ... 376
(6) A person suffering from epilepsy ... 376
(7) A blind person ... 377
(8) Sick men visited by women ... 377
(9) Visiting sick children ... 379
(10) Visiting a sick bedouin ... 379
(11) Visiting a sick pagan ... 380
(12) The visitor leading the poople in prayer ... 381
(13) Placing the hand on the patient ... 381
(14) The conversation between patient and visitor ... 383
(15) Visiting a patient walking or riding ... 384
(16) "I am sick." ... 386
(17) "Go away from me." ... 388
(18) Taking a sick boy to someone to invoke Allāh ... 389
(19) The patient's wish for death ... 390
(20) The invocation of the visitor for the patient ... 392
(21) The visitor performing ablution ... 393

Pages

(22) Invoking Allāh to remove epidemics and fever ... 393

LXXI. The book of Medicine :

CHAPTERS :—

(1) The creation of disease and treatment ... 395
(2) Men treating women / Women treating men ... 395
(3) A cure is in three things ... 396
(4) Treatment with honey ... 397
(5) Treating with the milk of camels ... 398
(6) Treating with the urine of camels ... 399
(7) Treating with black cummin ... 399
(8) At-Talbīna for the patient ... 401
(9) Su‘ūt ... 401
(10) Sniffing the Indian or sea Qust ... 402
(11) The time to be cupped ... 402
(12) Cupping while on a journey or in state of Iḥrām ... 403
(13) Cupping as a treatment for disease ... 403
(14) Cupping on the head ... 404
(15) Cupping as a treatment for headache ... 405
(16) Shaving one's head because of an ailment ... 406
(17) Cauterization ... 406
(18) Treating disease of the eyes ... 408
(19) Leprosy ... 408
(20) The Manna heals eye disease ... 409
(21) Inserting medicine in the side of one's mouth ... 409
(22) To be treated in one wife's house ... 411
(23) Throat and Tonsil disease... 412
(24) Diarrhoea ... 413
(25) Disease of the abdomen ... 413
(26) Pleurisy ... 414
(27) To stop bleeding ... 415
(28) Fever is from the heat of Hell ... 416
(29) Leaving a country because of its water and climate ... 417
(30) Plague ... 418
(31) The person suffering from plague patiently ... 422

Pages
(32) Ar-Ruqa and Muʿauwidhāt 423
(33) Ruqya by reciting Sūrat-al-Fātiḥa 423
(34) The conditions required for Ruqya 424
(35) Ruqya for an evil eye 425
(36) The effect of the evil eye is a fact 426
(37) Treating snakebite and scorpion sting with Ruqya 427
(38) The Ruqya of the Prophet ﷺ 427
(39) Blowing saliva while treating with Ruqya 429
(40) Passing the hand over the place of ailment 432
(41) A woman treating a man with Ruqya 433
(42) Not treating with Ruqya 433
(43) Drawing an evil omen from birds 435
(44) Good omen 436
(45) No Hāma 437
(46) Soothsaying 437
(47) Magic 440
(48) Worshipping others besides Allāh 443
(49) Treating a bewitched person 443
(50) Witchcraft 444
(51) Some eloquent speech is as effective as magic 445
(52) ʿAjwa dates as medicine for magic 446
(53) No Hāma 446
(54) No contagious disease is conveyed without Allāh's permission ... 447
(55) The poison given to the Prophet ﷺ 449
(56) Taking poison and treating with it 450
(57) The milk of she-asses 451
(58) The housefly 452

LXXII. The book of Dress :

CHAPTERS :—

(1) 'Say : Who has forbidden the adornment of Allāh...' 454
(2) Dragging one's garment without conceit 455

Pages
(3) To tuck up or roll up one's clothes ... 456
(4) The part of the garment hanging below the ankels ... 456
(5) Dragging one's garment out of conceit ... 457
(6) The fringed Izār ... 459
(7) The Ridā ... 460
(8) The wearing of shirts ... 461
(9) The openings of the shirt ... 463
(10) A cloak with narrow sleeves ... 464
(11) A woollen cloak ... 464
(12) The Qabā' ... 465
(13) Hooded cloaks ... 466
(14) Trousers ... 467
(15) Turbans ... 468
(16) Covering the head and face with a covering sheet ... 468
(17) The helmit ... 471
(18) The Burud ... 471
(19) The Aksīya and the Khamā'is ... 474
(20) Covering one side of the body only, ... 476
(21) The Iḥtiba ... 477
(22) The black Khamisa ... 478
(23) Green clothes ... 479
(24) White clothes ... 480
(25) Wearing silk clothes ... 481
(26) Touching silk but not wearing it ... 485
(27) Using silk for bedding ... 486
(28) The wearing of Qassiy ... 486
(29) Silk is allowed for men suffering from an itch ... 487
(30) Silk for women ... 487
(31) The Prophet ﷺ was contented with any clothes ... 489
(32) Invoking Allāh for one wearing new clothes ... 491
(33) Men are forbidden to use saffron ... 492
(34) The garment dyed with saffron ... 492
(35) The red garment ... 493
(36) The red Maithara ... 493

Pages

(37) The Sabtiyya ... 494
(38) Putting on shoes ... 496
(39) Not to walk with only one shoe ... 496
(40) Taking off the left shoe first ... 497
(41) The sandal with two straps ... 497
(42) The red leather tent ... 498
(43) Sitting on a mat made of date palm leaves ... 499
(44) Garments with gold buttons ... 499
(45) Gold rings ... 500
(46) Silver rings ... 502
(47) Throwing away a gold ring ... 502
(48) The stone of the ring ... 503
(49) An iron ring ... 504
(50) To engrave a ring ... 505
(51) Wearing a ring on the little finger ... 506
(52) Using a ring as a stamp for letters ... 507
(53) Wearing a ring with the stone towards the palm ... 507
(54) The engraving on the ring of the Prophet ﷺ ... 508
(55) Engraving in three lines ... 509
(56) Rings for women ... 509
(57) Necklaces and Sikhabs worn by women ... 510
(58) Borrowing a necklace ... 510
(59) Earrings for women ... 511
(60) The Sikhab for boys ... 512
(61) Men adopting the manners of women ... 513
(62) Prohibiting effeminate men from houses ... 513
(63) Cutting short the moustaches ... 514
(64) Clipping nails ... 516
(65) Leaving the beard ... 517
(66) Grey hair ... 517
(67) Dyeing the hair ... 519
(68) Curly hair ... 519
(69) At-Talbīd ... 523
(70) Hair parting ... 525
(71) Hair braids ... 526

71

Pages

(72) Al-Qazaᶜ 526

(73) Perfume 527

(74) Applying scent to the head and beard 528

(75) Combing one's hair 528

(76) Menstruating wife combing the hair of her husband 529

(77) Start combing from the right side 530

(78) Musk 530

(79) The kind of scent recommended 531

(80) Not refusing scent 531

(81) Adh-Dharīra 531

(82) Artificial spaces between teeth 532

(83) Using false hair 532

84) Removing hair from the face 535

(85) Lengthening hair artificially 536

(86) The woman who practises tattooing 538

(87) The woman who gets herself tattooed 538

(88) Pictures 540

(89) Picture-makers on the Day of Resurrection 541

(90) The obliteration of pictures 542

(91) Pictures on things to trod on 543

(92) Sitting on pictures 544

(93) Praying in clothes with pictures 545

(94) Angels do not enter a house with pictures inside 545

(95) Not entering a house with pictures inside 546

(96) Cursing picture-makers 547

(97) Being asked to put life into a picture 547

(98) Riding behind the rider on a camel 548

(99) Three riders on one camel... 548

(100) The owner of the camel behind the rider 549

(101) Mountig a man behind another man on an animal 549

(102) Mounting a woman behind a man 550

(103) Putting one leg on the other while lying down 551

End Of The Seventh Volume

GLOSSARY

ʿAjwa	: Pressed soft dates.
Ash-Shiqāq	: difference between husband and wife.
Badhaq	: A kind of alcoholic drink made of grapes.
Dhimmī	: A non-Muslim living under the protection of an Islamic government.
Farsakh	: A measure of three miles.
Ghazwa	: (plural : Ghazawat) ; a holy battle in the cause of Allāh, consisting of a large army unit with the Prophet ﷺ himself leading the army.
Ghīra	: This word covers a wide meaning : Jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
Ḥais	: A special dish prepared from dried yoghourt, butter and dates.
ʿĪd-al-Aḍḥa	: The four-day festival of Muslims starting on the tenth of Dhul-Ḥijja.
ʿĪd-al-Fitr	: The three-day festival of Muslims starting from the first of Shawwāl, the month that immediately follows Ramaḍān. "Fitr" literally means "breaking the fast". Muslims fast for the whole of Ramaḍān, the ninth month of the Muslim Calendar, and when Shawwāl comes, they break their fast.
ʿIddat	: Allah's prescribed period for divorce and marriage, etc.
Idhkhir	: A kind of grass well-known for its good smell, found in Ḥijāz, Saudi Arabia.
Iḥrām	: A state in which one is prohibited to practise certain deeds which are lawful at other times. The ceremonies of Ḥajj and ʿUmra are performed in such a state.
Īlāʾ	: The oath taken by a husband that he would not approach his wife for a certain period.
Ishtimāl-aṣ-Ṣamāʾ	: The wearing of clothes in two ways :—

	1. To cover one's shoulder with a garment and leave the other bare. 2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.
Khazīra	A special dish prepared from white flour, fat, etc.
Khulʿ	(A kind of divorce) the parting of a wife from her husband by giving him a certain compensation.
Khutba of Nikāḥ	A speech delivered at the time of concluding the marriage contract.
Kohl	Antimony eye powder.
Liʿān	An oath which is taken by both the wife and the husband when the latter accuses his wife of committing illegal sexual intercourse. (See Qurʾān, Sūart-an-Nūr 24 : 6, 7, 8, 9.)
Maghāfir	A nasty smelling gum.
Mahr	bridal money given to the wife by the husband on marrying.
Mashruba	Similar to an attic room
Mauli	My Lord, my Master (an expression used when a slave addresses his master ; also used for a freed slave.)
Mayathar	Silk cushions.
Mir ad	An arrow without head.
Mūbiqāt	Great destructive sins.
Muḥrim	One assuming the state of Iḥrām
Mulāmasa	A sale in which the deal is completed if the buyer touches a thing without seeing or checking it properly.
Munābadha	Asale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.
Mutʿa	A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was cancelled.
Nikāḥ	Marriage (wedlock) according to slamic law.
Qaṣab	Pipes made of gold pearls and other precious stones.
Qiṣās	The law of equality in punishment.
Ribāʾ	Usury which is of two major kinds :— 1. Ribāʾ Nasi a, i.e., interest on lent money ; 2. Ribāʾ Faḍl, i.e., taking a superior thing of the same kind of goods by giving more

	of the same kind of goods of inferior quality, e.g., dates of superior quality for more dates of inferior quality.
Ruqya	Is the recitation of some divine verses as a treatment for a disease.
Sawīq	A kind of dish made of powdered roasted wheat or barley (also sugar and dates).
Shighār	A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.
Shirk	Opposite of Tauḥīd, and it is to worship others along with Allāh. See Introduction No. 4 for details.
Siwak	A piece of branch or root of a tree called Al-Arak used as a toothbrush.
Tahnīk	To chew a date and put the juice in the mouth of a child.
Talbina	A dish prepared from flour and honey.
Tauḥīd	Is of four kinds : (A) Unity of Lordship : "Tauḥīd-al-Rabubiya" to believe that there is only one Lord for all the universe, and its Owner, Creator, its Maintainer and whatever is in it and that is Allāh. (B) Unity of Worship : "Tauḥīd-al-Alooheya" to believe that none has the right to be worshipped [e. g., praying, fasting, zakat, slaughtering etc. (i.e., all kinds of)] worship but Allāh. (C) Unity of the Names and the Qualities of Allāh : "Tauhid-al-Asma-was-Sifat" to believe that (i) we must not name or qualify Allah except with what He and His Aposrle ﷺ has made or qualified Him. (ii) None can be named or qualified with the Names or Qualifications of Allāh, e.g., Al-Karīm, etc. (iii) We must confirm all Allāh's Qualifications which Allāh has stated in His Book (Qur'ān) or mentioned through His Apostle Muḥammad ﷺ without twisting the meaning and giving resemblance to any of the created things. These three kinds of Tauḥīd are included in the meaning "None has the right to be worshipped but Allāh." (D) The unity of following Allāh's Apostle Muḥammad ﷺ . Tauḥīd-al-Itiba and this is included in the meaning of "I testify that Muḥammad ﷺ is Allāh's Apostle i.e. None has the right

to be followed after Allāh's Book (Qur'ān) but Allāh's Apostle ﷺ ..

Tharid : A special dish prepared from meat and bread.
Tilā' : A kind of alcoholic drink prepared from grapes.
'Urfut : The tree which produces Maghāfir.
Zarnab : A kind of good smelling grass.

End Of The Seventh Volume

In the Name of Allāh, the Most Beneficent, the Most Merciful

(NOTICE)

Whoever finds any mistake in my translation of the meanings of (Ḥadīth) Ṣaḥīḥ Al-Bukhārī into English, I request him to write to the Chancellor of the Islamic University at MEDINA indicating the mistake and its place along with the correct translation.

I thank all those who will point out these mistakes with the intention of seeking Allāh's Pleasures, and of correcting the translation of the meanings of Ḥadīth of Allāh's Apostle ﷺ.

And Allāh is Surety over what I say.

TRANSLATOR

Dr. Muḥammad Muḥsin Khān

• (بسم الله الرحمن الرحيم) •

• (اعــلان) •

كل من يعثر على خطاء فى ترجمتى لصحيح البخارى الى الإنجليزية فاننى أرجوا منه أن يكتب لسماحة رئيس الجامعة الإسلامية بالمدينة المنورة عن ذلك، موضحاً الخطأ و موضعه مع بيان الصواب .

و أشكر كل من نبه على شىء من ذلك قاصداً وجه الله وتصحيح ترجمة حديث رسول الله صلى الله عليه وسلم ، والله على ما نقول وكيل .

المترجم / الدكتور :

محمد محسن خان

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LXII. THE BOOK OF NIKĀḤ
(Wedlock) :

كتاب النكاح

(1) CHAPTER. Awakening the desire for marriage which is recommended in in the Statement of Allāh ﷻ :—

'Marry women of your choice.'
(4 : 3)

بابُ التَّرْغيبِ في النِّكاحِ لِقَوْلِهِ تَعالى ـ فانْكِحُوا ما طابَ لَكُمْ مِنَ النِّساءِ ـ .

1. Narrated Anas bin Mālik ؓ : A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allāh), and when they were informed about that, they considered their worship insufficient and said, " Where are we from the Prophet ﷺ as his past and future sins have been forgiven." Then one of them said, " I will offer the prayer throughout the night forever." The other said, " I will fast throughout the year and will not break my fast (at daytime)." The third said, " I will keep away from the women and will not

١ ـ حدَّثَنا سَعيدُ بن أبي مَرْيَمَ : أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرَ : أخْبَرَنا حُمَيْدُ ابنُ أبي حُمَيْدٍ الطَّويلُ : أنَّهُ سَمِعَ أنَسَ ابنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ : جاءَ ثَلاثَةُ رَهْطٍ إلى بُيُوتِ أزْواجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ يَسْألُونَ عَنْ عِبادَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، فَلَمَّا أُخْبِرُوا كأنَّهُمْ تَقالُّوها فَقالُوا : وأيْنَ نَحْنُ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ؟ قَدْ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأخَّرَ فَقالَ أحَدُهُمْ : أمَّا أنا فأنا أُصَلِّي اللَّيْلَ أبَدًا ، وَقالَ آخَرُ : أنا أصُومُ الدَّهْرَ وَلا

marry forever." Allah's Apostle ﷺ came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."

أُفْطِرُ، وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ إِلَيْهِمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللهِ إِنِّى لَأَخْشَاكُمْ لِلهِ وَأَتْقَاكُمْ لَهُ لَكِنِّى أَصُومُ وَأُفْطِرُ وَأُصَلِّى وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِى فَلَيْسَ مِنِّى.

2. Narrated 'Urwa that he asked 'Aisha about the Statement of Allah تعالى :—

> 'If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice.' (4 : 3)

'Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

٢ ـ حَدَّثَنَا عَلِىٌّ: سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِىِّ قَالَ: أَخْبَرَنِى عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى ـ وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِى الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ، فَإِنْ خِفْتُمْ أَنْ لَا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَنْ لَا تَعُولُوا ـ قَالَتْ: يَا ابْنَ أُخْتِى، الْيَتِيمَةُ تَكُونُ فِى حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِى مَالِهَا وَجَمَالِهَا، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ صَدَاقِهَا. فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ. وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ.

(2) CHAPTER. The Statement of the Prophet ﷺ :—

" Whoever is able to marry, should marry, for that will help him lower his gaze and guard his modesty (i. e. his private parts from committing illegal sexual intercourse, etc.)." And should a person marry (even if) he has no desire for marrage ?

بَابُ قَوْلِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: مَنِ اسْتَطَاعَ البَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَهَلْ يَتَزَوَّجُ مَنْ لاأَرَبَ لَهُ فى النِّكَاحِ؟

3. Narrated ʿAlqama : While I was with ʿAbdullāh, ʿUthamān met him at Mina and said, " O Abū ʿAbdur-Raḥmān ! I have something to say to you." So both of them went aside and ʿUthmān said, " O Abū ʿAbdur-Raḥmān ! Shall we marry you to a virgin who will make you remember your past days ? " When ʿAbdullāh felt that he was not in need of that, he backoned me (to join him) saying, " O ʿAlqama ! " Then I heard him saying (in reply to ʿUthmān), " As you have said that, (I tell you that) the Prophet ﷺ once said to us, 'O young people ! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power."

٣- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِى: حَدَّثَنَا الأَعْمَشُ قَالَ: حَدَّثَنِى إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ فَلَقِيَهُ عُثْمَانُ بِمِنًى فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ لِى إِلَيْكَ حَاجَةً فَخَلَيَا فَقَالَ عُثْمَانُ: هَلْ لَكَ يَا أَبَاعَبْدِ الرَّحْمَنِ فِى أَنْ نُزَوِّجَكَ بِكْرًا تُذَكِّرُكَ مَا كُنْتَ تَعْهَدُ؟ فَلَمَّا رَأَى عَبْدُ اللهِ أَنْ لَيْسَ لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَىَّ فَقَالَ: يَا عَلْقَمَةُ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَا لَئِنْ قُلْتَ ذَلِكَ، لَقَدْ قَالَ لَنَا النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ البَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ.

(3) CHAPTER. Whoever cannot afford

بَابُ مَنْ لَمْ يَسْتَطِعِ البَاءَةَ

to marry, is recommended to fast.

فَلْيَصُمْ .

4. Narrated ʿAbdullāh ؓ : We were with the Prophet ﷺ while we were young and had no wealth whatever. So Allāh's Apostle ﷺ said, " O young people ! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i. e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

٤ ـ حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ : حدَّثَنا أبي : حدَّثَنا الأعمَشُ : حدَّثَني عُمَارَةُ ، عَنْ عَبْدِ الرَّحْمَنِ ابنِ يَزِيدَ قالَ : دَخَلْتُ مَعَ عَلْقَمَةَ والأسْوَدِ عَلَى عَبْدِ اللهِ فَقالَ عَبْدُ اللهِ : كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ شَبَابًا لا نَجِدُ شَيْئًا ، فَقالَ لَنا رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : يامَعْشَرَ الشَّبابِ ، مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ ، فإنَّهُ أغَضُّ لِلْبَصَرِ وأحْصَنُ لِلْفَرْجِ . وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بالصَّوْمِ فإنَّهُ لَهُ وِجاءٌ .

(4) CHAPTER. About (marrying) several women.

بابُ كَثْرَةِ النِّساءِ .

5. Narrated ʿAṭā : We presented ourselves along with Ibn ʿAbbās at the funeral procession of Maimūna at a place called Sarif. Ibn ʿAbbās said, "This is the wife of the Prophet ﷺ , so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet ﷺ had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

٥ ـ حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى : أخْبَرَنا هِشامُ بنُ يُوسُفَ : أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ : أخْبَرَنِي عَطاءٌ قالَ : حَضَرْنا مَعَ ابنِ عَبَّاسٍ جَنازَةَ مَيْمُونَةَ بِسَرِفَ ، فَقالَ ابنُ عَبَّاسٍ : هَذِهِ زَوْجَةُ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فإذا رَفَعْتُمْ نَعْشَها فَلا تُزَعْزِعُوها وَلا تُزَلْزِلُوها وارْفُقُوا فإنَّهُ كانَ عِنْدَ

النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ تِسْعٌ ، كانَ يَقْسِمُ لِثَمانٍ وَلا يَقْسِمُ لِوَاحِدَةٍ.

6. Narrated Anas ؓ : The Prophet ﷺ used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

٦ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ : حدَّثَنا سَعِيدٌ ، عَنْ قَتادَةَ ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَطُوفُ عَلَى نِسائِهِ فى لَيْلَةٍ وَاحِدَةٍ وَلَهُ تِسْعُ نِسْوَةٍ. وَقالَ لى خَلِيفَةُ : حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ : حدَّثَنا سَعِيدٌ ، عَنْ قَتادَةَ : أنَّ أنَسًا حدَّثَهُمْ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ.

7. Narrated Saʿid bin Jubair: Ibn ʿAbbās asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad ﷺ) of all other Muslims, had the largest number of wives."

٧ ـ حدَّثَنا عَلِىُّ بنُ الحَكَمِ الأَنْصارِىُّ : حدَّثَنا أبُو عَوَانَةَ ، عَنْ رَقَبَةَ ، عَنْ طَلْحَةَ اليامِىِّ ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ قالَ : قالَ لى ابنُ عَبَّاسٍ : هَلْ تَزَوَّجْتَ ؟ قُلْتُ : لا ، قالَ : فَتَزَوَّجْ فإنَّ خَيْرَ هَذِهِ الأُمَّةِ أكْثَرُها نِساءً .

(5) CHAPTER. If one emigrates or does a good deed with the intention of marrying a woman, one will be rewarded according to his intentions.

بابٌ مَنْ هاجَرَ أوْ عَمِلَ خَيْرًا لِيَتَزَوَّجَ امْرَأةً فَلَهُ ما نَوَى.

8. Narrated ʿUmar bin Al-Khaṭṭāb ؓ : The Prophet ﷺ said, "The

٨ ـ حدَّثَنا يَحْيَى بنُ قَزَعَةَ : حدَّثَنا مالِكٌ ، عَنْ يَحْيَى بنِ سَعِيدٍ ،

rewards are according to the intention, and everybody will get the reward for what he intended. So whoever emigrated for Allāh's and His Apostle's sake, his emigation was for Allāh and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for which he had emigrated." (1)

عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ بنِ الحارِثِ ، عَنْ عَلْقَمَةَ بنِ وَقَّاصٍ ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : العَمَلُ بالنِّيَّةِ ، وَإنَّمَا لامْرِئٍ ما نَوَى ، فَمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إلى اللهِ وَرَسُولِهِ ، وَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُهَا أو امْرأةٍ يَنْكِحُهَا ، فَهِجْرَتُهُ إلى ما هاجَرَ إلَيْهِ .

(6) CHAPTER. The marrying of a poor man who has the knowledge of the Qur'ān and is a Muslim. Sahl bin Saʿd narrated this from the Prophet ﷺ .

باب تَزْوِيجِ المُعْسِرِ الَّذِي مَعَهُ القُرْآنُ وَالإسْلامُ ، فِيهِ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ .

9. Narrated Ibn Masʿūd ؓ : We used to fight in the holy battles in the company of the Prophet ﷺ and we had no wives with us. So we said, "O Allāh's Apostle! Shall we get castrated?" The Prophet ﷺ forbade us to do so.

٩ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيَى : حدَّثَنا إسْماعِيلُ : حدَّثَنِي قَيْسٌ ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا نَغْزُو مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ لَيْسَ لَنا نِساءٌ فَقُلْنا : يا رَسُولَ اللهِ ، ألا نَسْتَخْصِي ؟ فَنَهانا عَنْ ذَلِكَ .

(7) CHAPTER. The saying of a man

باب قَوْلِ الرَّجُلِ لأخِيهِ انْظُرْ

---

(1) His reward will be according to his intentions, not to his apparent deed, for one and the same deed may be done by different persons with different intentions.

to his brother (in Islam), "Have a look at either of my wives (and if you wish), I will divorce her for you." This narration is narrated by ʿAbdur-Raḥmān bin ʿAuf.

أيّ زَوْجَتَيَّ شِئْتَ حتّى أنْزِلَ لَكَ عَنْها، رَوَاهُ عَبْدُ الرَّحْمَنِ ابنُ عَوْفٍ.

10. Narrated Anas bin Mālik رضي الله عنه: ʿAbdur-Raḥmān bin ʿAuf came (from Mecca to Medina) and the Prophet ﷺ made the bond of brotherhood between him and Saʿd bin Ar-Rabīʿ Al-Anṣārī. Al-Anṣārī had two wives, so he suggested that ʿAbdur-Raḥmān take half, his wives and property. ʿAbdur-Raḥmān replied, "May Allāh bless you with your wives and property. Kindly show me the market." So ʿAbdur-Raḥmān went to the market and gained (in bargains) some dried yoghourt and some butter. After a few days the Prophet ﷺ saw Abdur-Rahman with some yellow stains on his clothes and asked him, "What is that, O ʿAbdur-Raḥmān?" He replied, "I had married an Anṣārī woman." The Prophet ﷺ asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet ﷺ said, "Offer a banquet, even with one sheep."

١٠ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ حُمَيْدٍ الطَّوِيلِ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ قالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بنُ عَوْفٍ فآخَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ بَيْنَهُ وبَيْنَ سَعْدِ ابنِ الرَّبِيعِ الأنْصارِيِّ، وعِنْدَ الأنْصارِيِّ امْرأتانِ، فعَرَضَ عَلَيْهِ أنْ يُناصِفَهُ أهْلَهُ ومالَهُ، فقالَ: بارَكَ اللهُ لكَ في أهْلِكَ ومالِكَ، دُلُّونِي عَلَى السُّوقِ. فأتَى السُّوقَ فرَبِحَ شَيْئًا مِنْ أقِطٍ وشَيْئًا مِنْ سَمْنٍ فرَآهُ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بَعْدَ أيَّامٍ وعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ، فقالَ: مَهْيَمْ يا عَبْدَ الرَّحْمَنِ فقالَ: تَزَوَّجْتُ أنْصارِيَّةً، قالَ: فَمَا سُقْتَ؟ قالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، قالَ: أوْلِمْ وَلَوْ بِشاةٍ.

(8) CHAPTER. What is disliked of not marrying and not getting castrated.

بابُ ما يُكْرَهُ مِنَ التَّبَتُّلِ والخِصَاءِ.

11. Narrated Saʿd bin Abī Waqqāṣ: Allāh's Apostle ﷺ forbade ʿUthmān bin Maẓʿūn to abstain from marrying (and other pleasures) and if he had allowed him, we would have got ourselves castrated. (1)

١١ - حدَّثَنَا أحْمَدُ بنَ يُونُسَ : حدَّثَنا إبْرَاهِيمُ بنُ سَعْد : أخْبرَنا ابنُ شِهابٍ : سَمِعَ سَعِيدَ بنَ المُسَيَّبِ يقُولُ : سَمِعْتُ سَعْدَ بنَ أبي وَقَّاصٍ يَقُولُ : رَدَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلى عثْمانَ ابنِ مَظْعُونٍ التَّبَتُّلَ ، وَلَوْ أذِنَ لَهُ لاخْتَصَيْنا .

12. Narrated Saʿd bin Abī Waqqāṣ: The Prophet ﷺ prevented ʿUthmān bin Maẓʿūn from that (not marrying), and had he allowed him, we would have got ourselves castrated. (1)

١٢ - حدَّثَنا أبُو اليَمانِ : أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِى قالَ : أخْبرَنِى سَعِيدُ بنُ المُسَيَّبِ أنَّهُ سَمِعَ سَعْدَ ابنَ أبِى وَقَّاصٍ يقُولُ : لَقَدْ رَدَّ ذَلكَ ، يَعْنِى النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ ، عَلى عُثْمانَ ابنِ مَظْعُونٍ وَلَوْ أجازَ لَهُ التَّبَتُّلَ لاخْتَصَيْنا .

13. Narrated ʿAbdullāh: We used to participate in the holy battles led by Allāh's Apostle ﷺ and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and

١٣ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا جَرِيرٌ ، عَنْ إسْماعِيلَ ، عَنْ قَيْسٍ قالَ : قالَ عَبْدُ اللهِ : كُنَّا نَغْزُو مَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَلَيْسَ لَنا شَىْءٌ فَقُلْنا: ألا نَسْتَخْصِى ؟ فَنَهانا

---

(1) Saʿd, by saying, "We would have got ourselves castrated," did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islam.

(2) This sort of marriage was later on forbidden forever.

recited to us:—

> 'O you who believe! Make not unlawful the good things which Allāh has made lawful for you, but commit no transgression.' (5: 87)

Narrated Abū Huraira ؓ: I said, "O Allāh's Apostle! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet ﷺ said, "O Abū Huraira! The pen has dried after writing what you are going to confront.(1) So (it does not matter whether you) get yourself castrated or not." (2)

عَنْ ذَلِكَ ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ عَلَيْنَا ـ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ، وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ـ وَقَالَ أَصْبَغُ: أَخْبَرَنِى ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِى سَلَمَةَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ إِنِّى رَجُلٌ شَابٌّ وَأَنَا أَخَافُ عَلَى نَفْسِى الْعَنَتَ وَلَا أَجِدُ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ فَسَكَتَ عَنِّى ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّى، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّى، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَقَالَ النَّبِىُّ صلى الله عليه وسلم: يَا أَبَا هُرَيْرَةَ، جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ فَاخْتَصِ عَلَى ذَلِكَ أَوْ ذَرْ.

(9) CHAPTER. **To** marry virgins. Ibn ʿAbbās said to ʿĀisha, "The Prophet ﷺ did not marry any virgin besides you."

بَابُ نِكَاحِ الأَبْكَارِ، وَقَالَ ابْنُ أَبِى مُلَيْكَةَ: قَالَ ابْنُ عَبَّاسٍ لِعَائِشَةَ: لَمْ يَنْكِحِ النَّبِىُّ صلى الله عليه وسلم **بِكْرًا** غَيْرَكِ.

---

(1) Your fate has been destined for you.

(2) This means, You cannot change your fortune by getting castrated, so there is no benefit in doing so.

14. Narrated ʿĀisha رضي الله عنها : I said, " O Allāh's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze ? " He said, " (I will let my camel graze) of the one of which nothing has been eaten before." (The sub-narrator added: ʿĀisha meant that Allāh's Apostle ﷺ had not married a virgin besides herself.)

١٤ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أخي ، عَنْ سُلَيْمانَ ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أبيهِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قُلْتُ يا رَسُولَ اللهِ ، أرأيْتَ لَوْ نَزَلْتَ وادِيًا وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْها وَوَجَدْتَ شَجَرًا لَمْ يُؤْكَلْ مِنْها ، في أيِّها كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قالَ: في الَّتي لَمْ يُرْتَعْ مِنْها، تَعْني أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ لَمْ يَتَزَوَّجْ بِكْرًا غَيْرَها .

15. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, ' This is your wife.' I uncovered it, and behold, it was you. I said to myself, 'If this dream is from Allāh, He will cause it to come true.' "

١٥ - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ : حدَّثَنا أبُو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أُرِيتُكِ في المَنامِ مَرَّتَيْنِ ، إذا رَجُلٌ يَحْمِلُكِ في سَرَقَةِ حَرِيرٍ فَيَقُولُ: هذهِ امْرَأتُكَ فأكْشِفُها فإذا هِيَ أنْتِ ، فأقُولُ إنْ يَكُنْ هذا مِنْ عِنْدِ اللهِ يُمْضِهِ .

(10) CHAPTER. The marrying of

باب تَزْوِيجِ الثَّيِّباتِ . وَقالَتْ

matrons (divorced or widowed ladies). Um Habība said, "The Prophet ﷺ said to me, 'Do not offer me your daughters or sisters in marriage.' "

أُمُّ حَبِيبَةَ: قَالَ لِى النَّبِيُّ صلى اللهُ عليه وسلَّمَ: لا تَعْرِضْنَ عَلَى بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ.

16. Narrated Jābir bin ʿAbdullāh: While we were returning from a Ghazwa with the Prophet ﷺ, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet ﷺ himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we wre about to enter (Medīna), the Prophet ﷺ said, "Wait so that you may enter (Medīna) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

١٦ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَفَلْنَا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ مِنْ غَزْوَةٍ، فَتَعَجَّلْتُ عَلَى بَعِيرٍ لِى قَطُوفٍ، فَلَحِقَنِى رَاكِبٌ مِنْ خَلْفِى فَنَخَسَ بِعَنَزَةٍ كَانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِى كَأَجْوَدِ مَا أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَإِذَا النَّبِيُّ صلى اللهُ عليه وسلَّمَ فَقَالَ: مَا يُعْجِلُكَ؟ قُلْتُ: كُنْتُ حَدِيثَ عَهْدٍ بِعُرُسٍ، قَالَ: أَبِكْرًا أَمْ ثَيِّبًا؟ قُلْتُ: ثَيِّبًا، قَالَ: فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟ قَالَ: فَلَمَّا ذَهَبْنَا لِنَدْخُلَ، قَالَ: أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلًا أَىْ عِشَاءً لِكَىْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ.

17. Narrated Jābir bin ʿAbdullāh ؓ: When I got married, Allāh's Apostle ﷺ said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jābir also said: Allāh's Apostle ﷺ said, "Why didn't

١٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَارِبٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا يَقُولُ: تَزَوَّجْتُ، فَقَالَ لِى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: مَا تَزَوَّجْتَ؟ فَقُلْتُ: تَزَوَّجْتُ ثَيِّبًا، فَقَالَ: مَا لَكَ وَلِلْعَذَارَى

you marry a young girl so that you might play with her and she with you ?"

وَلِعابِها ؟ فَذَكَرْتُ ذَلِكَ لِعَمْرِو بنِ دينارٍ فَقالَ عَمْرٌو : سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ يَقُولُ : قالَ لى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : هَلاَّ جارِيَةً تُلاعِبُها وَتُلاعِبُكَ ؟

(11) CHAPTER. The marrying of a young lady to an elderly man.

بابُ تَزْوِيجِ الصِّغارِ مِنَ الكِبارِ .

18. Narrated 'Urwa: The Prophet ﷺ asked Abū Bakr for 'Āisha's hand in marriage. Abū Bakr said, "But I am your brother." The Prophet ﷺ said, "You are my brother in Allāh's religion and His Book, but she ('Āisha) is lawful for me to marry."

١٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : حدَّثَنا اللَّيْثُ ، عَنْ يَزِيدَ ، عَنْ عِراكٍ ، عَنْ عُرْوَةَ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ خَطَبَ عائشَةَ إلى أبي بَكْرٍ فقالَ أبُو بَكْرٍ : إنَّمَا أنا أخُوكَ ، فقالَ : أنْتَ أخى فى دينِ اللهِ وكِتابِهِ وَهِىَ لى حَلالٌ .

(12). CHAPTER. What type of women should one seek in marriage? And what type of women is better for marrying? And what type of women one is recommended to select to beget good offspring without there being any compulsion to do so.

بابُ إلى مَنْ يَنْكِحُ ؟ وأىُّ النِّساءِ خَيْرٌ ؟ وَما يُسْتَحَبُّ أنْ يَتَخَيَّرَ لِنُطَفِهِ مِنْ غَيْرِ إيجابٍ .

19. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "The best women are the riders of the camels and the righteous among the women of Quraish.

١٩ - حدَّثَنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبُو الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : خَيْرُ

They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

نِساءٍ رَكِبْنَ الإِبِلَ صالِحُ نِساءِ قُرَيْشٍ، أَحْناهُ عَلَى وَلَدٍ فِى صِغَرِهِ، وأَرْعاهُ عَلَى زَوْجٍ فِى ذَاتِ يَدِهِ.

(13). CHAPTER. Having female captives (for sexual purposes) and marrying and manumitting one's own slave girl.

بابُ اتخاذِ السَّرارِيَ، ومَنْ أَعْتَقَ جارِيَتَهُ ثُمَّ تَزَوَّجَها.

20. Narrated Abū Burda's father: Allāh's Apostle ﷺ said, "Any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries, will get a double reward. And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord, will (also) get a double reward."

٢٠ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا صَالِحُ الهَمْدَانِيُّ: حدَّثَنا الشَّعْبِيُّ قالَ: حدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أَيُّما رَجُلٍ كانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَها فأَحْسَنَ تَعْلِيمَها وأَدَّبَها فأَحْسَنَ تأْدِيبَها، ثُمَّ أَعْتَقَها وتَزَوَّجَها فلَهُ أَجْرانِ. وأَيُّما رَجُلٍ مِنْ أَهْلِ الكِتابِ آمَنَ بِنَبِيِّهِ وآمَنَ بِي فلَهُ أَجْرانِ. وأَيُّما مَمْلُوكٍ أَدَّى حَقَّ مَوَالِيهِ وحَقَّ رَبِّهِ فلَهُ أَجْرانِ. قالَ الشَّعْبِيُّ: خُذْها بغَيْرِ شَيْءٍ، قَدْ كانَ الرَّجُلُ يَرْحَلُ فِيما دُونَها إلى المَدِينَةِ. وقالَ أَبُو بَكْرٍ، عَنْ أَبِي حُصَيْنٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: أَعْتَقَها ثُمَّ أَصْدَقَها.

21. Narrated Abu Huraira رضي الله عنه from the Prophet ﷺ : Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him. (Abu Huraira then mentioned the whole narration and said :) (The tyrant) gave her Hajar. Sara said, " Allah saved me from the hands of the Kafir (i.e., infidel) and gave me Hajar to serve me." (Abu Huraira added :) That (Hajar) is your mother, O Banu Ma'As-Sama'(i.e., the Arabs) !

٢١ - حدَّثنا سَعِيدُ بنُ تَلِيد قالَ: أخبرَنِي ابنُ وَهْب قالَ: أخبرَنِي جَرِيرُ ابنُ حازِم، عَنْ أيُّوبَ، عَنْ مُحَمَّد، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ. حدَّثنا سُلَيْمانُ، عَنْ حَمَّاد ابنِ زَيْد، عَنْ أيُّوبَ، عَنْ مُحَمَّد، عَنْ أبي هُرَيْرَةَ: لَمْ يَكْذِبْ إبْرَاهِيمُ إلاَّ ثَلاثَ كَذَبات: بَيْنَما إبْرَاهِيمُ مَرَّ بِجَبَّار ومَعَهُ سارَةُ، فَذَكَرَ الحَدِيثَ فأعْطاها هاجَرَ، قالَتْ: كَفَّ اللهُ يَدَ الكافِرِ وأخْدَمَنِي آجَرَ. قالَ أبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يا بَنِي ماءِ السَّماءِ.

22. Narrated Anas رضي الله عنه : The Prophet ﷺ stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghourt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, " Is she (Safiyya) considered as his wife or his slave girl ? " Then they said, " If he orders her to veil herself, she will be one of the mothers of the Believers ; but if he does not order her to veil herself, she will be a slave girl." So when the Prophet ﷺ proceeded

٢٢ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسْماعِيلُ ابنُ جَعْفَر، عَنْ أنَس رَضِيَ اللهُ عَنْهُ قالَ: أقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَيْنَ خَيْبَرَ والمَدِينَةِ ثَلاثاً يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيّ، فَدَعَوْتُ المُسْلِمِينَ إلى وَلِيمَتِهِ، فَما كانَ فِيها مِنْ خُبْز ولا لَحْم، أُمِرَ بالأنْطاعِ فأُلْقِيَ فِيها مِنَ التَّمْرِ والأقِطِ والسَّمْنِ فَكانَتْ وَلِيمَتَهُ، فَقالَ المُسْلِمُونَ: إحْدَى أُمَّهاتِ المُؤْمِنِينَ أوْ مِمَّا مَلَكَتْ يَمِينُهُ، فَقالُوا: إنْ حَجَبَها فَهِيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وإنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ

from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

وَطَّأَ لَهَا خَلْفَهُ وَمَدَّ الحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ .

(14) CHAPTER. Whoever regarded the manumission of a slave girl as her Mahr.

بَابُ مَنْ جَعَلَ عِتْقَ الأَمَةِ صَدَاقَهَا .

23. Narrated Anas bin Mālik ؓ : Allāh's Apostle ﷺ manumitted Ṣafiyya and regarded her manumission as her Mahr.

٢٣ ـ حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ ثَابِتٍ وَشُعَيْبِ بنِ الحَبْحَابِ ، عَنْ أَنَسِ ابنِ مالكٍ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا .

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allāh :—

> ' If they be poor, Allāh will enrich them out of His Grace and bounty.' (24 : 32)

بَابُ تَزْوِيجِ المُعْسِرِ ؛ لِقَوْلِهِ تَعَالَى ـ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِهِ ـ .

24. Narrated Sahl bin Saʿd As-Saʿīdi: A woman came to Allāh's Apostle ﷺ and said, " O Allāh's Apostle! I have come to give you myself in marriage (without Mahr)." Allāh's Apostle ﷺ looked at her. He looked at her carefully and fixed his glance on her and then lowered

٢٤ ـ حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا عَبْدُ العَزِيزِ بنُ أَبي حازمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ قَالَ : جَاءَتِ امْرَأَةٌ إِلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَتْ : يَا رَسُولَ اللهِ ، جِئْتُ

his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allāh's Apostle! If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything to offer?" The man said, "No, by Allāh, O Allāh's Apostle!" The Prophet ﷺ said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allāh, I have not found anything." Allāh's Apostle ﷺ said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Apostle! I could not find even an iron ring, but this is my Izar (1) (waist-sheet)." He had no rida. (2) He added, "I give half of it to her." Allāh's Apostle ﷺ said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allāh's Apostle ﷺ saw him going, he ordered that he be called back. When he came, the Prophet ﷺ said, "How much of the Qur'ān do you know?" He said, "I know such Sūra and such Sūra,"

أَهَبُ لكَ نَفْسِي، قالَ: فَنَظَرَ إلَيْها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَصَعَّدَ النَّظَرَ فيها وَصَوَّبَهُ ثُمَّ طأْطأ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم رأسَهُ، فلَمَّا رَأَتِ المَرْأةُ أنَّهُ لمْ يَقْضِ فيها شَيْئًا جَلَسَتْ، فقامَ رَجُلٌ مِنْ أصحابِهِ فقالَ: يا رَسُولَ اللهِ، إنْ لمْ يكُنْ لكَ بِها حاجَةٌ فَزَوِّجْنِيها، فقالَ: وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ قالَ: لا، وَاللهِ يا رَسُولَ اللهِ. فقالَ: اذْهَبْ إلى أهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئًا؟ فَذَهَبَ ثُمَّ رَجَعَ فقالَ: لا، وَاللهِ ما وَجَدْتُ شَيْئًا، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: انْظُرْ وَلَوْ خاتَمًا مِنْ حَدِيدٍ. فَذَهَبَ ثُمَّ رَجَعَ فقالَ: لا، وَاللهِ يا رَسُولَ اللهِ وَلا خاتَمًا مِنْ حَدِيدٍ ولكِنْ هٰذا إزارِي. قالَ سَهْلٌ: مالَهُ رِداءٌ فلَها نِصْفُهُ؛ فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: ما تَصْنَعُ بإزارِكَ؟ إنْ لَبِسْتَهُ لمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ؛ وَإنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ؛ فَجَلَسَ الرَّجُلُ حَتَّى إذا طالَ مَجْلِسُهُ قامَ، فَرَآهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مُوَلِّيًا فأمَرَ بِهِ فَدُعِيَ؛

---

(1) A garment to cover the lower part of the body.

(2) A garment to cover the upperpart of the body.

counting them. The Prophet ﷺ said, "Do you know them by heart?" He replied, "Yes." The Prophet ﷺ said, "Go, I marry her to you for that much of the Qur'ān which you have."

فَلَمَّا جَاءَ قَالَ : مَاذَا مَعَكَ مِنَ الْقُرْآنِ ؟ قَالَ : مَعِى سُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّدَهَا ، فَقَالَ : تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟ قَالَ : نَعَمْ ، قَالَ : اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ .

(16) CHAPTER. (Both husband and wife) should have the same religion. And the Statement of Allāh تعالى :—

> 'And He it is Who has created man from water; and has appointed for him kindered by blood and kindered by marriage.' (25 : 54)

باب الأَكْفَاءِ فى الدِّينِ وَقَوْلُهُ - وَهُوَ الَّذِى خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا - الآيَةَ .

25. Narrated 'Āisha رضي الله عنها : Abū Hudhaifa bin 'Utba bin Rabī'a bin 'Abdi-Shams who had witnessed the battle of Badr along with the Prophet ﷺ adopted Sālim as his son, to whom he married his niece, Hind bint Al-Walīd bin 'Utba bin Rabī'a; and Sālim was the freed slave of an Anṣārī woman, just as the Prophet ﷺ had adopted Zaid as his son. It was the custom in the Pre-Islamic Period that if someone adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allāh revealed the Divine Verses:—

> 'Call them by (the names of) their fathers......your freed-slaves,' (33 : 5)

٢٥ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى عُرْوَةُ بْنُ الزُّبَيْرِ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا : أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ النَّبِىِّ صلى اللهُ عليه وسلَّم تَبَنَّى سَالِمًا وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَهُوَ مَوْلًى لِامْرَأَةٍ مِنَ الأَنْصَارِ ، كَمَا تَبَنَّى النَّبِىُّ صلى اللهُ عليه وسلَّم زَيْدًا . وَكَانَ مَنْ تَبَنَّى رَجُلًا فى الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ ، حَتَّى أَنْزَلَ اللهُ - ادْعُوهُمْ لِآبَائِهِمْ - إِلَى قَوْلِهِ - وَمَوَالِيكُمْ -

the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin ʿAmr Al-Quraishī Al-ʿAmirī——and she was the wife of Abū Hudhaifa bin ʿUtba—came to the Prophet ﷺ and said, "O Allāh's Apostle! We used to consider Sālim as our (adopted) son, and now Allāh has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

فَرُدُّوا إلى آبائِهِمْ . فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كانَ مَوْلًى وأخا فى الدِّينِ . فَجاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بنِ عَمْرٍو القُرَشِىِّ ثُمَّ العامِرِىِّ وَهِــىَ امْرأةُ أبى حُذَيْفَةَ ابنِ عُتْبَةَ النَّبِىَّ صلى اللهُ عليهِ وسلَّم فَقالَتْ : يا رَسُولَ اللهِ ، إنَّا كُنَّا نَرَى سالِما وَلَدًا ، وَقَدْ أنْزَلَ اللهُ فيهِ مــا قَدْ عَلِمْتَ ، فَذَكَرَ الحَدِيثَ .

26. Narrated ʿAisha رضي الله عنها Allāh's Apostle ﷺ entered upon Duba a bint Az-Zubair and said to her, "Do you have a desire to perform the Ḥajj?" She replied, "By Allāh, I feel sick." He said to her, "Intend to perform Ḥajj and stipulate something by saying, 'O Allāh, I will finish my Iḥrām at any place where I am unable to go further." (1) She was the wife of Al-Miqdād bin Al-Aswad.

٢٦ ـ حدَّثَنــا عُبَيْدُ بنُ إسْماعِيلَ : حدَّثَنا أبُو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ قالَتْ ، دَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلَى ضُباعَةَ بِنْتِ الزُّبَيْرِ فَقالَ لَهَا : لَعَلَّكِ أرَدْتِ الحَجَّ ، قالَتْ ، وَاللهِ لا أجِدُنِى إلاَّ وَجِعَةً . فَقالَ لَهَا : حُجِّى وَاشْتَرِطِى ، قُولى : اللَّهُمَّ مَحِلِّى حَيْثُ حَبَسْتَنِى ، وكانَتْ تَحْتَ المِقْدادِ بنِ الأسْوَدِ .

27. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A woman is married for four things, i.e., her wealth,

٢٧ ـ حدَّثَنــا مُسَدَّدٌ : حدَّثَنا يَحْيَى ، عَنْ عُبَيْدِ اللهِ قالَ : حدَّثَنِى سَعِيدُ بنُ أبى سَعِيدٍ ، عَنْ أبِيهِ ، عَنْ أبى

---

(1) If the ailment got aggrivated, she would abondon her Iḥrām.

هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ : تُنْكَحُ المَرْأَةُ لأَرْبَعٍ : لِمَالِهَا ، ولِحَسَبِهَا ، وجمالِهَا ، وَلِدِينِهَا ، فاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ .

her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser."

٢٨ ـ حدَّثَنَا إِبْرَاهِيمُ بنُ حَمْزَةَ : حدَّثَنَا ابنُ أبى حازِمٍ ، عَنْ أبِيهِ ، عَنْ سَهْلٍ قالَ : مَرَّ رَجُلٌ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقَالَ : ما تَقُولُونَ فى هَذَا ؟ قالُوا : حَرِىٌّ إنْ خَطَبَ أنْ يُنْكَحَ ، وَإنْ شَفَعَ أنْ يُشَفَّعَ ، وَإنْ قالَ أنْ يُسْتَمَعَ ، قالَ : ثُمَّ سَكَتَ ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمِينَ فقَال : ما تَقُولُونَ فى هَذَا ؟ قالُوا : حَرِىٌّ إنْ خَطَبَ أنْ لا يُنْكَحَ ، وَإنْ شَفَعَ أنْ لا يُشَفَّعَ ، وَإنْ قالَ أنْ لا يُسْتَمَعَ . فقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : هَذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هَذَا .

28 Narrated Sahl : A man passed by Allah's Apostle ﷺ and Allah's Apostle ﷺ asked (his companions), " What do you say about this (man) ? " They replied, " If he asks for a lady's hand, he ought to be given her in marriage ; and if he intercedes (for someone) his intercession should be accepted ; and if he speaks, he should be listened to." Allah's Apostle ﷺ kept silent, and then a man from among the poor Muslims passed by, and Allah's Apostle ﷺ asked (them,) " What do you say about this man ? " They replied. " If he asks for a lady's hand in marriage, he does not deserve to be married, and if he intercedes (for someone), his intercession should not be accepted ; and if he speaks, he should not be listened to." Allah's Apostle ﷺ said, " This poor man is better than so many of the first as filling the earth."

بَابُ الأَكْفَاءِ فِى المَالِ ، وَتَزْوِيجِ المُقِلِّ المُثْرِيَةَ .

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

29. Narrated ʿUrwa that he asked ʿĀisha ؓ regarding the Verse :—

> ' If you fear that you shall not be able to deal justly with the orphans...' (4 : 3)

She said, " O my nephew ! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allāh's Apostle ﷺ after that, so Allāh revealed :—

> ' They ask your instruction concerning the women......whom you desire to marry.' (4 : 127)

So Allāh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other woman. So, as they used to leave them when they had no interest in them, they were forbidden to marry them when they had such interest,' unless they treated them justly and gave them their full Mahr.

٢٩ ـ حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ : أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا ـ وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَى ـ قَالَتْ : يَا ابْنَ أُخْتِي ، هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَنْتَقِصَ صَدَاقَهَا ، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ . قَالَتْ وَاسْتَفْتَى النَّاسُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم بَعْدَ ذَلِكَ فَأَنْزَلَ اللهُ تَعَالَى ـ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ـ إِلَى ـ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ ـ فَأَنْزَلَ اللهُ لَهُمْ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ . قَالَتْ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الْأَوْفَى فِي الصَّدَاقِ .

(18) CHAPTER. What bad omen of

بَابُ مَا يُتَّقَى مِنْ شُؤْمِ الْمَرْأَةِ .

a lady is to be warded off. And the Statement of Allah ﷻ :—

> ' Truly, among your wives and your children there are enemies for you. ' (64 : 14)

وَقَوْلِهِ تَعَالَى - إِنَّ مِنْ أَزْوَاجِكُمْ
وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ -

30. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Bad omen is in the women, the house and the horse.' (1)

٣٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي
مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ
وَسَالِمٍ ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ
عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا:
أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ:
الشُّؤْمُ فى الْمَرْأَةِ، وَالدَّارِ، وَالْفَرَسِ.

31. Narrated Ibn ʿUmar: Bad omen was mentioned before the Prophet ﷺ . The Prophet ﷺ said, " If there is bad omen in anything, it is in the house, the woman and the horse."

٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ:
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عُمَرُ
ابْنُ مُحَمَّدٍ الْعَسْقَلَانِيُّ، عَنْ أَبِيهِ، عَنِ
ابْنِ عُمَرَ قَالَ: ذَكَرُوا الشُّؤْمَ عِنْدَ
النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقَالَ النَّبِيُّ
صلى اللهُ عليهِ وسلَّم: إِنْ كَانَ الشُّؤْمُ فى
شَيْءٍ فَفِي الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ.

32. Narrated Sahl bin Saʿd : Allāh's

٣٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ:

---

(1) The bad omen of a women is her bad character, of a house is the bad neighbours, and of a horse is that one does not use it for Jihād in Allāh's Cause.

Apostle ﷺ said, "If at all there is bad omen, it is in the horse, the woman and the house."

أَخْبَرَنَا مَالِكٌ، عَنْ أَبِى حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: إِنْ كَانَ فِى شَىْءٍ فَفِى الفَرَسِ، والمَرْأَةِ، والمَسْكَنِ.

33. Narrated Usāma bin Zaid ؓ: The Prophet ﷺ said, "After me I have not left any affliction more harmful to men than women."

٣٣ - حدَّثَنَا آدَمُ: حدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ التَّيْمِىِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِىَّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِىَ اللهُ عَنْهُمَا، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: مَا تَرَكْتُ بَعْدِى فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ.

(19) CHAPTER. (About) a free lady as the wife of a slave.

بابُ الحُرَّةِ تَحْتَ العَبْدِ.

34. Narrated 'Āisha ؓ: Three Principles were established because of Barīra: (i) When Barīra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allāh's Apostle ﷺ said, "The Wala of the slave) is for the one who manumits (the slave). (iii) When Allāh's Apostle ﷺ entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet ﷺ said, "Didn't I see

٣٤ - حدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِى عَبْدِ الرَّحْمَنِ، عَنِ القَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ فِى بَرِيرَةَ ثَلَاثُ سُنَنٍ: عَتَقَتْ فَخُيِّرَتْ، وَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: الوَلَاءُ لِمَنْ أَعْتَقَ. وَدَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَبُرْمَةٌ عَلَى النَّارِ فَقُرِّبَ إِلَيْهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ البَيْتِ فَقَالَ: أَلَمْ أَرَ البُرْمَةَ؟

the cooking pot (on the fire)?" It was said, " That is the meat given in charity to Barīra, and you do not eat the (things given in) charity." The Prophet ﷺ said, " It is an object of charity for Barīra, and it is a present for us. "

فَقِيلَ: لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ، فَقَالَ: هُوَ عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ.

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allah تعالى :—

> ' (Marry women of your choice) two or three or four.' (4 : 3)

'Alī bin Al-Hussain عَلَيْهِمَا السَّلَامُ said, "It means, two or three or four."

And the Statement of Allah جَلَّ ذِكْرُهُ :

> ' (Angels) having two or three or four wings.' (35: 1) namely, two, three or four. (1)

بَابٌ لَا يَتَزَوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ

لِقَوْلِهِ تَعَالَى - مَثْنَى وَثُلَاثَ وَرُبَاعَ - وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: يَعْنِي مَثْنَى أَوْ ثُلَاثَ أَوْ رُبَاعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ - أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَعْنِي مَثْنَى أَوْ ثُلَاثَ أَوْ رُبَاعَ.

35. Narrated 'Āisha رضي الله عنها (regarding) the Verse :

> ' And if you fear that you shall not be able to deal justly with the orphans......' (4 : 3)

٣٥ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِى الْيَتَامَى - قَالَتْ: هِيَ الْيَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتَزَوَّجُهَا

---

(1) The Arabic word for ' or ' in the Verses mentioned here are ' wa ', which means ' and ' in other contexts. This is why the Verses are followed by comments to indicate that the word ' wa ' occuring here, means ' or ' (not ' and ').

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

عَلَى مالِهَا وَيُسِيءُ صُحْبَتَهَا وَلَا يَعْدِلُ فى مالِهَا. فَلْيَتَزَوَّجْ ما طابَ لَهُ مِنَ النِّساءِ سِواها مَثْنَى وَثُلاثَ وَرُباعَ.

(21) CHAPTER. (The Verse :)

'Prohibited to you (for marriage) are :........ your foster-mothers (who suckled you).' (4 : 23)

Marriage is prohibited between persons having a foster relationship corresponding to a blood relationship which renders marriage unlawful.

بابٌ وَأُمَّهاتُكُمُ اللَّاتِى أَرْضَعْنَكُمْ - وَيَحْرُمُ مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ.

36. Narrated 'Aisha, the wife of the Prophet that while Allah's Apostle was with her, she heard a voice of a man asking permission to enter the house of Hafsa. 'Aisha added : I said, " O Allah's Apostle ! This man is asking permission to enter your house." The Prophet said, " I think he is so-and-so," naming the foster-uncle of Hafsa. 'Aisha said, " If so-and-so," naming her foster uncle, " were living, could he enter upon me ? " The Prophet said, " Yes, for foster relations make all those things unlawful which are unlawful through

٣٦ - حَدَّثَنا إِسْماعِيلُ قالَ: حَدَّثَنِى مالِكٌ، عَنْ عَبْدِ اللهِ بْنِ أَبِى بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم أَخْبَرَتْها أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ عِنْدَها وأَنَّها سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأذِنُ فى بَيْتِ حَفْصَةَ، قالَتْ: فَقُلْتُ يا رَسُولَ اللهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فى بَيْتِكَ، فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: أُرَاهُ فُلانًا، لِعَمِّ حَفْصَةَ مِنَ الرَّضاعَةِ. قالَتْ عائِشَةُ:

corresponding birth (blood) relations." (1)

لَوْ كَانَ فُلَانًا حَيًّا، لِعَمِّهَا مِنَ الرَّضَاعَةِ دَخَلَ عَلَىَّ؟ فَقَالَ: نَعَمْ، الرَّضَاعَةُ، تُحَرِّمُ مَا تُحَرِّمُ الوِلَادَةُ.

37. Narrated Ibn 'Abbas رضي الله عنهما: It was said to the Prophet ﷺ, "Won't you marry the daughter of Ḥamza?" He said, "She is my foster niece (brother's daughter)."

٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ صلى اللهُ عليه وسلَّم: ألا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قَالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ. وَقَالَ بِشْرُ ابنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ.

38. Narrated Um Ḥabība, daughter of Abū Sufyān: I said, "O Allah's Apostle! Marry my sister, the daughter of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me," The Prophet ﷺ said, "But

٣٨ - حَدَّثَنَا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ، انْكِحْ أُخْتِي بِنْتَ أَبِي

---

(1) It is rather sad that now, all over the European and American countries there are Human Milk Banks and all the newly born babies are fed with this human milk from the Milk Bank which makes them as brothers and sisters. This means, a foster brother may marry his foster sister without being aware of the existence of such relationship, and such marriage is unlawful in Islam and even in other religions.

that is not lawful for me." I said, We have heard that you want to marry the daughter of Abū Salama." He said, "(You mean) the daughter of Um Salama ? " I said, " Yes." He said, " Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abū Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage) . "

Narrated ʿUrwa : Thuwaiba was the freed slave girl of Abū Lahb whom he had manumitted, and then she suckled the Prophet ﷺ . When Abū Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, " What have you encountered ? " Abū Lahb said, " I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

سُفْيَانَ ؟ فَقَالَ : أوَتُحِبِّينَ ذَلِكَ ؟ فَقُلْتُ : نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وأحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي . فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : إنَّ ذَلِكِ لا يَحِلُّ لي ، قُلْتُ : فإنَّا نُحَدَّثُ أنَّكَ تُرِيدُ أنْ تَنْكِحَ بِنْتَ أبي سَلَمَةَ ، قالَ ، بِنْتَ أمِّ سَلَمَةَ ؟ قُلْتُ : نَعَمْ ، فَقَالَ : لَوْ أنَّها لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي مَا حَلَّتْ لي ، إنَّها لابْنَةُ أخي مِنَ الرَّضَاعَةِ ، أرْضَعَتْنِي وأبا سَلَمَةَ ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أخَوَاتِكُنَّ . قالَ عُرْوَةُ : وَثُوَيْبَةُ مَوْلاةٌ لأبي لَهَبٍ ، وكانَ أبو لَهَبٍ أعْتَقَهَا فأرْضَعَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم ، فَلَمَّا مَاتَ لَهَبٍ أُرِيَهُ بَعْضُ أهْلِهِ بِشَرِّ حِيبَةٍ : قالَ لَهُ : مَاذَا لَقِيتَ ؟ قالَ : أبو لَهَبٍ : لَمْ ألْقَ بَعْدَكُمْ غَيْرَ أنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ .

(22) CHAPTER. Whoever said : "No suckling is to be carried on after the baby is two [years old," depending on the Statement of Allāh تعالى :—

> " For those parents who desire to complete the term of breast feeding (it is two whole years) .' (2 : 233)

And what amount of sucking renders marriage unlawful,

بابُ مَنْ قالَ لا رَضَاعَ بَعْدَ حَوْلَيْنِ ، لِقَوْلِهِ تَعَالى ـ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أرَادَ أنْ يُتِمَّ الرَّضَاعَةَ ـ وَمَا يُحَرِّمُ مِنْ قَلِيلِ الرَّضَاعِ وكَثِيرِهِ .

39. Narrated 'Āisha رضي الله عنها that the Prophet ﷺ entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, " Here is my (foster) brother." He said, " Be sure as to who is your foster brother, for foster relationship is established only when milk is the only food of the child." (1)

٣٩ ـ حَدَّثَنَا أبو الوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنِ الأشْعَثِ ، عَنْ أبيهِ ، عَنْ مَسْرُوقٍ ؛ عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ عَلَيْها وَعِنْدَها رَجُلٌ فَكَأنَّهُ تَغَيَّرَ وَجْهُهُ ؛ كأنَّهُ كَرِهَ ذَلكَ ، فقَالَتْ : إنَّهُ أخي ، فقَالَ : انْظُرْنَ ما أخَوَاتُكُنَّ فإنَّما الرَّضَاعَةُ مِنَ المَجاعَةِ .

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster father.)

باب لَبَنِ الفَحْلِ .

40. Narrated 'Āisha that Aflah, the brother of Abū Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijāb (the use of veils by women) was revealed. 'Āisha added : I did not allow him to enter, but when Allāh's Apostle ﷺ came, I told him what I had done, and he ordered me to give him permission.

٤٠ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ ، عَنْ عائشَةَ : أنَّ أفْلَحَ أخا أبا القُعَيْسِ جاءَ يسْتَأذِنُ عَلَيْها وَهُوَ عَمُّها الرَّضَاعَةِ بَعْدَ أنْ نَزَلَ الحِجابُ ، فأبَيْتُ أنْ آذَنَ لَهُ . فَلَمَّا جاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أخبَرْتُهُ بالَّذى صَنَعْتُ فأمَرَني أنْ

---

(1) Suckling which brings about fosterrelations is that which is done when the baby is under two years of age.

آذَنَ لَهُ .

(24) CHAPTER. The witness of a wetnurse.

باب شَهادَةِ المُرْضِعَةِ .

41. Narrated ʿUqba bin Al-Ḥārith: I married a woman and then a black lady came to us and said, " I have suckled you both (you and your wife)." So I came to the Prophet ﷺ and said, "I married so-and-so and then a black lady came to us and said to me, ' I have suckled both of you.' But I think she is a liar." The Prophet ﷺ turned his face away from me and I moved to face his face, and said, " She is a liar." The Prophet ﷺ said, " How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife) . "

٤١ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا إسْماعِيلُ بنُ إبْراهِيمَ : أخْبرَنا أيُّوبُ ، عَنْ عَبْدِ اللهِ بنِ أبي مُلَيْكَةَ قالَ : حدَّثَنِي عُبَيْدُ بنُ أبي مَرْيَمَ ، عَنْ عُقْبَةَ بنِ الحارِثِ قالَ : وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أحْفَظُ ، قالَ : تَزَوَّجْتُ امْرأةً فَجاءَتْنا امرأةٌ سَوْداءُ ، فَقالَتْ أرضَعْتُكُما ، فأتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقُلْتُ : تَزَوَّجْتُ فُلانَةَ بِنْتَ فُلانٍ فَجاءَتْنا امْرأةٌ سَوْداءُ فَقالَتْ لي: إنِّي قَدْ أرْضَعْتُكُما ، وَهِيَ كاذِبَةٌ . فأعْرَضَ عَنِّي فأتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ ، قُلْتُ : إنَّها كاذِبَةٌ ، قالَ : كَيْفَ بِها وَقَدْ زَعَمَتْ أنَّها قَدْ أرْضَعَتْكُما ؟ دَعْها عَنْكَ ، و أشارَ إسْماعِيلُ بإصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى ، يَحْكِي أيُّوبَ .

(25) CHAPTER. What women are lawful for one to marry and what are

باب ما يَحِلُّ مِنَ النِّساءِ وَما يَحْرُمُ وَقَوْلِهِ تَعالى ـ حُرِّمَتْ عَلَيْكُمْ

unlawful. And the Statement of Allah تعالى :—

> ' Prohibited to you (for marriage) are : your mothers, your daughters ....And Allāh is All-Knowing, All-Wise.' (4 : 23-24)

And Anas said, " ' Also (prohibited are) the women already married,' means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess. So, he considers that there is no harm if a man gets his slave girl divorced by his slave. And Allāh said,

> " Do not marry idolatress till they believe (i.e., worship Allāh alone).' (2 : 221)

And Ibn ʿAbbās said, " It is prohibited to marry more than four wives as it is prohibited to marry one's own mother, daughter or sister." Ibn ʿAbbās further said, " Seven types of marriages are unlawful because of blood relations, and seven because of marriage relations." Then Ibn ʿAbbās recited the Verse :

> ' Prohibited to you (for marriage) are your mothers ....' (4 : 23)

ʿAbdullāh bin Jaʿfar married the daughter and wife of ʿAlī at the same time (they were step-daughter and mother). Ibn Sīrīn said, " There is no harm in that." But Al-Ḥasan Al-Basrī disapproved of it at first, but then said that there was no harm in it. Al-Ḥasan bin Al-Ḥasan bin ʿAlī married two of his cousins in one night. Jaʿfar bin Zaid disapproved of that

أُمَّهَاتُكُمْ وَبَنَاتُكُمْ - الآيَةَ - إِلَى - عَلِيمًا حَكِيمًا - وَقَالَ أَنَسٌ - وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ ذَوَاتُ الأَزْوَاجِ الْحَرَائِرُ حَرَامٌ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ، لاَ يَرَى بَأْسًا أَنْ يَنْزِعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ. وَقَالَ - وَلاَ تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَقَالَ ابْنُ عَبَّاسٍ: مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ. وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي حَبِيبٌ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ: حَرُمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصِّهْرِ سَبْعٌ. ثُمَّ قَرَأَ - حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ - الآيَةَ وَجَمَعَ عَبْدُ اللهِ ابْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ: لاَ بَأْسَ بِهِ، وَكَرِهَهُ الْحَسَنُ مَرَّةً، ثُمَّ قَالَ لاَ بَأْسَ بِهِ. وَجَمَعَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بَيْنَ ابْنَتَيْ عَمٍّ فِي لَيْلَةٍ، وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ، وَلَيْسَ فِيهِ تَحْرِيمٌ، لِقَوْلِهِ تَعَالَى - وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ - وَقَالَ عِكْرِمَةُ. عَنِ ابْنِ عَبَّاسٍ: إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الْكِنْدِيِّ، عَنِ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ فِيمَنْ يَلْعَبُ بِالصَّبِيِّ: إِنْ أَدْخَلَهُ فِيهِ فَلاَ يَتَزَوَّجَنَّ أُمَّهُ. وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ لَمْ

because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said,

> 'Lawful to you are all beyond those mentioned.' (4 : 24)

Ibn ʿAbbās said, "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him."

And narrated Abū Jaʿfar, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry."

Narrated Ibn ʿAbbās, "If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful." Abū Naṣr is reported to have said that Ibn ʿAbbās in the above case, regarded his marital relation to his wife unlawful, but Abū Naṣr is not known well for hearing Ḥadīth from Ibn ʿAbbās.

Imrān bin Ḥusain, Jabir bin Zaid, Al-Ḥasan and some other Iraqis, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abū Huraira said, "The marital relation to one's wife does not become unlawful except if one has had sexual intercourse (with her mother)." Ibn Al-Musaiyab, ʿUrwa, and Az-Zuhrī allow such a person to keep his wife. ʿAlī said, "His marital relations to his wife does not become unlawful."

بِتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: إِذَا زَنَى بِهَا لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُذْكَرُ عَنْ أَبِي نَصْرٍ أَنَّ ابْنَ عَبَّاسٍ حَرَّمَهُ، وَأَبُو نَصْرٍ هَذَا لَمْ يُعْرَفْ بِسَمَاعِهِ مِنِ ابْنِ عَبَّاسٍ. وَيُرْوَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالْحَسَنِ وَبَعْضِ أَهْلِ الْعِرَاقِ: تَحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ: لاَ تَحْرُمُ حَتَّى يُلْزِقَ بِالأَرْضِ، يَعْنِي حَتَّى يُجَامِعَ. وَجَوَّزَهُ ابْنُ الْمُسَيَّبِ وَعُرْوَةُ وَالزُّهْرِيُّ، وَقَالَ الزُّهْرِيُّ: قَالَ عَلِيٌّ: لاَ تَحْرُمُ، وَهَذَا مُرْسَلٌ.

(26) CHAPTER. Allāh said:

'Your step-daughters under your guardianship, born of your wives, to whom you have gone in (consumated your marriage), are also prohibited to you for marriage.' (4 · 23)

And Ibn 'Abbās said (regarding the Verse) that the words 'Dukhūl', 'Masīs', and 'Limās' all means the sexual intercourse. And whoever says that the grand-daughters (born of one's wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet ﷺ to Um Ḥabība, "Do not present to me your sisters," Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet ﷺ gave a step-daughter of his to some people to take care of. The Prophet ﷺ called his grandson (Al-Ḥasan Ibn 'Alī) his son.

باب - وَرَبَائِبُكُمُ اللاَّتِى فِى حُجُورِكُمْ مِنْ نِسَائِكُمُ اللاَّتِى دَخَلْتُمْ بِهِنَّ - وَقَالَ ابْنُ عَبَّاسٍ: الدُّخُولُ وَالْمَسِيسُ وَاللِّمَاسُ هُوَ الْجِمَاعُ، وَمَنْ قَالَ بَنَاتُ وَلَدِهَا هُنَّ مِنْ بَنَاتِهَا فِى التَّحْرِيمِ لِقَوْلِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ لأُمِّ حَبِيبَةَ: لاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ وَكَذَلِكَ، حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ فِى حَجْرِهِ؟ وَدَفَعَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ رَبِيبَةً لَهُ إِلى مَنْ يَكْفُلُهَا. وسمَّى النَّبِىُّ صلى اللهُ عليه وسلَّمَ ابْنَ ابْنَتِهِ ابْنًا.

42. Narrated Um Ḥabība: I said, "O Allāh's Apostle! Do you like to have (my sister) the daughter of Abū Sufyān?" The Prophet ﷺ said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She

٤٢ - حَدَّثَنَا الْحُمَيْدِىُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ: هَلْ لَكَ فِى بِنْتِ أَبِى سُفْيَانَ؟ قَالَ: فَأَفْعَلُ مَاذَا؟ قُلْتُ: تَنْكِحُ، قَالَ: أَتُحِبِّينَ؟ قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ مَنْ شَرَكَنِى

is not lawful for me (to marry)." (1) I said, "We have heard that you want to marry." He said, "The daughter of Um Salama ?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry, for Thuwaiba suckled me and her father (Abū Salama). (2) So you should neither present your daughters, nor your sisters, to me."

فِيكَ أُخْتِي ، قالَ : إنَّها لا تَحِلُّ لِي . قُلْتُ : بَلَغَنِي أنَّكَ تَخْطُبُ ، قالَ : ابْنَةَ أُمِّ سَلَمَةَ ؟ قُلْتُ : نَعَمْ ، قالَ : لَوْ لَمْ تَكُنْ رَبِيبَتِي ما حَلَّتْ لِي ، أرْضَعَتْنِي و أباها ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ ولا أخَواتِكُنَّ . وقالَ اللَّيْثُ : حدَّثَنا هِشامٌ : دُرَّةُ بِنْتُ أُمِّ سَلَمَةَ .

(27) CHAPTER :—

"(It is prohibited to have) two sisters in wedlock (as wives) at one and the same time, except for what has passed.' (4 : 23)

باب ـ و أنْ تَجْمَعُوا بَيْنَ الأُخْتَيْنِ إلاَّ ما قَدْ سَلَفَ ـ .

43. Narrated Um Ḥabība: I said, "O Allāh's Apostle! Marry my sister, the daughter of Abū Sufyān." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet ﷺ said, "But that is not lawful for me (i.e., to be married to two sisters at a time)." I said, "O Allāh's Apostle! By Allāh, we have heard that you want to marry

٤٣ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ : أنَّ عُرْوَةَ ابنَ الزُّبَيْرِ أخْبَرَهُ : أنَّ زَيْنَبَ ابْنَةَ أبي سَلَمَةَ أخْبَرَتْهُ : أن أُمَّ حَبِيبَةَ قالَتْ : قُلْتُ يا رَسُولَ اللهِ ، انْكِحْ أُخْتِي بِنْتَ أبي سُفْيانَ ؟ قالَ : و تُحِبِّينَ ؟ قُلْتُ : نَعَمْ ، لَسْتُ بِمُخْلِيَةٍ و أحَبُّ مَنْ شارَكَنِي فِي

---

(1) Because it is prohibited to marry the sister of one's wife if that wife is still alive.

(2) This means that the daughter of Um Salama was the foster niece of the Prophet ﷺ.

Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes" He said, "By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abū Salama; so you should neither present your daughters, nor your sisters to me."

خَيْرٍ أُخْتِي، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : إنَّ ذَلكَ يَحِلُّ لي . قُلْتُ : يا رَسُولَ اللهِ ، فَوَ اللهِ إنَّا لَنَتَحَدَّثُ أنَّكَ تُرِيدُ أنْ تَنْكِحَ دُرَّةَ بِنْتَ أبي سَلَمَةَ ، قالَ : بِنْتَ أُمِّ سَلَمَةَ ؟ فَقُلْتُ : نَعَمْ ، قالَ : فَوَ اللهِ لَوْ لَمْ تَكُنْ في حَجْرِي ما حَلَّتْ لي ، إنَّها لابْنَةُ أخي مِنَ الرَّضاعَةِ ، أرْضَعَتْنِي وأبا سَلَمَةَ ثُوَيْبَةُ ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أخَواتِكُنَّ .

(28) CHAPTER. A woman should not marry a man who is already married to her paternal aunt.

بابٌ لا تُنْكَحُ المَرْأةُ عَلى عَمَّتِها.

44. Narrated Jābir: Allāh's Apostle ﷺ forbade that a woman should be married to man along with her paternal or maternal aunt.

٤٤ - حدَّثنا عَبْدانُ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا عاصِمٌ ، عَنِ الشَّعْبِيِّ : سَمِعَ جابِرًا رَضِيَ اللهُ عَنْهُ قالَ : نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أنْ تُنْكَحَ المَرْأةُ عَلى عَمَّتِها أوْ خالَتِها . وَقالَ داوُدُ وَابْنُ عَوْنٍ ، عَنِ الشَّعْبِيِّ ، عَنْ أبي هُرَيْرَةَ .

45. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " A woman and her paternal aunt should not be married to the same man ; and similarly, a woman and her maternal aunt should not be married to the same man."

٤٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنا مالِكٌ ، عَنْ أَبِي الزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يُجْمَعُ بَيْنَ المَرْأَةِ وعَمَّتِها ، وَلا بَيْنَ المَرْأَةِ وخالَتِها .

46. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhrī (the sub-narrator) said : There is a similar order for the paternal aunt of the father of ones's wife, for ʿUrwa told me that ʿĀisha said, " What is unlawful because of blood relations, is also unlawful because of the corresponding foster relations."

٤٦ - حَدَّثَنا عَبْدانُ : أَخْبَرَنا عَبْدُ اللهِ قالَ : أَخْبَرَنِي يُونُسُ ، عَنِ الزُّهْرِيِّ قالَ : حَدَّثَنِي قَبِيصَةُ بنُ ذُؤَيْبٍ : أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ يَقُولُ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَنْ تُنْكَحَ المَرْأَةُ عَلَى عَمَّتِها ، وَالمَرْأَةُ وَخالَتُها . فَنُرَى خالَةَ أَبِيها بِتِلْكَ المَنْزِلَةِ لأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عائِشَةَ قالَتْ : حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ .

(29) CHAPTER. Ash-Shighār (a type of marriage in which persons exchange

بابُ الشِّغارِ .

their daughters (or sisters) in marriage without paying Mahr).

47. Narrated Ibn ʿUmar ؓ: Allāh's Apostle ﷺ forbade Ash-Shighār, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.

٤٧ - حدَّثنا عبدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عنْ نافِعٍ، عنِ ابنِ عُمَرَ رَضِيَ اللهُ عنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عنِ الشِّغارِ. والشِّغارُ: أنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُما صَدَاقٌ.

(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody?

باب هَلْ لِلْمَرْأةِ أنْ تَهَبَ نَفْسَها لأحَدٍ ؟

48. Narrated Hishām's father: Khaula bint Ḥakīm was one of those ladies who presented themselves to the Prophet ﷺ for marriage. ʿĀisha said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse:

> "(O Muḥammad) You may postpone (the turn of) any of them (your wives) that you please,'
> (33 : 51)

was revealed, "ʿĀisha said, 'O Allah's Apostle! I do not see, but, that your Lord hurries in pleasing you.'"

٤٨ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: حدَّثَنا ابنُ فُضَيْلٍ: حدَّثَنا هِشامٌ، عَنْ أبيهِ قالَ: كانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللائِي وَهَبْنَ أنْفُسَهُنَّ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَقالَتْ عائِشَةُ: أمَا تَسْتَحِي المَرْأةُ أنْ تَهَبَ نَفْسَها لِلرَّجُلِ؟ فَلَمَّا نَزَلَتْ - تُرْجِي مَنْ تَشاءُ مِنْهُنَّ - قُلْتُ: يا رَسُولَ اللهِ، ما أرَى رَبَّكَ إلاَّ يُسارِعُ فِي هَوَاكَ. رَوَاهُ أبُو سَعِيدٍ المُؤَدِّبُ، ومُحَمَّدُ بنُ بِشْرٍ، وعَبْدَةُ عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

(31) CHAPTER. The marriage of a Muḥrim.

باب نِكاحِ المُحْرِمِ .

49. Narrated Ibn ʿAbbās ؓ : The Prophet ﷺ got married while he was in the state of Iḥrām.

٤٩ ـ حدَّثنا مالكُ بنُ إسماعيلَ : أخبرَنا ابنُ عُيَيْنَةَ : أخبرَنا عَمْرٌو : حدَّثنا جابرُ بنُ زَيْدٍ قالَ : أنبأنا ابنُ عَبَّاسٍ رَضيَ اللهُ عَنْهُما : تزَوَّجَ النَّبيُّ صلى اللهُ عليه وسلَّمَ وهُوَ مُحْرِمٌ .

(32) CHAPTER. Allāh's Apostle ﷺ prohibited Nikāḥ-al-Mutʿa(1) lately.

باب نَهْيِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ عَنْ نِكاحِ المُتْعَةِ آخِرًا.

50. Narrated ʿAlī ؓ : I said to Ibn ʿAbbās, "During the battle of Khaibar the Prophet ﷺ forbade (Nikāḥ) Al-Mutʿa and the eating of donkey's meat."

٥٠ ـ حدَّثنا مالكُ بنُ إسماعيلَ : حدَّثنا ابنُ عُيَيْنَةَ : أنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ : أخبرَني الحَسَنُ بنُ مُحَمَّدِ بنِ عَلِيٍّ وأخُوهُ عَبْدُ اللهِ عَنْ أبيهِما أنَّ عَلِيًّا رَضيَ اللهُ عَنْهُ قالَ لابْنِ عَبَّاسٍ : إنَّ النَّبيَّ صلى اللهُ عليه وسلَّمَ نَهَى عَنِ المُتْعَةِ وعَنْ لُحُومِ الحُمُرِ الأهْلِيَّةِ زَمَنَ خَيْبَرَ .

51. Narrated Abū Jamra: I heard Ibn ʿAbbās (giving a verdict) when he was asked about the Mutʿa with the

٥١ ـ حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثنا غُنْدَرٌ : حدَّثنا شُعْبَةُ ، عَنْ أبي

---

(1) Nikāḥ-al-Mutʿa means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islam in cases of necessity, but the Prophet ﷺ finally prohibited it forever.

women, and he permitted it (Nikāḥ-al-Mut'a). On that a freed slave of his said to him, " That is only when it is very badly needed and women are scarce." On that, Ibn 'Abbās said, " Yes."

جَمْرَةَ قالَ : سَمِعْتُ ابنَ عَبَّاسٍ يُسأَلُ عَنْ مُتْعَةِ النِّساءِ فَرَخَّصَ ، فَقالَ لَهُ مَوْلًى لَهُ إنَّما ذَلِكَ فى الحالِ الشَّدِيدِ ، وفى النِّساءِ قِلَّةٌ أَوْ نَحْوَهُ . فَقالَ ابنُ عَبَّاسٍ: نَعَمْ .

52. Narrated Jābir bin 'Abdullāh and Salama bin Al-Akwa': While we were in an army, Allāh's Apostle ﷺ came to us and said, " You have been allowed to do the Mut'a (marriage), so do it." Salama bin Al-Akwa' said : Allāh's Apostle ﷺ said, " If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so ; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abū 'Abdullāh (Al-Bukhārī) said : 'Alī made it clear that the Prophet ﷺ said, " The Mut'a marriage has been cancelled (made unlawful)."

٥٢ - حدَّثَنا عَلِيٌّ : حدَّثَنا سُفْيانُ : قالَ عَمْرٌو ، عَنِ الحَسَنِ بنِ مُحَمَّدٍ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ وَسَلَمَةَ بنِ الأَكْوَعِ قالا: كُنَّا فى جَيْشٍ فأتانا رَسُولُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ: إنَّهُ قَدْ أُذِنَ لَكُمْ أنْ تَسْتَمْتِعُوا فاسْتَمْتِعُوا. وَقالَ ابنُ أبي ذِئْبٍ : حدَّثَني إياسُ بنُ سَلَمَةَ بنِ الأَكْوَعِ ، عَنْ أبيهِ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ : أيُّما رَجُلٍ وَامْرَأةٍ تَوافَقا فَعِشْرَةُ ما بَيْنَهُما ثَلاثُ لَيالٍ ، فإنْ أحَبَّا أنْ يَتَزايَدا أوْ يَتَتارَكا تَتارَكا ، فَما أدْرِي أشَيْءٌ كانَ لَنا خاصَّةً ، أمْ لنَّاسِ عامَّةً . قالَ أبو عَبْدِ اللهِ : وَقَدْ بَيَّنَهُ عَلِيٌّ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : أنَّهُ مَنْسُوخٌ .

(33) CHAPTER. A woman can present herself to a righteous man (for marriage).

بابُ عَرْضِ المَرْأةِ نَفْسَها عَلَى الرَّجُلِ الصَّالِحِ .

53. Narrated Thābit Al-Banānī: I was with Anas while his daughter was present with him. Anas said, " A woman came to Allāh's Apostle ﷺ and presented herself to him, saying, ' O Allāh's Apostle, have you any need for me (i.e., would you like to marry me) ? ' " Thereupon Anas's daughter said, " What a shameless lady she was ! Shame ! Shame !" Anas said, " She was better than you ; she had a liking for the Prophet ﷺ so she presented herself for marriage to him."

٥٣ - حدَّثنا عليُّ بنُ عبدِ الله: حدَّثنا مرحومٌ قالَ: سمعتُ ثابتًا البَنَّانيَّ قالَ: كنتُ عندَ أنسٍ وعندَه ابنةٌ لهُ. قالَ أنسٌ: جاءتِ امرأةٌ إلى رسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ تعرضُ عليهِ نفسَها، فالتْ: يا رسولَ اللهِ، ألكَ بي حاجةٌ؟ فقالتْ بنتُ أنسٍ: ما أقلَّ حياءَها، واسوأتاهْ، واسوأتاهْ، قالَ: هي خيرٌ منكِ، رغبتْ في النبيِّ صلى اللهُ عليهِ وسلَّمَ فعرضتْ عليهِ نفسَها.

54. Narrated Sahl bin Sa'd : A woman presented herself to the Prophet ﷺ (for marriage). A man said to him, " O Allāh's Apostle ! (If you are not in need of her) marry her to me." The Prophet ﷺ said, " What have you got ? " The man said, " I have nothing." The Prophet ﷺ said (to him), " Go and search (for something) even if it were an iron ring." The man went and returned, saying, " No, I have not found anything, not even an iron ring ; but this is my (Izar) waist sheet, and half of it is for her." He had no Ridā' (upper garment). The Prophet ﷺ said, " What will she do with your waist sheet ? If you wear it, she will have nothing over her ; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up

٥٤ - حدَّثنا سعيدُ بنُ أبي مريمَ: حدَّثنا أبو غسَّانَ قالَ: حدَّثني أبو حازمٍ، عنْ سهلِ بنِ سعدٍ: أنَّ امرأةً عرضتْ نفسَها على النبيِّ صلى اللهُ عليهِ وسلَّمَ فقالَ لهُ رجلٌ: يا رسولَ اللهِ زوِّجنيها، فقالَ: ما عندَكَ؟ قالَ: ما عندي شيءٌ، قالَ: اذهبْ فالتمسْ ولوْ خاتمًا منْ حديدٍ، فذهبَ ثمَّ رجعَ فقالَ: لا، ما وجدتُ شيئًا ولا خاتمًا منْ حديدٍ، ولكنْ هذا إزاري ولها نصفُهُ. قالَ سهلٌ: وما لهُ رداءٌ. فقالَ النبيُّ صلى اللهُ عليهِ وسلَّمَ: وما تصنعُ بإزارِكَ؟ إنْ لبستَهُ لمْ يكنْ عليها منهُ شيءٌ، وإنْ لبستْهُ لمْ يكنْ عليكَ منهُ شيءٌ، فجلسَ الرجلُ حتى إذا طالَ مجلسُهُ قامَ فرآهُ النبيُّ صلى اللهُ عليهِ وسلَّمَ فدعاهُ

(to leave). When the Prophet ﷺ saw him (leaving), he called him back, or the man was called (to him), and he said to the man, " How much of the Qur'ān do you know (by heart) ? " " I know such Sūra and such Sūra (by heart)," said the man, naming the Sūras. The Prophet ﷺ said, " I have married her to you for what you know of the Qur'ān. "

أَوْ دُعِيَ لَهُ ، فَقَالَ لَهُ : مَاذَا مَعَكَ مِنَ القُرْآنِ ؟ فَقَالَ : مَعِي سُورَةُ كَذَا وسُورَةُ كَذَا ، لِسُوَرٍ يُعَدِّدُها . فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ.

(34) CHAPTER. The presentation of one's own daughter or sister (for marriage) to a religious man.

بابُ عَرْضِ الإِنْسَانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَى أَهْلِ الخَيْرِ.

55. Narrated 'Abdullāh bin 'Umar رضي الله عنه : 'Umar bin Al-Khaṭṭāb said, " When Ḥafṣa bint 'Umar became a widow after the death of (her husband) Khunais bin Hudhāfa As-Sahmī who had been one of the companions of the Prophet ﷺ ——— and he died at Medina—— I went to 'Uthmān bin 'Affān and presented Ḥafṣa (for marriage) to him. He said, " I will think it over.' I waited for a few days, then he met me and said, ' It seems that it is not possible for me to marry at present.' " 'Umar further said, " I met Abū Bakr Aṣ-Ṣiddīque and said to him, ' If you wish, I will marry my daughter Ḥafṣa to you." Abū Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with 'Uthmān. I

٥٥ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ : حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعْدٍ ، عَنْ سَعْدٍ ، عَنْ صَالِحِ بنِ كَيْسَانَ ، عَنِ ابنِ شِهابٍ قَالَ : أَخْبَرَنِي سَالِمُ بنُ عَبْدِ اللهِ : أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يُحَدِّثُ : أَنَّ عُمَرَ بنَ الخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بنِ حُذَافَةَ السَّهْمِيِّ ، وكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَتُوُفِّيَ بِالمَدِينَةِ ، فَقَالَ عُمَرُ ابنُ الخَطَّابِ : أَتَيْتُ عُثْمَانَ بنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقَالَ : سَأَنْظُرُ فِي أَمْرِي ، فَلَبِثْتُ لَيَالِيَ ثُمَّ لَقِيَنِي فَقَالَ : قَدْ بَدَا لِي أَنْ لا أَتَزَوَّجَ يَوْمِي

waited for a few days and then Allāh's Apostle ﷺ asked for her hand, and I gave her in marriage to him. Afterwards I met Abū Bakr who said, ' Perhaps you became angry with me when you presented Ḥafṣa to me and I did not give you a reply ? ' I said, ' Yes.' Abū Bakr said, ' Nothing stopped me to respond to your offer except that I knew that Allāh's Apostle ﷺ had mentioned her, and I never wanted to let out the secret of Allāh's Apostle ﷺ . And if Allāh's Apostle ﷺ had refused her, I would have accepted her.' "

هَذَا قالَ عُمَرُ : فَلَقِيتُ أبابَكْرٍ الصِّدِّيقَ فَقُلْتُ : إنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ ، فَصَمَتَ أبو بكْرٍ فَلَمْ يَرْجِعْ إلى شَيْئًا، وكُنْتُ أوْجَدَ عَلَيْهِ مِنِّى عَلَى عُثْمانَ . فَلَبِثْتُ لَيالِىَ ثُمَّ خَطَبَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فأنْكَحْتُها إيَّاهُ ، فَلَقِيَنِى أبوبكْرٍ فقالَ : لَقَدْ وَجَدْتَ عَلَىَّ حِينَ عَرَضْتَ عَلَىَّ حَفْصَةَ فَلَمْ أرْجِعْ إلَيْكَ شَيْئًا . قالَ عُمَرُ : قُلْتُ : نَعَمْ ، قالَ أبُو بَكْرٍ : فإنَّهُ لَمْ يَمْنَعْنِى أنْ أرْجِعَ إلَيْكَ فِيما عَرَضْتَ عَلَىَّ إلاَّ أنَّنِى كُنْتُ عَلِمْتُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَدْ ذَكَرَها ، فَلَمْ أكُنْ لأُفْشِىَ سِرَّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، وَلَوْ تَرَكَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَبِلْتُها .

56. Narrated Zainab bint Salama : Um Ḥabība said to Allāh's Apostle ﷺ , " We have heard that you want to marry Durra bint Abū Salama." Allāh's Apostle ﷺ said, " Can she be married along with Um Salama (her mother) ? Even if I have not married Um Salama, she would not be lawful for me me to marry, for her father is my foster brother."

٥٦ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا اللَّيْثُ ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ ، عَنْ عِرَاكِ بنِ مالكٍ : أنَّ زَيْنَبَ ابْنَةَ سَلَمَةَ أخْبَرَتْهُ : أنَّ أُمَّ حَبِيبَةَ قالَتْ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم : إنَّا قَدْ تَحَدَّثْنا أنَّكَ ناكِحٌ دُرَّةَ بِنْتَ أبى سَلَمَةَ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أعَلَى أُمِّ سَلَمَةَ ؟ لَوْ لم أنْكِحْ

(35) CHAPTER. The Statement of Allāh جَلَّ وَعَزَّ:—

> 'And there is no blame on you if you make hint of betrothal or canceal it in your hearts. Allāh is Oft-Forgiving, Most Forbearing.' (2 : 235)

Ibn ʿAbbās said, '" Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allāh will make a righteous lady available for me.' "

Al-Qāsim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allāh will bring you much good,' or something similar.

ʿAṭā said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allāh; you are fit to remarry,' She (the widow) may say in reply: I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marry her, they are not to be separated by divorce

أُمَّ سَلَمَةَ مَا حَلَّتْ لِى، إِنَّ أَبَاهَا أَخِى مِنَ الرَّضَاعَةِ.

باب قَوْلِ اللهِ جَلَّ وَعَزَّ - وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِى أَنْفُسِكُمْ عَلِمَ اللهُ - الآيَةَ - إِلَى قَوْلِهِ - غَفُورٌ حَلِيمٌ - أَكْنَنْتُمْ: أَضْمَرْتُمْ فِى أَنْفُسِكُمْ، وَكُلُّ شَىْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنُونٌ. وَقَالَ لِى طَلْقٌ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ - فِيمَا عَرَّضْتُمْ - يَقُولُ: إِنِّى أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أَنَّهُ يُيَسَّرُ لِى امْرَأَةٌ صَالِحَةٌ. وَقَالَ القَاسِمُ: يَقُولُ إِنَّكِ عَلَىَّ كَرِيمَةٌ وَإِنِّى فِيكِ لَرَاغِبٌ، وَإِنَّ اللهَ لَسَائِقٌ إِلَيْكِ خَيْرًا أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ: يُعَرِّضُ وَلَا يَبُوحُ، يَقُولُ إِنَّ لِى حَاجَةً وَأَبْشِرِى وَأَنْتِ بِحَمْدِ اللهِ نَافِقَةٌ، وَتَقُولُ هِىَ: قَدْ أَسْمَعُ مَا تَقُولُ، وَلَا تَعِدُ شَيْئًا. وَلَا يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا، وَإِنْ وَاعَدَتْ رَجُلًا فِى عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدُ لَمْ يُفَرَّقْ بَيْنَهُمَا. وَقَالَ الحَسَنُ - لَا تُوَاعِدُوهُنَّ سِرًّا - الزِّنَا: وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ - حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ - انْقِضَاءُ العِدَّةِ.

(i. e. the marriage is valid).

(36) CHAPTER. (It is permissible) to look at a woman before marrying her.

بابُ النَّظَرِ إلى المَرأةِ قَبْلَ التَّزوِيجِ .

57. Narrated ʽĀisha رضي الله عنها : Allāh's Apostle ﷺ said (to me), " You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself, 'If it is from Allāh, then it will surely be.' "

٥٧ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا حَمَّادُ بنُ زَيْدٍ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أُرِيتُكِ فى المَنامِ يَجِيءُ بِكِ المَلَكُ فى سَرَقَةٍ مِنْ حَرِيرٍ فقالَ لى : هَذِهِ امْرأتُكَ ، فَكَشَفْتُ عَنْ وَجهِكِ الثَّوبَ فإذا أنْتِ هِيَ ، فَقُلْتُ : إنْ يَكُ هَذَا مِنْ عِنْدِ اللهِ يُمْضِهِ .

58. Narrated Sahl bin Saʽd : A woman came to Allāh's Apostle ﷺ and said, " O Allāh's Apostle ! I have came to you to present myself to you (for marriage) ." Allāh's Apostle ﷺ glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head, When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, " O Allāh's Apostle ! If you are not in need of her, then marry her to me."

٥٨ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا يَعْقُوبُ ، عَنْ أبى حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ : أنَّ امْرأةً جاءَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَتْ : يا رَسُولَ اللهِ ، جِئْتُ لأَهَبَ لكَ نَفْسِى . فَنَظَرَ إلَيْها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَصَعَّدَ النَّظَرَ إلَيْها وصَوَّبَهُ ثُمَّ طَأطَأَ رَأسَهُ ، فَلَمَّا رأت المَرأةُ أنَّهُ لَمْ يَقْضِ فِيها شَيْئا جَلَسَتْ . فَقامَ رَجُلٌ مِنْ أصحابِهِ

The Prophet ﷺ said, " Have you got anything to offer ? " The man said, " No, by Allāh, O Allāh's Apostle ! " The Prophet ﷺ said (to him), " Go to your family and try to find something." So the man went and returned, saying, " No, by Allāh, O Allāh's Apostle ! I have not found anything." The Prophet ﷺ said, " Go again and look for something, even if it were an iron ring." He went and returned, saying, " No, by Allāh, O Allāh's Apostle ! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no Rida (upper garment). He added, " I give half of it to her." Allāh's Apostle ﷺ said, " What will she do with your Izar ? If you wear it, she will have nothing over herself thereof (will be naked) ; and if she wears it, then you will have nothing yourself over thereof." So the man sat for a long period and then got up (to leave). When Allāh's Apostle ﷺ saw him leaving, he ordered that he be called back. When he came, the Prophet ﷺ asked (him), " How much of the Qur'ān do you know (by heart) ? " " I know such Sūra and such Sūra and such Sūra," he said, naming the suras. The Prophet ﷺ said, " Can you recite it by heart ? " He said, " Yes." The Prophet ﷺ said, " Go, I let you marry her for what you know of the Qur'ān (as her Mahr)."

فَقَالَ : أىْ رَسُولَ اللهِ ، إنْ لَمْ تَكُنْ لكَ بِها حاجَةٌ فَزَوِّجْنِيها ، فَقَالَ : هَلْ عِنْدَكَ مِنْ شَىْءٍ ؟ قَالَ : لا ، وَاللهِ يا رَسُولَ اللهِ . قَالَ : اذْهَبْ إلى أهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئًا ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لا ، وَاللهِ يا رَسُولَ اللهِ ما وَجَدْتُ شَيْئًا . قالَ : انْظُرْ وَلَوْ خاتَمًا مِنْ حَدِيدٍ ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لا ، وَاللهِ يا رَسُولَ اللهِ وَلا خاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إزَارِى . قالَ سَهْلٌ : مالَهُ رِدَاءٌ فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : ما تَصْنَعُ بإزَارِكَ ؟ إنْ لَبِسْتَهُ لمْ يَكُنْ عَلَيْها مِنْهُ شَىْءٌ ، وإنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَىْءٌ . فَجَلَسَ الرَّجُلُ حَتَّى طالَ مَجْلِسُهُ ، ثُمَّ قامَ فَرَآهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مُوَلِّيًا فأمَرَ بِهِ فَدُعِىَ ، فَلَمَّا جاءَ قالَ : ماذَا مَعَكَ مِنَ القُرآنِ ؟ قالَ : مَعِى سُورَةُ كَذَا ، وسُورَةُ كَذَا ، وَسُورَةُ كَذَا ، عَدَّدَها . قالَ : أتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟ قالَ : نَعَمْ ، قالَ : اذْهَبْ فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ .

(37) **CHAPTER.** Whoever said, A marriage is not valid except with the woman's relatives, by virtue of the statement of Allah ﷻ :—

> '(O you who believe) When you have divorced women and they have fulfilled the term of their prescribed period, then do not forbid them from marrying their (former) husbands......' (2 : 232)

And this order includes the matron as well as the virgin. Allah also said :

> ' Do not marry idolatresses till they believe (i.e., worship Allah alone).' (2 : 221)

And Allah also said :

> ' Marry those among you who are single.' (24 : 32)

Narrated ʿUrwa bin Az-Zubair: ʿAisha, the wife of the Prophet ﷺ told him that there were four types of marriage during the Pre-Islamic period of ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period, " Send for so-and-so and have sexual relations with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnance became evident, her husband would

باب مَنْ قالَ لا نِكاحَ إلاّ بِوَلِىٍّ لِقَوْلِ اللهِ تَعالَى - وَإذا طَلَّقْتُمُ النِّساءَ فَبَلَغْنَ أجَلَهُنَّ فَلا تَعْضُلُوهُنَّ - فَدَخَلَ فِيهِ الثَّيِّبُ وكَذَلِكَ البِكْرُ. وَقالَ: - وَلا تُنْكِحُوا المُشْرِكِينَ حَتَّى يُؤْمِنُوا - وَقالَ - وأنْكِحُوا الأيامَى مِنْكُمْ - حدَّثنا يَحْيَى بنُ سُلَيْمانَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ. وحدَّثَنا أحْمَدُ بنُ صالِحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِى عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ زَوْجَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أخْبَرَتْهُ أنَّ النِّكاحَ فى الجاهِلِيَّةِ كانَ عَلَى أرْبَعَةِ أنْحاءٍ: فَنِكاحٌ مِنْها نِكاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إلى الرَّجُلِ وَلِيَّتَهُ أوِ ابْنَتَهُ فَيُصْدِقُها ثُمَّ يَنْكِحُها. ونِكاحٌ آخَرُ: كانَ الرَّجُلُ يَقُولُ لامْرَأتِهِ: إذا طَهُرَتْ مِنْ طَمْثِها أرْسِلِى إلى فُلانٍ فاسْتَبْضِعِى مِنْهُ، وَيَعْتَزِلُها زَوْجُها وَلا يَمَسُّها أبَدًا حَتَّى يَتَبَيَّنَ حَمْلُها مِنْ ذَلِكَ الرَّجُلِ الَّذى تَسْتَبْضِعُ مِنْهُ، فإذا تَبَيَّنَ حَمْلُها أصابَها زَوْجُها إذا أحَبَّ، وإنَّما يَفْعَلُ ذَلِكَ رَغْبَةً فى نَجابَةِ الوَلَدِ، فَكانَ هَذا النِّكاحُ نِكاحَ الاسْتِبْضاعِ. وَنِكاحٌ آخَرُ: يَجْتَمِعُ الرَّهْطُ مادُونَ العَشَرَةِ فَيَدْخُلُونَ عَلَى المَرْأةِ كُلُّهُمْ يُصِيبُها

sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called Al-Istibḍā'. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them could refuse to come, and when they all gathered before her, she would say to them, " You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so ! " naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prositutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qā'ifs (persons skilled in recognizing the likeness of a child to his father) to them and would let her child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that.

فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا، عِنْدَهَا، تَقُولُ لَهُمْ: قَدْ عَرَفْتُمْ الَّذى كَانَ مِنْ أَمْرِكُم وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا فُلانُ، تُسَمِّى مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا، لا يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكَاحُ الرَّابِعِ: يَجْتَمِعُ النَّاسُ الكَثِيرُ فَيَدْخُلُونَ عَلَى المرأة لا تَمْتَنِعُ مَنْ جَاءَهَا، وَهُنَّ البَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ. فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جَمَعُوا لَهَا وَدَعَوْا لَهُمُ القَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذى يَرَوْنَ فَالْتَاطَتْهُ بِهِ وَدُعِيَ ابْنَهُ، لا يَمْتَنِعُ مِنْ ذَلِكَ. فَلَمَّا بُعِثَ مُحَمَّدٌ صلى الله عليه وسلّم بِالحَقِّ هَدَمَ نِكَاحَ الجَاهِلِيَّةِ كُلَّهُ إِلَّا نِكَاحَ النَّاسِ اليَوْمَ.

But when Muḥammad ﷺ was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic period of ignorance except the type of marriage the people recognize today.

59. Narrated ʿĀisha رضي الله عنها as regards the Verse;

> 'And about what is recited unto you in the Book, concerning female orphans to whom you give not the prescribed portions and yet, whom you desire to marry.' (4 : 127)

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

٥٩ ـ حدَّثَنا يَحْيى: حدَّثَنا وكيعٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ ـ وَمَا يُتْلَى عَلَيْكُمْ فى الكِتابِ فى يَتامَى النِّساءِ اللاَّتِى لا تُؤْتونَهُنَّ ما كُتِبَ لَهُنَّ وَتَرْغَبونَ أنْ تَنْكِحوهُنَّ ـ قالَتْ: هَذَا فى اليَتيمَةِ التى تَكونُ عِنْدَ الرَّجُلِ لَعَلَّها أنْ تَكونَ شَرِيكَتَهُ فى مالِهِ وَهُوَ أوْلَى بِها، فَيَرْغَبُ عَنْها أنْ يَنْكِحَها فَيَعْضِلُهَا لِمَالِها وَلا يُنْكِحَها غَيْرَهُ، كَرَاهِيَةَ أنْ يَشْرَكَهُ أحَدٌ فى مالِهَا.

60. Narrated (ʿAbdullāh) bin ʿUmar: When Ḥafṣa, ʿUmar's daughter became a widow because of the death of her (husband) Ibn Hudhāfa As-Sahmī who was one of the companions of the Prophet ﷺ and one of the Badr warriors and died at Medina. ʿUmar said, "I met ʿUthmān bin ʿAffān and gave him an offer, saying, 'If you wish, I will marry Ḥafṣa to you.' He said, 'I will think it over.'

٦٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ: حدَّثَنا الزُّهْرِىُّ قالَ: أخْبَرَنِى سالِمٌ: أنَّ ابنَ عُمَرَ أخْبَرَهُ: أنَّ عُمَرَ حِينَ تأيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنِ ابنِ حُذَافَةَ السَّهْمِىِّ، وكانَ مِنْ أصحَابِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم مِنْ أهْلِ بَدْرٍ تُوُفِّىَ بالمَدِينَةِ، فَقالَ عُمَرُ: لَقِيتُ عُثْمانَ

I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present.'" ʿUmar added, "Then I met Abū Bakr and said to him, 'If you wish, I will marry Ḥafṣa to you.'"

ابنَ عفَّانَ فعرَضتُ علَيْهِ. فقُلْتُ: إنْ شِئْتَ انكَحتُكَ حفْصَةَ. فقَالَ: سأنْظُرُ فى أمْرِى. فلَبِثْتُ لَيالِىَ ثُمَّ لقِيَنِى فقالَ: بَدَا لى أنْ لا أتزَوَّجَ يوْمِى هذَا. قالَ عُمَرُ: فلَقِيتُ أبا بكْرٍ فقُلْتُ: إنْ شِئْتَ أنْكَحتُكَ حفْصةَ.

61. Narrated Al-Ḥasan concerning the Verse:

'Do not prevent them.' (2: 232)

Maʿqil bin Yasār told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of ʿIdda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allāh, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allāh revealed this Verse:

'Do not prevent them.' (2: 232)

So I said, 'Now I will do it (let her go back to him), O Allāh's Apostle.'" So he married her to him again.

٦١ - حدَّثنَا أحْمَدُ بنُ أبى عَمْرٍو قالَ: حدَّثنِى إبْرَاهِيمُ، عَنْ يُونُسَ، عنِ الحَسَنِ قالَ - فلا تعْضِلُوهُنَّ - قالَ: حدَّثنِى مَعْقِلُ بنُ يَسارٍ أنَّها نَزَلَتْ فيهِ، قالَ: زَوَّجْتُ أُخْتًا لى مِنْ رَجُلٍ فطَلَّقَها، حتَّى إذَا انْقَضَتْ عِدَّتُها جاءَ يَخْطُبُها. فقُلْتُ لَهُ: زَوَّجْتُكَ وفَرَشْتُكَ وأكْرَمْتُكَ فطَلَّقْتَها، ثُمَّ جِئْتَ تَخْطُبُها؟ لا، واللهِ لا تَعُودُ إلَيْكَ أبَدًا. وكانَ رَجُلًا لا بأسَ بهِ وكانَتِ المَرأةُ تُرِيدُ أنْ تَرْجِعَ إلَيْهِ، فأنْزَلَ اللهُ هذِهِ الآيَةَ - فلا تعْضُلوهُنَّ. فقُلْتُ: الآنَ أفْعَلُ يا رَسُولَ اللهِ، قالَ: فزَوَّجَها إيَّاهُ.

(38) CHAPTER. If the guardian himself is the suitor (of the lady in his charge)

باب إذَا كانَ الولىُّ هُوَ الخاطِبُ،

وخَطَبَ المُغيرَةُ بنُ شُعْبَةَ امْرأةً هُوَ

(can he marry her to himself or should another guardian marry her to him)? Al-Mughīra bin Shu'ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And 'Abdur-Raḥmān bin 'Auf asked Um Ḥakīm Qāriẓ's daughter, "Do you entrust the question of your marriage to me?" She said, "Yes." He said to her, "I have married you." 'Aṭā (being asked about a lady whom the only (near) relative she had wanted to marry) said, "Let him make some people witness his saying, 'I have married you,' or ask a man from her kinsfolk (to marry her to him)." And Sahl said, "A woman said to the Prophet ﷺ, 'I present myself (for marriage) to you.' Then a man said, 'O Allāh's Apostle! If you are not in need of her then please marry her to me.'"

أَوْلَى النَّاسِ بِهَا فَأَمَرَ رَجُلاً فَزَوَّجَهُ. وَقَالَ عَبْدُ الرَّحْمَنِ بنُ عَوْفٍ لأُمِّ حَكِيمٍ بِنْتِ قَارِظٍ: أَتَجْعَلِينَ أَمْرَكِ إِلَيَّ؟ قَالَتْ: نَعَمْ، فَقَالَ: قَدْ تَزَوَّجْتُكِ. وَقَالَ عَطَاءٌ: لِيُشْهِدْ أَنِّي قَدْ نَكَحْتُكِ أَوْ لِيَأْمُرْ رَجُلاً مِنْ عَشِيرَتِهَا وَقَالَ سَهْلٌ: قَالَتِ امْرَأَةٌ لِلنَّبِيِّ صلى اللهُ عليه وسلَّم، أَهَبُ لَكَ نَفْسِي، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا.

62. Narrated 'Aisha رضي الله عنها (regarding His Statement):

> 'They ask your instruction concerning the women. Say: Allāh do instruct you about them.........'
>
> (4: 127)

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allāh forbade such a

٦٢ - حَدَّثَنَا ابنُ سَلَامٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَوْلَهُ - وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ - إِلَى آخِرِ الآيَةِ - قَالَ: هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ فِي مَالِهِ فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ فَيَدْخُلَ عَلَيْهِ فِي مَالِهِ فَيَحْبِسُهَا. فَنَهَاهُمُ اللهُ عَنْ ذَلِكَ.

guardian to do so (i.e., prevent her from marrying).

63 Narrated Sahl bin Sa'd : While we were sitting in the company of the Prophet ﷺ a woman came to him and presented herself (for marriage) to him. The Prophet ﷺ looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me, O Allāh's Apostle!" The Prophet ﷺ asked (him), " Have you got anything ? " He said, " I have got nothing." The Prophet ﷺ said, " Not even an iron ring ? " He said, " Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half:" The Prophet ﷺ said, " No. Do you know some of the Qur'ān (by heart) ? " He said, " Yes." The Prophet ﷺ said, " Go, I have agreed to marry her to you with what you know of the Qur'ān (as her Mahr)."

(39) CHAPTER. Giving one's young children in marriage (is permissible) by virtue of the Stament of Allāh ﷻ :—

> ' And for those who have no courses (menstruation).' (65 : 4)

And the 'Iddat for the girl before puberty is three months (in the above Verse).

٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ، فَخَفَّضَ فِيهَا الْبَصَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: زَوِّجْنِيهَا يَا رَسُولَ اللهِ، قَالَ: أَعِنْدَكَ مِنْ شَيْءٍ؟ قَالَ: مَا عِنْدِي مِنْ شَيْءٍ، قَالَ: وَلَا خَاتَمًا مِنْ حَدِيدٍ؟ قَالَ: وَلَا خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ وَآخُذُ النِّصْفَ. قَالَ: لَا، هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟ قَالَ: نَعَمْ، قَالَ: اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ.

باب إِنْكَاحُ الرَّجُلِ وَلَدَهُ الصِّغَارَ. لِقَوْلِ اللهِ تَعَالَى - وَاللَّائِي لَمْ يَحِضْنَ - فَجَعَلَ عِدَّتَهَا ثَلَاثَةَ أَشْهُرٍ قَبْلَ الْبُلُوغِ.

64. Narrated ‘Āisha رضي الله عنها that the Prophet ﷺ married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

٦٤ ـ حدَّثنا مُحمَّدُ بنُ يُوسُفَ : حدَّثنا سُفْيانُ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائشةَ رَضيَ اللهُ عَنْها : أنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّم تزَوَّجَها وَهيَ بِنْتُ سِتِّ سِنينَ ، وأُدْخِلَتْ عَلَيْهِ وَهيَ بِنْتُ تِسْعٍ ، وَمَكَثَتْ عِنْدَهُ تِسْعًا .

(40) CHAPTER. The marrying of a daughter by her father to a ruler. And ‘Umar said, " The Prophet ﷺ asked for the hand of (my daughter) Ḥafṣa, and I married (her to) him."

باب تَزْويجِ الأبِ ابْنَتَهُ مِنَ الإمامِ . وَقالَ عُمَرُ : خَطَبَ النَّبيُّ صلى اللهُ عليهِ وسلَّم إلىَّ حَفْصَةَ فأنْكَحْتُهُ .

65. Narrated ‘Āisha رضي الله عنها that the Prophet ﷺ married her when she was six years old and he consummated his marriage when she was nine years old. Hishām said : I have been informed that ‘Āisha رضي الله عنها remained with the Prophet ﷺ for nine years (i. e. till his death)."

٦٥ ـ حدَّثنا مُعَلَّى بنُ أسَدٍ : حدَّثنا وُهَيْبٌ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائشةَ أنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّم تزَوَّجَها وَهيَ بِنْتُ سِتِّ سِنينَ ، وَبَنَى بِها وَهيَ بِنْتُ تِسْعِ سِنينَ . قالَ هِشامٌ : وأُنْبِئْتُ أنَّها كانَتْ عِنْدَهُ تِسْعَ سِنينَ .

(41) CHAPTER. The ruler is regarded as a guardian (of the lady who has no relative to be her guardian) as is inferred from the statement of the Prophet ﷺ , " We have marrid her (that lady) to

باب السُّلْطانُ وَليٌّ لِقَوْلِ النَّبيِّ صلى اللهُ عليهِ وسلَّم : زَوَّجْناكَها بِما مَعَكَ مِنَ القُرْآنِ .

you for what you know of the Qur'ān (by heart)."

66. Narrated Sahl bin Sa'd: A woman came to Allāh's Apostle ﷺ and said, " I present myself (to you) (for marriage) " She stayed for a long while, then a man said, " If you are not in need of her, then marry her to me." The Prophet ﷺ said, " Have you got anything in order to pay her Mahr ? " He said, " I have nothing with me except my Izar (waist sheet)." The Prophet ﷺ said, " If you give her your Izar, you will have no Izar to wear, (so go) and search for something." He said, " I could not find anything." The Prophet ﷺ said, " Try (to find something), even if it were an iron ring." But he was not able to find (even that). The Prophet ﷺ said, (to him), " Do you memorize something of the Qur'ān ? " " Yes", he said, " such Sūra and such Sura," naming those Suras. The Prophet ﷺ said, "We have married her to you for what you know of the Qur'ān (by heart)."

٦٦ ـ حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبرَنا مالكٌ ، عَنْ أبي حازِمٍ ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ : جاءَتِ امْرأةٌ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقالَتْ : إنَّنِي وَهَبْتُ مِنْ نَفْسِي ، فقامَتْ طَوِيلاً فقالَ رَجُلٌ : زَوِّجْنِيها إنْ لَمْ تَكُنْ لكَ بِها حاجَةٌ ، فقالَ عَلَيْهِ الصَّلاةُ والسَّلامُ : هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُها ؟ قالَ : ما عِنْدِي إلاَّ إزَارِي . فقالَ : إنْ أعْطَيْتَها إيَّاهُ جَلَسْتَ لا إزَارَ لكَ ، فالْتَمِسْ شَيْئًا . فقالَ : ما أجِدُ شَيْئًا ، فقالَ : التَمِسْ وَلَوْ كانَ خاتَمًا مِنْ حَدِيدٍ ، فلَمْ يَجِدْ ، فقالَ : مَعَكَ مِنَ القُرآنِ شَيْءٌ ؟ قالَ : نَعَمْ ، سُورَةُ كَذَا وسُورةُ كَذَا ، لسُوَرٍ سَمَّاها . فقال: زَوَّجْناكَها بِما مَعَكَ مِنَ القُرآنِ .

(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.

باب لا يُنْكِحُ الأبُ وغيرُهُ البِكْرَ والثَّيِّبَ إلاَّ بِرِضاها .

67. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " A matron should

٦٧ ـ حدَّثَنَا مُعاذُ بنُ فُضَالَةَ : حدَّثَنا هِشامٌ ، عَنْ يَحْيَى ، عَنْ أبي

not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allāh's Apostle! How can we know her permission?" He said, "Her silence (indicates her permission)."

سَلَمَةَ: أنَّ أبا هُرَيْرَةَ حدَّثَهُمْ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ: لا تُنْكَحُ الأَيِّمُ حتَّى تُسْتَأمَرَ، ولا تُنْكَحُ البِكْرُ حتَّى تُسْتَأذَنَ. قالُوا: يا رَسُولَ اللهِ، وكيْفَ إذْنُها؟ قالَ: أنْ تَسْكُتَ.

68. Narrated 'Aisha ﵂: I said, "O Allāh's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

٦٨ ـ حدَّثَنَا عمْرُو بنُ الرَّبيعِ بنِ طارِقٍ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ أبي عَمْرٍو مَوْلى عائشَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّها قالَتْ: يا رَسُولَ اللهِ إنَّ البِكْرَ تَسْتَحي، قالَ: رِضَاها صَمْتُها.

(43) CHAPTER. If a man gives his daughter in marriage in spite of her disagreement, such marriage is invalid.

باب إذا زَوَّجَ الرَّجُلُ ابْنَتَهُ وَهيَ كارِهَةٌ فَنِكاحُهُ مَرْدُودٌ.

69. Narrated Khansā' bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allāh's Apostle ﷺ and he declared that marriage invalid.

٦٩ ـ حدَّثَنا إسْماعيلُ قالَ: حدَّثَني مالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بنِ القاسِمِ، عَنْ أبيهِ، عَنْ عَبْدِ الرَّحْمَنِ ومُجَمِّعٍ ابْنَيْ يَزِيدَ بنِ جارِيَةَ، عَنْ خَنْساءَ بِنْتِ خِدَامٍ الأنْصارِيَّةِ: أنَّ أباها زَوَّجَها وَهيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ، فأتَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَرَدَّ نِكاحَهُ.

70. Narrated ʽAbdur-Raḥmān bin Yazīd and Majammiʽ bin Yazīd, the same Ḥadīth above: A man called Khidām married a daughter of his (to somebody) against her consent.

٧٠ ـ حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلاً يُدْعَى خِدَامًا أَنْكَحَ ابْنَةً لَهُ، نَحْوَهُ.

(44) CHAPTER. The giving of an orphan girl in marriage according to the Statement of Allāh ﷻ :—

> ' If you fear that you shall not be able to deal justly with the orphans, marry woman of your choice.'
>
> (4: 3)

And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet ﷺ

باب تَزْوِيجِ الْيَتِيمَةِ لِقَوْلِ اللَّهِ تَعَالَى ـ وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِى الْيَتَامَى فَانْكِحُوا ـ وَإِذَا قَالَ لِلْوَلِىِّ زَوِّجْنِى فُلَانَةَ فَمَكَثَ سَاعَةً أَوْ قَالَ مَا مَعَكَ؟ فَقَالَ: مَعِى كَذَا وَكَذَا، أَوْ لَبِثَا ثُمَّ قَالَ: زَوَّجْتُكَهَا، فَهُوَ جَائِزٌ، فِيهِ سَهْلٌ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ.

71. Narrated ʽUrwa bin Az-Zubair that he asked ʽAisha رضي الله عنها, saying to her, "O Mother! (In what connection was this Verse revealed):

> ' If you fear that you shall not be able to deal justly with orphans...

٧١ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ. وَقَالَ اللَّيْثُ: حَدَّثَنِى عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِى عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَ لَهَا: أُمَّتَاهْ ـ وَإِنْ

that your right hands possess ?' "

ʿĀisha ﵂ said, " O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them." ʿĀisha ﵂ added, " (Later) the people asked Allāh's Apostle ﷺ for instructions, and then Allāh revealed:

> ' They ask your instruction concerning the women...............
>
> And yet whom you desire to marry.'
>
> (4: 127)

So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

خِفْتُمْ أنْ لا تُقْسِطُوا فى اليَتَامَى - إلى - ما مَلَكَتْ أيمانُكُمْ - قالَتْ عائشَةُ : يا ابنَ أُخْتِى ، هَذِهِ اليَتِيمَةُ تَكونُ فى حَجْرِ وَلِيِّها فَيَرْغَبُ فى جمالِها و مالِها وَيُرِيدُ أنْ يَنْتَقِصَ مِنْ صَدَاقِها فَنُهُوا عَنْ نِكاحِهِنَّ إلاَّ أنْ يُقْسِطُوا لَهُنَّ فى إكمَالِ الصَّدَاقِ ، و أُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّساءِ . قالَتْ عائشَةُ : اسْتَفْتَى النَّاسُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ بَعدَ. ذَلكَ ، فأنْزَلَ اللهُ - و يَسْتَفْتُونَكَ فى النِّساءِ - إلى - و تَرْغَبُونَ أنْ تَنْكِحوهُنَّ - فأنْزَلَ اللهُ لَهُمْ فى هَذِهِ الآيَةِ أنَّ اليَتِيمَةَ إذَا كانَتْ ذاتَ مالٍ و جمالٍ رَغِبُوا فى نِكاحِها و نَسَبِها والصَّداقِ . و إذَا كانَتْ مَرْغُوبا عَنْها فى قِلَّةِ المَالِ والجَمالِ تَرَكُوها وأخَذُوا غَيرَها مِنَ النِّساءِ . قالَتْ : فكما يتركُونَها حِين يَرْغَبُونَ عَنْها فَلَيْسَ لَهُمْ أنْ يَنكِحُوها إذَا رَغِبُوا فِيها إلاَّ أنْ يُقْسِطُوا لَهَا ويُعْطُوها حَقَّها الأَوْفَى مِنَ الصَّدَاقِ .

(45) CHAPTER. If the suitor says (to the guardian of a woman), " Marry

باب إذَا قالَ الخاطِبُ زَوِّجْنى فُلانَةَ فقَالَ قَدْ زَوَّجْتُكَ بِكَذَا و كَذَا ،

me to so-and-so," and the guardian says, "I have married her to you for such and such amount of Mahr," then the marriage is valid even if he does not ask the husband, "Have you agreed or have you accepted (her)?"

جازَ النِّكاحُ وإنْ لَمْ يَقُلْ للزَّوْجِ أرَضِيتَ أوْ قَبِلْتَ .

72. Narrated Sahl: A woman came to the Prophet ﷺ and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allāh's Apostle! Marry her to me." The Prophet ﷺ asked him, "What have you got.?" He said, "I have got nothing." The Prophet ﷺ said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet ﷺ asked (him), "How much of the Qur'ān do you know (by heart)?" He said, "So much and so much)." The Prophet ﷺ said, "I have married her to you for what you know of the Qur'ān."

٧٢ - حدَّثَنا أبو النُّعْمانُ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: أنَّ امْرأةً أتَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فعَرَضَتْ عليْهِ نَفْسَها فقالَ: مالي اليَوْمَ بالنِّساءِ مِنْ حاجَةٍ. فقالَ رَجُلٌ: يا رَسُولَ اللهِ زَوِّجْنيها. قالَ: ما عِنْدي شَيْءٌ. قالَ: أعْطِها ولَوْ خاتَما مِنْ حَدِيدٍ، قالَ: ما عِنْدي شَيْءٌ، قالَ: فَما عِنْدَكَ مِنَ القُرْآنِ؟ قالَ كَذا وكَذا، قالَ: فَقَدْ مَلَّكْتُكَها بِما مَعَكَ مِنَ القُرْآنِ.

(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

باب لا يَخْطُبُ عَلى خِطْبَةِ أخيهِ حَتّى يَنْكِحَ أوْ يَدَعَ .

73. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ decreed that one should not

٧٣ - حدَّثَنا مَكِّيُّ بنُ إبْراهيمَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ نافِعا

try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

يُحَدِّثُ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أنْ يَبيعَ بَعْضُكُمْ عَلى بَيْعِ بَعْضٍ ، وَلا يَخْطُبَ الرَّجُلُ عَلى خِطْبَةِ أخيهِ حتَّى يَترُكَ الخاطِبُ قَبْلَهُ أوْ يأذَنَ لَهُ الخاطِبُ .

74. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

٧٤ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ جَعْفَرِ بنِ رَبيعَةَ ، عَنِ الأعْرَجِ ، قالَ : قالَ أبو هُرَيْرَةَ : يأثُرُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إيَّاكُمْ والظَّنَّ ، فإنَّ الظَّنَّ أكْذَبُ الحَديثِ . وَلا تَجَسَّسُوا ، وَلا تَحَسَّسُوا ، وَلا تَباغَضُوا ، وكُونُوا إخْوَانا ، وَلا يَخْطُبُ الرَّجُلُ عَلى خِطْبَةِ أخيهِ حتَّى يَنْكِحَ أوْ يَتْرُكَ .

(47) CHAPTER. (What is said regarding) the meaning of the cancelling of the engagement.

باب تَفْسيرِ تَرْكِ الخِطْبَةِ .

75. Narrated ʿAbdullāh bin ʿUmar ؓ : " When Ḥafṣa became a widow," Umar said, " I met Abū Bakr and said to him, ' If you wish I will marry Hafsa bint ʿUmar to you.' I waited for a few days then Allāh's Apostle ﷺ asked for her

٧٥ ـ حدَّثَنا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَني سالِمُ بنُ عَبْدِ اللهِ : أنَّهُ سَمِعَ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ أنَّ عُمَرَ بنَ الخَطَّابِ حينَ تأيَّمَتْ حَفْصَةُ

hand. Later Abū Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allāh's Apostle ﷺ had mentioned (his wish to marry) her, and I could never let out the secret of Allāh's Apostle ﷺ. If he had left her, I would have accepted her.' "

قالَ عُمَرُ: لَقِيتُ أبا بَكْرٍ فقُلْتُ، إنْ شِئْتَ أنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَلَقِيَنِي أبو بَكْرٍ فَقالَ: إنَّهُ لَمْ يَمْنَعْنِي أنْ أرْجِعَ إلَيْكَ فِيما عَرَضْتَ إلاَّ أني قَدْ عَلِمْتُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَدْ ذَكَرَها فَلَمْ أكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ، وَلَوْ تَرَكَها لَقَبِلْتُها. تابَعَهُ يُونُسُ وَمُوسَى بنُ عُقْبَةَ وابنُ أبي عَتِيقٍ عَنِ الزُّهْرِيِّ.

(48) CHAPTER. Al-Khutba (for Nikāḥ) (a speech delivered at the time of concluding the marriage contract).

باب الخُطْبَةِ.

76. Narrated Ibn ʿUmar: Two men came from the east and delivered speeches, and the Prophet ﷺ said, "Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)."

٧٦ ـ حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ زَيْدِ بنِ أسْلَمَ قالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ، جاءَ رَجُلانِ مِنَ المَشْرِقِ فخَطَبَا، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: إنَّ مِنَ البَيانِ لَسِحْرًا.

(49) CHAPTER. Beating the tambourine during the Nikāḥ (marriage ceremony) and the Walīma (wedding banquet).

باب ضَرْبِ الدُّفِّ في النِّكاحِ والوَلِيمَةِ.

77. Narrated Ar-Rabi', the daughter of Mua'wwidh bin 'Afra': After the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father (1) who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet ﷺ said, " Leave this (saying) (2) and keep on saying the verses which you had been saying before."

٧٧ ـ حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا بِشْرُ ابْنُ الْمُفَضَّلِ : حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ قَالَ : قَالَتِ الرُّبَيِّعُ بِنْتُ مُعَوِّذِ بْنِ عَفْرَاءَ : جَاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَدْخُلُ حِينَ بُنِيَ عَلَيَّ ، فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي ، فَجَعَلَتْ جُوَيْرِيَاتٌ لَنَا يَضْرِبْنَ بِالدُّفِّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِذْ قَالَتْ إِحْدَاهُنَّ : وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ ، فَقَالَ : دَعِي هَذِهِ وَقُولِي بِالَّذِي كُنْتِ تَقُولِينَ .

(50) CHAPTER. The Statement of Allah ﷻ :—

> ' And give the women (on marriage) their Mahr (3) as a gift.' (4 : 4)

And what are the maximum and minimum amounts of money to be paid as Mahr.

And the Statement of Allah ﷻ :

> ' If you have given the latter a cantar (of gold i. e. a great amount) for dower (Mahr) take not the least bit of it.' (4 : 20)

باب قَوْلِ اللهِ تَعَالَى ـ وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ـ وَكَثْرَةِ الْمَهْرِ وَأَدْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ . وَقَوْلِهِ تَعَالَى ـ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ـ وَقَوْلِهِ جَلَّ ذِكْرُهُ ـ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ـ وَقَالَ سَهْلٌ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : وَلَوْ خَاتَمًا مِنْ حَدِيدٍ .

---

(1) Her father and two uncles had been killed in that battle. By saying, "My fathers" she meant that her two uncles were as dear to her as her father was.

(2) The Prophet ﷺ forbade the girl to say so, because none knows the future except Allah.

(3) See the glossary.

And also the Statement of Allāh ﷻ :—

'Or the fixation of their Mahr.'
(2 : 236)

And Sahl said : The Prophet ﷺ said (to a man), "You should bring even an iron ring (as Mahr)."

78. Narrated Anas ؓ : ʿAbdur Rahmān bin ʿAuf married a woman and gave her gold equal to the weight of a date stone (as Mahr). When the Prophet ﷺ noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr)."

٧٨ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا شُعْبَةُ ، عَنْ عَبْدِ العَزِيزِ بنَ صُهَيْبٍ ، عَنْ أنَس : أنَّ عَبْدَ الرَّحْمَنِ ابنَ عَوْفٍ تَزَوَّجَ امْرأةً عَلى وَزْنِ نَوَاة ، فَرأى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَشاشَةَ العُرْسِ فَسألَهُ فَقالَ : إنى تَزَوَّجْتُ امْرأةً عَلى وَزْنِ نَوَاةٍ . وَعَنْ قَتادَةَ ، عَنْ أنَسٍ : أنَّ عَبْدَ الرَّحْمَنِ بنَ عَوْف تَزَوَّجَ امْرأةً عَلى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ ،

(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qurʾān (by heart) and without paying any Mahr.

باب التَّزْوِيجِ عَلى القُرآنَ وَبغَيرِ صَداقٍ .

79. Narrated Sahl bin Saʿd As-Sāʿidi : While I was (sitting) among the people in the company of Allāh's Apostle ﷺ a woman stood up and

٧٩ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : سَمِعْتُ أبا حازِمٍ يَقُولُ : سمِعْتُ سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ :

said, "O Allāh's Apostle! She has given herself in marriage to you; please give your opinion of her."(1) The Prophet ﷺ did not give her any reply. She again stood up and said, "O Allāh's Apostle! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet ﷺ did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allāh's Apostle! Marry her to me." The Prophet ﷺ asked him, "Have you got anything?" He said, "No." The Prophet ﷺ said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet ﷺ said, "Do you know something of the Qur'ān (by heart)?" He replied, "I know (by heart) such Sūra and such Sūra." The Prophet saiy, "Go! I am willing to marry her to you for what you know of the Qur'ān (by heart)."

إنى لَفِي القَوْمِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ إذْ قامَتِ امْرأةٌ فَقالَتْ : يا رَسُولَ اللهِ ، إنها قَدْ وَهَبَتْ نَفْسَها لكَ فَرَ فِيها رأيَكَ ، فَلَمْ يُجِبْها شَيْئًا ثُمَّ قامَتْ فَقالَتْ : يا رَسُولَ اللهِ ، إنَّها قَدْ وَهَبَتْ نَفْسَها لكَ فَرَ فِيها رأيَكَ ، فَلَمْ يُجِبْها شَيْئًا . ثُمَّ قامَتِ الثَّالِثَةَ فَقالَتْ : إنَّها قَدْ وَهَبَتْ نَفْسَها لكَ فَرَ فِيها رأيَكَ . فَقامَ رَجُلٌ فَقالَ : يا رَسُولَ اللهِ ، أنْكِحْنِيها . قالَ : هَلْ عِنْدَكَ مِنْ شَيْءٍ ؟ قالَ : لا ، قالَ : اذْهَبْ فاطْلُبْ وَلَوْ خاتَمًا مِنْ حَدِيدٍ ، فَذَهَبَ وَطَلَبَ ثُمَّ جاءَ فَقالَ : ما وَجَدْتُ شَيْئًا وَلا خاتَمًا مِنْ حَدِيدٍ ، قالَ : هَلْ مَعَكَ مِنَ القُرْآنِ شَيْءٌ ؟ قالَ : مَعِي سُورَةُ كَذَا و سُورَةُ كَذَا ، قالَ : اذْهَبْ فَقَدْ أنْكَحْتُكَها بِمَا مَعَكَ مِنَ القُرْآنِ .

(52) CHAPTER. To give Mahr in

بابُ المَهْرِ بالعُرُوضِ ، وَخاتَمٍ

---

(1) The speaker uses the third person instead of the first person which she intends.

the from of material things (other than money) and in the form of a ring made of iron.

مِنْ حَدِيدٍ .

80. Narrated Sahl bin Saʿd : The Prophet ﷺ said to a man, " Marry, even with (a Mahr equal to) an iron ring."

٨٠ ـ حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ قَالَ لِرَجُلٍ: تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ .

(53) CHAPTER. The conditions stipulated in the marriage (contract). And ʿUmar said : The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said : The Prophet ﷺ mentioned his son-in-law and praised him highly as a son-in-law. He said, " He told me the truth when he talked to me and he promised me and kept his promise."

باب الشُّرُوطِ فِي النِّكَاحِ، وقَالَ عُمَرُ: مَقَاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وَقَالَ المِسْوَرُ بنُ مَخْرَمَةَ؛ سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ، قَالَ: حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي .

81. Narrated ʿUqba : The Prophet ﷺ said, " The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i. e. the stipulations of the marriage contract)."

٨١ ـ حَدَّثَنَا أَبُو الوَلِيدِ هِشَامُ بنُ عَبْدِ المَلِكِ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ ابنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ: أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ .

(54) CHAPTER. The conditions that

باب الشُّرُوطِ الَّتِي لا تَحِلُّ فِي

are not lawful in the marriage contract.

And Ibn Masʿūd said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would-be husband).

النِّكاحِ، وَقالَ ابنُ مَسْعُودٍ: لا تَشْتَرِطُ المَرْأةُ طَلاقَ أُخْتِها.

82. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i. e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her (by Providence)."

٨٢ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ زَكَرِيَّاءَ هُوَ ابنُ أبي زائدَةَ، عَنْ سَعْدٍ من إبْراهيمَ عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ: لا يَحِلُّ لامْرأةٍ تَسألُ طَلاقَ أُخْتِها لِتَسْتَفْرِغَ صَحْفَتَها، فإنَّما لَها ما قُدِّرَ لَها.

(55) CHAPTER. The sufra (yellow coloured perfume) for a bride-groom. This has been said by ʿAbdur-Raḥmān bin ʿAuf on the authority of the Prophet ﷺ.

باب الصُّفْرَةِ لِلْمُتَزَوِّجِ. وَرَواهُ عَبْدُ الرَّحْمَنِ بنُ عَوْفٍ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ.

83. Narrated Anas bin Mālik ؓ: ʿAbdur-Raḥmān bin ʿAuf came to Allāh's Apostle ﷺ and he had marks of Sufra (yellow perfume). Allāh's Apostle ﷺ asked him (about those marks). ʿAbdur-Raḥmān bin Auf told him that he had married a woman from the Anṣār. The Prophet ﷺ asked, "How much

٨٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ حُمَيْدٍ الطَّويلِ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ عَبْدَ الرَّحْمَنِ بنَ عَوْفٍ جاءَ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ وَبِهِ أثَرُ صُفْرَةٍ، فَسَألَهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ

Mahr did you pay her?" He said, "I paid gold equal to the weight of a date-stone." Allāh's Apostle ﷺ said to him, "Give a wedding banquet, even if with one sheep."

فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ. قَالَ: كَمْ سُقْتَ إِلَيْهَا؟ قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أَوْلِمْ وَلَوْ بِشَاةٍ.

(56) CHAPTER.

باب :ـ

84. Narrated Anas: The Prophet ﷺ offered a wedding banquet on the occasion of his marriage to Zainab, giving a big meal to Muslims, and went out as was his custom on marrying. He went to the dwelling places of the mothers of the Believers (i. e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure)."

٨٤ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَوْلَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِزَيْنَبَ فَأَوْسَعَ الْمُسْلِمِينَ خَيْرًا فَخَرَجَ كَمَا يَصْنَعُ إِذَا تَزَوَّجَ. فَأَتَى حُجَرَ أُمَّهَاتِ الْمُؤْمِنِينَ يَدْعُو وَيَدْعُونَ ثُمَّ انْصَرَفَ فَرَأَى رَجُلَيْنِ فَرَجَعَ لا أَدْرِي أَخْبَرْتُهُ أَوْ أُخْبِرَ بِخُرُوجِهِمَا.

(57) CHAPTER. How to invoke good upon a person who has recently got married.

باب كَيْفَ يُدْعَى لِلْمُتَزَوِّجِ؟

85. Narrated Anas: The Prophet ﷺ saw the traces of Sufra

٨٥ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ،

(yellow perfume) on Abdur-Rahmān bin ʿAuf and said, " What is this ? " ʿAbdur-Rahmān, said, " I have married a woman with Mahr in the form of gold equal to the weight of a date stone. The Prophet said to him, " May Allāh bless you; Offer a wedding banquet even with one sheep."

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ رأى عَلَى عَبْدِ الرَّحمَنِ ابنِ عَوْفٍ أَثَرَ صُفْرَةٍ، قالَ: ما هَذَا؟ قالَ: إنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قالَ: بارَكَ اللهُ لَكَ، أَوْلِمْ وَلَوْ بِشاةٍ.

(58) CHAPTER. The invocation for those women who prepare the bride and for the bride-groom.

بابُ الدُّعاءِ لِلنِّسْوَةِ اللاَّتِي يَهْدِينَ العَرُوسَ وَلِلعَرُوسِ.

86. Narrated ʿAisha : When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Anṣār who said, " May you prosper and have blessings and have good omen."

٨٦ ـ حدَّثَنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: تَزَوَّجَنِي النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فأَتَتْنِي أُمِّي فأَدْخَلَتْنِي الدَّارَ. فإذَا نِسْوَةٌ مِنَ الأَنْصارِ فِي البَيْتِ فَقُلْنَ: عَلَى الخَيْرِ والبَرَكَةِ، وَعَلَى خَيْرِ طائِرٍ.

(59) CHAPTER. Whoever preferred to consummate his marriage before going on a military campaign.

بابٌ مَنْ أَحَبَّ البِناءَ قَبْلَ الغَزْوِ.

87. Narrated Abū Huraira : The Prophet said, " A prophet among the prophets went for a military expidition and said to his people : " A

٨٧ ـ حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا عَبْدُ اللهِ بنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

man who has married a lady and wants to consummate his marriage with her as he has not done so yet, should not accompany me.' "

عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلَّمَ قالَ: غَزَا نَبِيٌّ مِنَ الأَنْبِياءِ فَقالَ لِقَوْمِهِ: لا يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِها وَلَمْ يَبْنِ بِها.

(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.

بابُ مَنْ بَنَى بِامْرَأَةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ.

88. Narrated ʿUrwa : The Prophet ﷺ wrote the (marriage contract) with ʿAisha while she was six year old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i. e. till his death).

٨٨ - حدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلَّمَ عائِشَةَ وَهِيَ ابْنَةُ سِتٍّ، وَبَنَى بِها وَهِيَ ابْنَةُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعًا.

(61) CHAPTER. The consummation of marriage during a journey.

بابُ البِناءِ في السَّفَرِ.

89. Narrated Anas ؓ : The Prophet ﷺ stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ﷺ ordered for the leather dining sheets to

٨٩ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أَخْبَرَنا إِسْماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَقامَ النَّبِيُّ صلى الله عليه وسلَّمَ بَيْنَ خَيْبَرَ والمَدِينَةِ ثَلاثًا يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمِينَ إِلَى وَلِيمَتِهِ. فَمَا كانَ فِيها مِنْ خُبْزٍ وَلا لَحْمٍ، أَمَرَ بِالأَنْطاعِ

be spread, and then dates, dried yoghourt and butter were laid on it, and that was the Walīma (banquet) of the Prophet ﷺ. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hand possessed. Then they said, " If the Prophet ﷺ screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet ﷺ proceeded, he made a place for her (on the camel) behind him and screened her from people.

فأُلْقِىَ فيها مِنَ التَّمْرِ والأَقِطِ والسَّمْنِ، فكانَتْ وَلِيمَتَهُ، فقالَ المُسْلِمُونَ: إحْدَى أُمَّهاتِ المُؤْمِنِينَ، أوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فقالُوا: إنْ حَجَبَها فَهِىَ مِنْ أُمَّهَاتِ المُؤْمِنِينَ، وَإنْ لَمْ يَحْجُبْها فَهِىَ مِمَّا مَلَكَتْ يمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ وَمَدَّ الحِجابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.

بابُ البِناءِ بالنَّهارِ بغَيرِ مَرْكَبٍ وَلا نِيرَانٍ.

90. Narrated ʿAisha ؓ : When the Prophet ﷺ married me, my mother came to me and made me enter the house (of the Prophet ﷺ) and nothing surprised me but the coming of Allāh's Apostle ﷺ to me in the forenoon.

٩٠ ـ حدَّثَنِى فَرْوَةُ بن أبى المَغْرَاءِ: حدَّثَنا عَلِىُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها قالَتْ: تَزَوَّجَنِى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فأتَتْنِى أُمِّى فأدْخَلَتْنِى الدَّارَ، فلَمْ يَرُعْنِى إلاَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ضُحًى.

(63) CHAPTER. The Anmāṭ (curtains, bedding, etc.) and similar things

بابُ الأنْماطِ ونَحْوِها للنِّساءِ.

designed for the women.

91. Narrated Jābir bin ʽAbdullāh ؓ : Allāh's Apostle ﷺ said, "Did you get Anmāṭ ? " I said, " O Allāh's Apostle ! From where can we have Anmāṭ ? " The Prophet ﷺ said, " Soon you will have them (Anmāṭ)."

٩١ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : هَلِ اتَّخَذْتُمْ أَنْمَاطًا؟ قُلْتُ : يَا رَسُولَ اللهِ ، وَ أَنَّى لَنَا أَنْمَاطٌ ؟ قَالَ : إِنَّهَا سَتَكُونُ .

(64) CHAPTER. The women who present the lady to her husband and their invocations of Allāh's blessings for them.

بَابُ النِّسْوَةِ اللاَّتِي يَهْدِينَ الْمَرْأَةَ إِلَى زَوْجِهَا وَدُعَائِهِنَّ بِالْبَرَكَةِ .

92. Narrated ʽĀisha that she prepared a lady for a man from the Anṣār as his bride and the Prophet ﷺ said, " O ʽĀisha ! Haven't you got any amusement (during the marriage ceremony) as the Anṣār like amusement ? "

٩٢ ـ حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ : حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَقَالَ نَبِيُّ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَا عَائِشَةُ ، مَا كَانَ مَعَكُمْ لَهْوٌ ، فَإِنَّ الأَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ .

(65) CHAPTER. The giving of a present to the bridegroom.

Anas bin Mālik said : Whenever the Prophet ﷺ passed by (my mother) Um Sulaim, he used to enter upon her

بَابُ الْهَدِيَّةِ لِلْعَرُوسِ ، وَقَالَ

إِبْرَاهِيمُ عَنْ أَبِي عُثْمَانَ ، وَاسْمُهُ الْجَعْدُ : عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : مَرَّ بِنَا فِي مَسْجِدِ بَنِي رِفَاعَةَ فَسَمِعْتُهُ يَقُولُ :

and greet her. Anas further said : Once the Prophet ﷺ was a bridegroom of Zainab, Um Sulaim said to me, " Let us give a gift to Allāh's Apostle ﷺ." I said to her, " Do it." So she prepared Ḥaisa (a sweet dish) made from dates, butter and dried yoghourt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet ﷺ keeping his hand over the Ḥaisa and saying over it whatever Allāh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, " Mention the Name of Allāh, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then the Prophet ﷺ went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses :—

> 'O you who believe ! Enter not the Prophet's house until leave is given you for a meal, (and then) not (as early as) to what for its

كَانَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ إِذَا مَرَّ بِجَنَبَاتِ أُمِّ سُلَيْمٍ دَخَلَ عَلَيْهَا فَسَلَّمَ ثُمَّ قَالَ: كَانَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ عَرُوسًا بِزَيْنَبَ ، فَقَالَتْ لى أُمُّ سُلَيْمٍ: لَوْ أَهْدَيْنَا لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ هَدِيَّةً ، فَقُلْتُ لَهَا : افْعَلِى . فَعَمَدَتْ إلى تَمْرٍ وَسَمْنٍ وأقِطٍ فاتَّخَذَتْ حَيْسَةً فى بُرْمَةٍ ، فأَرْسَلَتْ بِهَا مَعِى إِلَيْهِ ، فَانْطَلَقْتُ بِهَا إِلَيْهِ فَقَالَ لى : ضَعْهَا ، ثُمَّ أَمَرَنِى فَقَالَ : ادْعُ لى رِجَالاً سَمَّاهُمْ ، وَادْعُ لى مَنْ لَقِيتَ ، قَالَ : فَفَعَلْتُ الَّذِى أَمَرَنِى فَرَجَعْتُ فَإِذَا الْبَيْتُ غَاصٌّ بِأَهْلِهِ فَرَأَيْتُ النَّبِىَّ صلى اللهُ عليه وسلَّمَ وَضَعَ يَدَيْهِ عَلَى تِلْكَ الْحَيْسَةِ وَتَكَلَّمَ بِهَا مَاشَاءَ اللهُ . ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يَأْكُلُونَ مِنْهُ وَيَقُولُ لَهُمْ : اذْكُرُوا اسْمَ اللهِ وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ . قَالَ : حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ وَبَقِىَ نَفَرٌ يَتَحَدَّثُونَ . قَالَ : وَجَعَلْتُ اغْتَمُّ ثُمَّ خَرَجَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ نَحْوَ الْحُجُرَاتِ وَخَرَجْتُ فى إِثْرِهِ فَقُلْتُ إِنَّهُمْ قَدْ ذَهَبُوا ، فَرَجَعَ فَدَخَلَ الْبَيْتَ وأَرْخَى السِّتْرَ وإِنِّى لَفِى الْحُجْرَةِ ، وَهُوَ يَقُولُ - يا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِىِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إلى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ

preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily such (behaviour) annoys the Prophet; and he would be shy of (asking) you (to go), but Allāh is not shy of (telling you) the Truth.'

(33 : 53)

Abū ʿUthmān said: Anas said, "I served the Prophet ﷺ for ten years."

وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيِى مِنْكُمْ وَاللهُ لَا يَسْتَحْيِى مِنَ الْحَقِّ - قَالَ أَبُو عُثْمَانَ: قَالَ أَنَسٌ: إِنَّهُ خَدَمَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ عَشْرَ سِنِينَ.

(66) CHAPTER. To borrow the clothes etc. for the bride.

بَابُ اسْتِعَارَةِ الثِّيَابِ لِلْعَرُوسِ وَغَيْرِهَا.

93. Narrated ʿAisha رضي الله عنها that she borrowed a necklace from Asmā' and then it got lost. So Allāh's Apostle ﷺ sent some people from his companions in search of it. In the meantime the stated time for the prayer became due and they offered their prayer without ablution. When they came to the Prophet ﷺ they complained about it to him, so the Verse regarding Tayammum was revealed.

Usaid bin Ḥuḍair said, "(O ʿAisha!) may Allāh bless you with a good reward, for by Allāh, never did a difficulty happen in connection with you, but Allāh made an escape from it for you, and the event brought about Allāh's Blessing for the Muslims."

٩٣ - حَدَّثَنِى عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا: أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ فَأَرْسَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ نَاسًا مِنْ أَصْحَابِهِ فِى طَلَبِهَا فَأَدْرَكَتْهُمُ الصَّلَاةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ. فَلَمَّا أَتَوُا النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ شَكَوْا ذَلِكَ إِلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْرًا، فَوَاللهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللهُ لَكِ مِنْهُ مَخْرَجًا، وَجُعِلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةٌ.

(67) CHAPTER. What a man should say when he has sexual intercourse with his wife.

بابُ ما يقولُ الرَّجُلُ إذا أتى أهْلَهُ .

94. Narrated Ibn ʿAbbās :
The Prophet ﷺ said, "If anyone of you, when having sexual intercourse with his wife, says: Bismillāh, Allāhumma jannibnī-Sh-Shaiṭān wa janib-ish-Shaiṭān ma razaqtanā, (1) and if it is destined that they should have a child, then Satan will never be able to harm him."

٩٤ ـ حدَّثنا سَعْدُ بنُ حَفْصٍ : حدَّثنا شَيْبانُ ، عَنْ مَنْصُورٍ ، عَنْ سالِمِ ابنِ أبي الجَعْدِ ، عَنْ كُرَيبٍ ، عَنِ ابنِ عبَّاسٍ قالَ : قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّم : أمَا لَوْ أنَّ أحَدَهُمْ يَقُولُ حِينَ يأتي أهْلَهُ : باسْمِ اللهِ ، اللَّهُمَّ جَنِّبْنِي الشَّيْطانَ وَجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا ، ثُمَّ قُدِّرَ بَيْنَهُما في ذَلكَ أوْ قُضِيَ وَلَدٌ لَمْ يَضُرَّهُ شَيْطانٌ أبَدًا .

(68) CHAPTER. The walīma (wedding banquet) is obligatory. And ʿAbdur-Raḥmān bin ʿAuf said, "The Prophet ﷺ said to me, "Give a wedding banquet, even with one sheep."

بابٌ الوَلِيمَةُ حَقٌّ ، وَقالَ عَبْدُ الرَّحمَنِ بنُ عَوْفٍ : قالَ لي النَّبيُّ صلى اللهُ عليهِ وسلَّم : أوْ لِمْ وَلَوْ بِشاةٍ .

95. Narrated Anas bin Mālik :

٩٥ ـ حدَّثنا يَحْيَى بنُ بُكَيرٍ :

---

(1) This prayer means: 'In the Name of Allāh! O Allāh! Protect me from Satan and protect what you bestow upon us (i. e. an offspring) from Satan.'

I was ten years old when Allah's Apostle ﷺ arrived at Medina. My mother and aunts used to urge me to serve the Prophet ﷺ regularly, and I served him for ten years. When the Prophet ﷺ died I was twenty years old, and I knew about the order of Al-Ḥijab (veiling of ladies) more than any other person when it was revealed. The first Verses were revealed when Allāh's Apostle ﷺ had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet ﷺ was a bridegroom and he invited the people to a banquet, and they ate. And then all left except a few who remained with the Prophet ﷺ for a long time. The Prophet ﷺ got up and went out, and I too went out with him so that those people might leave too. The Prophet ﷺ proceeded and so did I, till he came to the threshhold of ʿĀisha's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet ﷺ again went away and I went away along with him. When we reached the threshhold of ʿĀisha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found that those people had left. Then

حَدَّثَنِى اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِى أَنَسُ بْنُ مَالِكٍ رَضِىَ اللهُ عَنْهُ: أَنَّهُ كَانَ ابْنَ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم المَدِينَةَ فَكُنَّ أُمَّهَاتِى يُوَاظِبْنَنِى عَلَى خِدْمَةِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَخَدَمْتُهُ عَشْرَ سِنِينَ. وَتُوُفِّىَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم وأنا ابنُ عِشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أُنْزِلَ، وكانَ أَوَّلَ مَا أُنْزِلَ فِى مُبْتَنَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم بِزَيْنَبَ ابْنَةِ جَحْشٍ، أَصْبَحَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم بِهَا عَرُوسًا، فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ ثُمَّ خَرَجُوا وَبَقِىَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَأَطَالُوا الْمُكْثَ، فَقَامَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَخَرَجَ وَخَرَجْتُ مَعَهُ لِكَىْ يَخْرُجُوا فَمَشَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم وَمَشَيْتُ حَتَّى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى إِذَا دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم وَرَجَعْتُ مَعَهُ حَتَّى إِذَا بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ وَظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ

the Prophet ﷺ drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

فإذَا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِي صلى اللهُ عليهِ وسلَّم بَيْنِي وَبَيْنَهُ بالسِّتْرِ وأُنْزِلَ الحِجابُ.

(69) CHAPTER. The wedding banquet is recommended to be given even if one sheep is presented therein.

بابُ الوَلِيمَةِ وَلَوْ بِشاةٍ.

96. Narrated Anas رضي الله عنه : When ʿAbdur-Raḥmān bin ʿAuf married an Anṣārī woman, the Prophet ﷺ asked him, " How much Mahr did you give her ? " ʿAbdur-Raḥmān said, " Gold equal to the weight of a date stone." Anas added : When they (i. e. the Prophet ﷺ and his companions) arrived at Medina, the emigrants stayed at the Anṣār's houses. ʿAbdur-Raḥmān bin ʿAuf stayed at Saʿd bin Ar-Rabiʿ's house. Saʿd said to ʿAbdur-Raḥmān, " I will divide my property between us and I will give one of my two wives to you." ʿAbdur-Raḥmān said, " May Allāh bless you in your wives and property (I am not in need of that ; but kindly show me the way to the market)." So ʿAbdur-Raḥmān went to the market and traded there gaining a profit of some dried youghourt and butter, and married (an Anṣārī woman). The Prophet ﷺ said to him, " Give a banquet, even *if*

٩٦ ـ حدَّثَنَا عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنِي حُمَيْدٌ: أنَّه سَمِعَ أنَسًا رَضِيَ اللهُ عَنْهُ قالَ: سأَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَبْدَ الرَّحمَنِ بنَ عَوْفٍ وَتَزَوَّجَ امْرأَةً مِنَ الأنْصَارِ: كَمْ أَصْدَقْتَهَا؟ قَالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أنَسًا قَالَ: لمَّا قَدِمُوا المَدِينَةَ نَزَلَ عَبْدُ الرَّحمَنِ بنُ عَوْفٍ عَلَى سَعْدِ بنِ الرَّبِيعِ فَقَالَ: أُقاسِمُكَ مالِي وأنْزِلُ لكَ عَنْ إحْدَى امْرأتيَّ. قالَ: بارَكَ اللهُ لكَ فِي أهْلِكَ وَمالِكَ، فَخَرَجَ إلى السُّوقِ فَبَاعَ وَاشْتَرَى، فأصَابَ شَيْئًا مِنْ أقِطٍ وسَمْنٍ فَتَزَوَّجَ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أوْ لِمْ وَلَوْ بِشاةٍ.

with one sheep."

97. Narrated Anas ؓ : The Prophet ﷺ did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet consisted of one sheep.

٩٧ - حدَّثَنَا سُلَيْمَانُ بنُ حَرْبٍ : حدَّثَنَا حَمَّادٌ ، عَنْ ثابِتٍ ، عَنْ أنَسٍ قالَ : ما أَوْلَمَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَلى شَيْءٍ مِنْ نِسائِهِ ما أَوْلَمَ عَلى زَيْنَبَ ، أَوْلَمَ بِشاةٍ .

98. Narrated Anas ؓ : Allāh's Apostle ﷺ manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a wedding banquet with Ḥais (a sort of sweet dish made from butter, cheese and dates).

٩٨ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا عَبْدُ الوَارِثِ ، عَنْ شُعَيْبٍ ، عَنْ أنَسٍ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ أَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا ، وأَوْلَمَ عَلَيْهَا بِحَيْسٍ .

99. Narrated Anas ؓ : The Prophet ﷺ consummated his marriage with a woman (Zainab) and sent me to invite some men to the meals.

٩٩ - حدَّثَنَا مالِكُ بنُ إسْماعِيلَ : حدَّثَنا زُهَيرٌ ، عَنْ بَيانٍ قالَ : سَمِعْتُ أنَسًا يَقُولُ : بَنَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِامْرَأَةٍ فأَرْسَلَنِي فَدَعَوْتُ رِجالاً إلى الطَّعامِ .

(70) CHAPTER. Whoever gave a bigger banquet on marrying some of his wives than on marrying the other wives of his.

باب مَنْ أَوْلَمَ عَلى بَعْضِ نِسائِهِ أَكْثَرَ مِنْ بَعْضٍ .

100. Narrated Thābit : The marriage

١٠٠ - حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا

of Zainab bint Jahsh was mentioned in the presence of Anas and he said, "I did not see the Prophet ﷺ giving a better banquet on marrying any of his wives than the one he gave on marrying Zainab. He then gave a banquet with one sheep."

حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: ذُكِرَ
تَزْوِيجُ زَيْنَبَ بِنْتِ جَحْشٍ عِنْدَ
أَنَسٍ فَقالَ: ما رَأَيْتُ النَّبِيَّ صلى اللهُ
عليهِ وسلَّمَ أَوْلَمَ عَلَى أَحَدٍ مِنْ نِسائِهِ
ما أَوْلَمَ عَلَيْها، أَوْلَمَ بِشاةٍ.

(71) CHAPTER. Whoever gave a banquet of less than one sheep.

باب مَنْ أَوْلَمَ بِأَقَلَّ مِنْ شاةٍ.

101. Narrated Safiyya bint Shaiba: The Prophet ﷺ gave a banquet of barley on marrying some of his wives.

١٠١ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ:
حدَّثَنا سُفْيانُ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ،
عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قالَتْ:
أَوْلَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَلَى
بَعْضِ نِسائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

(72) CHAPTER. It is obligatory to accept the invitation to a wedding banquet and other invitations. And whoever gave a wedding banquet for seven days or thereabout. The Prophet ﷺ did not decree that the walima should be given for one or two days.

باب حَقِّ إجابَةِ الوَلِيمَةِ والدَّعْوَةِ وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ ونَحْوَهُ. ولَمْ يُوَقِّتِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَوْمًا وَلا يَوْمَيْنِ.

102. Narrated ʿAbdullāh bin ʿUmar ؓ: Allāh's Apostle ﷺ said, "If anyone of you is invited to a wedding banquet, he must accept the invitation."

١٠٢ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ:
أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ
ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ
اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إذا دُعِيَ

أحَدُكُمْ إلى الوَلِيمَةِ فَلْيَأتِها .

103. Narrated Abū Mūsa: The Prophet ﷺ said, "Set the captives free, accept the invitation (to a wedding banquet), and pay a visit to the patients."

١٠٣ ـ حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا يَحْيَى ، عَنْ سُفْيانَ قالَ : حدَّثَنِي مَنْصُورٌ ، عَنْ أبي وَائِلٍ ، عَنْ أبي مُوسَى ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : فُكُّوا العانِيَ ، وأجِيبوا الدَّاعِيَ ، وعُودُوا المَرِيضَ .

104. Narrated Al-Barā' bin 'Āzib ؓ: The Prophet ﷺ ordered us to do seven (things) and forbade us to do seven other things. He ordered us to visit the patients, to walk in the funeral procession, to reply to the sneezer (i. e., say to him, 'Yarhamuka-l-lāh (May Allāh bestow His Mercy upon you), if he says 'Al-ḥamdulillāh' (Praise be to Allāh)), to do what one has taken an oath for, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Mayathir (cushions of silk stuffed with cotton and placed under the rider on the saddle), the Qasiyya (linen clothes containing silk brought from an Egyption town), the Istibrag (thick silk) and the Dibag (another kind of silk). (1)

١٠٤ ـ حدَّثَنا الحَسَنُ بنُ الرَّبِيعِ : حدَّثَنا أبو الأحْوَصِ ، عَنِ الأشْعَثِ ، عَنْ مُعاوِيَةَ بنِ سُوَيْدٍ : قالَ البَرَاءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما : أمَرَنا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِسَبْعٍ ، ونَهانا عَنْ سَبْعٍ : أمَرَنا بِعِيادَةِ المَرِيضِ ، واتِّباعِ الجَنازَةِ ، وتَشْمِيتِ العاطِسِ ، إبْرارِ القَسَمِ ، ونَصْرِ المَظْلُومِ ، وإفْشاءِ السَّلامِ ، وإجابَةِ الدَّاعِي . ونَهانا عَنْ خَوَاتِيمِ الذَّهَبِ ، وعَنْ آنِيَةِ الفِضَّةِ ، وعَنِ المَيَاثِرِ ، والقَسِّيَّةِ ، والإسْتَبْرَقِ ، والدِّيباجِ . تابَعَهُ أبو عَوَانَةَ والشَّيْبانِيُّ عَنْ أشْعَثَ في إفْشاءِ السَّلامِ .

---

(1) Golden rings and silk clothes are forbidden for men but not for women while the silver utensils are forbidden for all.

105. Narrated Sahl bin Sa'd: Abū Usaid As-Sa'di invited Allāh's Apostle ﷺ to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allāh's Apostle? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink.

١٠٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بنِ أبي حازِمٍ، عَنْ أبيه عن سَهْلِ بْنِ سَعْدٍ قالَ: دَعَا أبو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ في عُرْسِهِ وكانَتِ امْرَأَتُهُ يَوْمَئِذٍ خادِمَهُمْ وَهِيَ العَرُوسُ. قالَ سَهْلٌ: تَدْرُونَ ما سَقَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فَلَمَّا أَكَلَ سَقَتْهُ إيَّاهُ.

(73) CHAPTER. If somebody refuses an invitation (to a banquet), he indeed disobeys Allāh and His Apostle ﷺ.

باب مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ.

106. Narrated Abū Huraira ؓ: The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allāh and His Apostle ﷺ.

١٠٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كانَ يَقُولُ: شَرُّ الطَّعامِ طَعامُ الوَلِيمَةِ، يُدْعَى لَهَا الأغْنِياءُ، وَيُتْرَكُ الفُقَرَاءُ. وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ صلى اللهُ عليهِ وسلَّمَ.

(74) CHAPTER. Whoever accepted the invitation to a meal of trotters.

باب مَنْ أجابَ إلى كُرَاعٍ.

107. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "If I am invited

١٠٧ - حَدَّثَنَا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ أبي حازِمٍ،

to a meal of trotters I will accept it ; and if I am given a trotter as a present I will accept it."

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لَوْ دُعِيتُ إلى كُرَاعٍ لأَجَبْتُ. وَلَوْ أُهْدِيَ إليَّ كِرَاعٌ لقَبِلْتُ

(75) CHAPTER. To accept the invitation to a wedding party or any other party.

باب إجابَةِ الدَّاعى فى العُرْسِ وغَيْرِهِ.

108. Narrated Nāfi‘ : ‘Abdullāh bin ‘Umar ؓ said, " Allāh'sApostle ﷺ said, ' Accept the marriage invitation if you are invited to it.' "

Ibn‘Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

١٠٨ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ بنُ إبراهيمَ: حدَّثَنا الحَجَّاجُ بنُ مُحَمَّدٍ قالَ: قالَ ابنُ جُرَيْجٍ: أخبرَنى مُوسَى ابنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يقُولُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أجِيبُوا هَذِهِ الدَّعْوَةَ إذا دُعِيتُمْ لَهَا. قالَ: كانَ عَبْدُ اللهِ يَأْتى الدَّعْوَةَ فى العُرْسِ وغَيْرِ العُرْسِ وَهُوَ صائِمٌ.

(76) CHAPTER. The attendance of women and children at a wedding party.

باب ذَهابُ النِّساءِ والصِّبْيانِ إلى العُرْسِ.

109. Narrated Anas bin Mālik ؓ : Once the Prophet ﷺ saw some women and children coming from a wedding

١٠٩ ـ حدَّثَنا عَبْدُ الرَّحْمَنِ بنُ المُبارَكِ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا

party. He got up energetically and happily and said, " By Allāh! You (i.e., the Anṣār) are the most beloved of all people to me."

عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أَبْصَرَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ نِساءً وصِبْيانًا مُقْبِلِينَ مِنْ عُرْسٍ فَقامَ مُمْتَنًّا فَقالَ: اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ.

(77) CHAPTER. Should a person return if he sees something disapproved of (from the standpoint of religion) in the party?

Ibn Masʽūd saw a picture in a house and went away. Ibn ʽUmar invited Abū Aiyūb, and the latter saw a curtain on the wall. So Ibn ʽUmar said, " We have been over-powered by the women on this matter." Abū Aiyūb said, "If I was afraid that some people might do such a deed, I never thought that you would do so, By Allāh, I will not eat anything of your food." And so Abū Aiyūb returned.

باب هَلْ يَرْجِعُ إِذا رأى مُنْكَرًا في الدَّعْوَةِ. ورأى ابنُ مَسْعُودٍ صُورَةً في البَيْتِ فَرَجَعَ. ودَعا ابنُ عُمَرَ أَبا أَيُّوبَ فَرَأى في البَيْتِ سِتْرًا عَلَى الجِدارِ، فَقالَ ابنُ عُمَرَ: غَلَبَنا عَلَيْهِ النِّساءُ. فَقالَ: مَنْ كُنْتُ أَخْشَى عَلَيْهِ فَلَمْ أَكُنْ أَخْشَى عَلَيْكَ، واللهِ لا أَطْعَمُ لَكُمْ طَعامًا فَرَجَعَ.

110. Narrated ʽĀisha رضي الله عنها the wife of the Prophet ﷺ: I bought a pillow decorated with pictures (of animals). When Allāh's Apostle ﷺ saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, " O Allāh's Apostle! I repent to Allāh and His Apostle. What sin have I committed?" Allāh's Apostle ﷺ said," What about this small pillow?" I said, " I have bought it for you so that

١١٠ - حدَّثَنا إِسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ أَنَّها أَخْبَرَتْهُ أَنَّها اشْتَرَتْ نُمْرُقَةً فيها تَصاوِيرُ. فَلَمَّا رَآها رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ قامَ عَلَى البابِ فَلَمْ يَدْخُلْ، فَعَرَفْتُ في وَجْهِهِ الكَراهِيَةَ فَقُلْتُ: يا رَسُولَ اللهِ، أَتُوبُ إِلى اللهِ وإِلى رَسُولِهِ، ماذا أَذْنَبْتُ؟ فَقالَ رَسُولُ

you may sit on it and recline on it." Allāh's Apostle ﷺ said, "The companions (painters) of these pictures will be punished on the Day of resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).'" The Prophet ﷺ added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

اللهِ صلى اللهُ عليهِ وسلَّمَ : ما بالُ هَذِهِ النُّمْرُقَةِ ؟ قالَتْ : فَقُلْتُ اشْتَرَيْتُها لَكَ لِتَقْعُدَ عَلَيْها وَتَوَسَّدَها . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ أصحابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ ، وَيُقالُ لَهُمْ : أحْيُوا ما خَلَقْتُمْ . وَقالَ : إنَّ البَيْتَ الَّذى فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلائكَةُ .

(78) CHAPTER. The attendance of the lady (bride) herself upon the men at (her) marriage party.

باب قِيامِ المَرْأةِ عَلى الرِّجالِ فى العُرْسِ وَخِدْمَتِهِمْ بالنَّفْسِ .

111. Narrated Sahl: When Abū Usaid As-Sa'idī got married, he invited the Prophet ﷺ and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet ﷺ had finished his food, she provided him with the drink.

١١١ - حدَّثَنا سَعيدُ بنُ أبى مَرْيَمَ : حدَّثَنا أبُو غَسَّانَ قالَ : حدَّثَنِى أبوحازِمٍ ، عَنْ سَهْلٍ قالَ : لَمَّا عَرَّسَ أبو أُسَيْدٍ السَّاعِدِىُّ دَعا النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ وأصحابَهُ فَما صَنَعَ لَهُمْ طَعاما وَلا قَرَّبَهُ إلَيْهِمْ إلاَّ امْرأتُهُ أُمُّ أُسَيْدٍ ، بَلَّتْ تَمَراتٍ فى تَوْرٍ مِنْ حِجارَةٍ مِنَ اللَّيْلِ فَلَمَّا فَرَغَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ مِنَ الطَّعامِ أماثَتْهُ لَهُ فَسَقَتْهُ تُتْحِفُهُ بِذَلكَ .

(79) CHAPTER. The Naqi' (juice

باب النَّقيعِ والشَّرابِ الَّذى

obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.

لا يُسْكِرُ فى العُرْسِ .

112. Narrated Sahl bin Saʿd : Abū Usaid As-Sāʿidī invited the Prophet ﷺ to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), " Do you know what she soaked for Allāh's Apostle ? She soaked some dates for him (in water) in a drinking bowl evernight."

١١٢ - حدَّثَنا يَحْيى بنُ بُكَيرٍ : حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحمَنِ القارِىُّ ، عَنْ أبى حازِمٍ قالَ : سَمِعْتُ سَهْلَ بنَ سَعْدٍ : أنَّ أبا أُسَيْدٍ السَّاعِدِىَّ دَعاالنَّبِىَّ صلى اللهُ عليهِ وسلَّمَ لعُرْسِهِ فَكانَتْ امْرأتهُ خادِمَهُمْ يَوْمَئِذٍ وَهِىَ العَرُوسُ . فقالَتْ أوْ قالَ : أتَدْرُونَ ما أنْقَعَتْ لرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟ أنْقَعَتْ لَهُ تَمَراتٍ مِنَ اللَّيْلِ فى تَوْرٍ .

(80) CHAPTER. To be polite and kind to the women. And the saying of the Prophet ﷺ : " The woman is like a rib."

باب المُدَارَاةِ مَعَ النِّساءِ ، وَقَوْلِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : إنَّمَا المَرْأةُ كالضِّلَعِ .

113. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " The woman is like a rib ; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness:"

١١٣ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ : حدَّثَنِى مالكٌ ، عَنْ أبى الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبى هُرَيْرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : المَرْأةُ كالضِّلَعِ إنْ أقَمْتَها كَسَرْتَها وإنِ اسْتَمْتَعْتَ بِها اسْتَمْتَعْتَ بِها وَفِيها عِوَجٌ .

(81) CHAPTER. The exhortation of taking care of the women.

باب الوَصَاةِ بالنِّساءِ.

114. Narrated Abū Huraira ﵁ : The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day should not hurt (trouble) his neighbour. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

١١٤ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: حدَّثَنا حُسَيْنٌ الجُعْفِيُّ، عَنْ زَائدةَ، عَنْ مَيْسَرَةَ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ، عَنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ قالَ: مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فلا يُؤذي جارَهُ، واسْتَوْصُوا بالنِّساءِ خَيْرًا فإنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وإنَّ أعْوَجَ شَيْءٍ في الضِّلَعِ أعْلاهُ، فإنْ ذَهَبْتَ تُقيمُهُ كَسَرْتَهُ، وإنْ تَرَكْتَهُ لَمْ يَزَلْ أعْوَجَ. فاسْتَوْصُوا بالنِّساءِ خَيْرًا.

115. Narrated Ibn ʿUmar ﵄ : During the lifetime of the Prophet ﷺ we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet ﷺ had died, we started chatting leisurely and freely (with them).

١١٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَّقي الكَلامَ والانْبِساطَ إلى نِسائنا عَلى عَهْدِ النَّبيِّ صلى اللهُ عليه وسلَّمَ هَيْبَةَ أنْ يُنْزَلَ فينا شَيْءٌ، فلَمَّا تُوُفِّيَ النَّبيُّ صلى اللهُ عليه وسلَّمَ تَكَلَّمْنا وانْبَسَطْنا.

(82) CHAPTER. ('O you who believe)

باب - قُوا أنْفُسَكُمْ وأهْلِيكُمْ نارًا -

save yourself and your family from a fire (Hell).' (66 : 6)

116 Narrated ʿAbdullāh (bin ʿUmar) رضي الله عنهما : The Prophet ﷺ, said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)."

١١٦ - حدَّثنا أبو النُّعْمانِ : حدَّثنا حَمَّادُ بنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : كُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْئُولٌ . فالإمامُ رَاعٍ وَهُوَ مَسْئُولٌ والرَّجُلُ رَاعٍ عَلَى أهْلِهِ وَهُوَ مَسْئُولٌ . والمَرْأةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِها وَهِيَ مَسْئُولَةٌ . والعَبْدُ رَاعٍ عَلَى مالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ . ألا فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْئُولٌ .

(83) CHAPTER. To treat one's family in a polite and kind manner.

باب حُسْنِ المُعاشَرَةِ مَعَ الأهْلِ .

117. Narrated ʿAisha رضي الله عنها : Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, " My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with

١١٧ - حدَّثنا سُلَيْمانُ بنُ عَبْدِ الرَّحمَنِ وَعَلِيُّ بنُ حُجْرٍ قالا : أخْبَرَنا عِيسَى بنُ يُونُسَ : حدَّثنا هِشامُ بنُ عُرْوَةَ ، عَنْ عَبْدِ اللهِ بنِ عُرْوَةَ ، عن عُرْوَةَ عَنْ عائشةَ قالَتْ : جَلَسَ إحْدَى عَشْرَةَ امْرأةً : فَتَعاهَدْنَ وَتَعاقَدْنَ أنْ لا يَكْتُمْنَ مِنْ أخْبارِ أزْواجِهِنَّ شَيْئًا . قالَتِ الأُولَى : زَوْجِي لَحْمُ جَمَلٍ غَثٍّ عَلَى رأسِ جَبَلٍ ،

the trouble of fetching it." (1) The second one said, " I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, " My husband is a tall man ; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, " My husband is a moderate person like the night of Tihāma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, " My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house." (2) The sixth one said, " If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare." The seventh one said, " My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your

لا سَهْلَ فَيُرْتَقَى، وَلا سَمِينَ فَيُنْتَقَلُ. قالَتِ الثَّانِيَةُ : زَوْجى لا أَبُثُّ خَبَرَهُ ، إِنى أَخافُ أَنْ لا أَذَرَهُ ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ. قالَتِ الثَّالِثَةُ : زَوْجى الْعَشَنَّقُ إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ. قالَتِ الرَّابِعَةُ : زَوْجى كَلَيْلِ تِهامَةَ لا حَرٌّ وَلا قُرٌّ. وَلا مَخافَةَ وَلا سَآمَةَ. قالَتِ الخامِسَةُ : زَوْجى إِنْ دَخَلَ فَهِدَ وَإِنْ خَرَجَ أَسِدَ. وَلا يَسْأَلُ عَمَّا عَهِدَ. قالَتِ السَّادِسَةُ : زَوْجى إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ شْتَفَّ ، وَإِنِ اضْطَجَعَ الْتَفَّ ، وَلا يُولِجُ الكَفَّ لِيَعْلَمَ البَثَّ. قالَتِ السَّابِعَةُ : زَوْجى غَياياءُ أَوْ عَياياءُ طَباقاءُ ، كُلُّ داءٍ لَهُ داءٌ، شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ. قالَتِ الثَّامِنَةُ : زَوْجى الْمَسُّ مَسُّ أَرْنَبٍ ، وَالرِّيحُ رِيحُ زَرْنَبٍ. قالَتِ التَّاسِعَةُ: زَوْجى رَفِيعُ العِمادِ، طَوِيلُ النِّجادِ ، عَظِيمُ الرَّمادِ ، قَرِيبُ البَيْتِ مِنَ النَّادِ. قالَتِ العاشِرَةُ: زَوْجى مالِكٌ وَما مالِكٌ ، مالِكٌ خَيْرٌ مِنْ ذَلِكَ ، لَهُ

---

(1) Her husband is badly behaved, worthless, arrogant and miserly.

(2) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

body or may do both." The eighth one said, " My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, " My husband is a tall generous man wearing a long strap for carrying his sword. (1) His ashes are abundant (2) and his house is near to the people who would easily consult him." (3) The tenth one said, " My husband is Mālik, and what is Mālik? Mālik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, " My husband is Abū Zar, and what is Abū Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me

إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ. قَلِيلَاتُ الْمَسَارِحِ. وَإِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ. قَالَتِ الْحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ، فَمَا أَبُو زَرْعٍ؟ أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلَأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ. وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ فَلَا أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ. أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟ عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ. ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا، وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا. جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لَا تَبُثُّ حَدِيثَنَا تَبْثِيثًا، وَلَا تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا، وَلَا تَمْلَأُ بَيْتَنَا تَعْشِيشًا. قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوْطَابُ تُمْخَضُ، فَلَقِيَ

---

(1) He is noble and brave.

(2) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

(3) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

with my family who were mere owners of sheep and living in property, and brought me to a respected family having horses and camels and threshing and purifying grain (1)

Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar', and what may one say in praise of the mother of Abū Zar'? Her saddle bags were always full of provision and her house was spacious. (2) As for the son of Abū Zar', what may one say of the son of Abū Zar'? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. (3) As for the daughter of Abū Zar', she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the maid slave of Abū Zar', what may one say of the maid slave of Abū Zar'? She does not uncover our secrets but keep them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." (4) The eleventh lady added, "One day it so happened that Abū Zar'

امرأةٌ مَعَها وَلَدَانِ لَهَا كالفَهْدَيْنِ : مِنْ تَحْتِ خَصْرِها بِرُمَّانَتَيْنِ فطلَّقَنِي وَنَكَحَهَا . فنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيًّا ، رَكِبَ شَرِيًّا : وأخَذَ خَطِّيًّا ، وأرَاحَ عَلَيَّ نِعَمًا ثَرِيًّا ، وأعْطانِي مِنْ كُلِّ رائحةٍ زَوْجًا، وقالَ: كُلِي أُمَّ زَرْعٍ ، وَمِيرِي أهْلَكِ. قالَتْ: فلَوْ جَمَعْتُ كُلَّ شَيْءٍ أعْطانِيهِ ما بَلَغَ أصْغَرَ آنِيَةِ أبِي زَرْعٍ . قالَتْ عائشةُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: كُنْتُ لَكِ كأبِي زَرْعٍ لأُمِّ زَرْعٍ. قالَ سَعِيدُ بنُ سَلَمَةَ: قالَ هِشامٌ: وَلا تُعَشِّشُ بَيْتَنَا تَعْشِيشًا. قالَ أبو عَبْدِ اللهِ : وقالَ بَعْضُهُمْ: فأتَقَمَّحُ بالمِيمِ، وهَذَا أصَحُّ .

---

(1) They were rich farmers. Her husband took her out of property into prosperity.

(2) She was well-of and generous.

(3) He was a slender man who ate little.

(4) She was trustworthy, careful and clean.

went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Therefore I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, ' Eat (of this), O Um Zarʿ, and give provision to your relatives.' " She added, " Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zarʿ's." ʿĀisha رضي الله عنها then said : Allāh's Apostle ﷺ said to me, " I am to you as Abu Zarʿ was to his wife Um Zarʿ."

118. Narrated ʿUrwa ; ʿĀisha رضي الله عنها said, " While the Ethiopians were playing with their small spears, Allāh's Apostle ﷺ screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement. (1)

١١٨ ـ حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا هِشامٌ : أخْبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ قالَتْ : كانَ الحَبَشُ يَلْعَبونَ بِحِرابِهِم فَسَتَرَنِي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وأنا أنْظُرُ ، فَمَا زِلْتُ أنْظُرُ حتَّى كُنْتُ أنْصَرِفُ فاقْدُرُوا قَدْرَ الجارِيَةِ الحَدِيثَةِ السِّنِّ تَسْمَعُ اللَّهْوَ .

(84) CHAPTER. The advice of a man

باب مَوْعِظَةُ الرَّجُلِ ابْنَتَهُ

---

(1) ʿĀisha was fifteen years old then.

to his daughter regarding her husband.

119. Narrated Ibn ʿAbbās رضي الله عنهما : I had been eager to ask ʿUmar bin Al-Khaṭṭāb about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh ﷻ said : —

> ' If you two (wives of the Prophet ﷺ namely ʿĀisha and Ḥafṣa) turn in repentance to Allāh, your hearts are indeed so inclined (to oppose what the Prophet likes),'
>
> (66 : 4)

till ʿUmar performed the Ḥajj and I too, performed the Ḥajj along with him. (On the way) ʿUmar went aside to answer the call of nature, and I also went aside with a tumbler full of water, and when ʿUmar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, " O the chief of Believers ! Who were the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh ﷻ said : —

> ' If you two (wives of the Prophet ﷺ namely ʿĀisha and Ḥafṣa) turn in repentance to Allāh your hearts are indeed so inclined (to oppose what the Prophet likes)' ? "
>
> (66 : 4)

He said, "I am astonished at your question, O Ibn ʿAbbās. They were ʿĀisha and

لِحالِ زَوْجِها .

١١٩ ـ حدَّثنا أبو اليَمانِ : أخبرنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أخبرني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ ابنِ أبي ثَوْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لم أزَلْ حَرِيصًا عَلى أنْ أسألَ عُمَرَ بنَ الخَطَّابِ عَنِ المَرْأتَيْنِ مِنْ أزْواجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم اللَّتَيْنِ قالَ اللهُ تَعالَى ـ إنْ تَتُوبا إلى اللهِ فَقَدْ صَغَتْ قُلُوبُكُما ـ حتَّى حَجَّ وحَجَجْتُ مَعَهُ . وعَدَلَ وعَدَلْتُ مَعَهُ بإداوَةٍ فَتَبَرَّزَ ثُمَّ جاءَ فَسَكَبْتُ عَلى يَدَيْهِ مِنْها فَتَوَضَّأ ، فَقُلْتُ لَهُ : يا أميرَ المُؤْمِنينَ : مَنِ المَرْأتانِ مِنْ أزْواجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم اللَّتانِ قالَ اللهُ تَعالَى ـ إنْ تَتُوبا إلى اللهِ فَقَدْ صَغَتْ قُلُوبُكُما ـ قالَ واعَجَبًا لَكَ يا ابنَ عَبَّاسٍ ، هُما عائِشَةُ وحَفْصَةُ . ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسُوقُهُ قالَ : كُنْتُ أنا وجارٌ لي مِنَ الأنْصارِ في بَني أُمَيَّةَ بنِ زَيْدٍ وهُمْ مِنْ عَوالي المَدينَةِ وكُنَّا نَتَناوَبُ النُّزُولَ عَلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَيَنْزِلُ يَوْمًا ، وأنْزِلُ يَوْمًا ، فإذا نَزَلْتُ جِئْتُهُ بِما حَدَثَ مِنْ خَبَرِ ذَلِكَ اليَوْمِ مِنَ الوَحْيِ أوْ غَيْرِهِ .

Ḥafṣa." Then ʿUmar went on narrating the Hadīth and said, "I and an Anṣārī neighbour of mine from Banī Umaiyya bin Zaid who used to live in ʿAwālī-al-Medina used to visit the Prophet ﷺ in turn. He used to go (downtown) one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have power over our wives, but when we came to the Anṣār, we found that their women had power over their men, so our women also started learning the ways of the Anṣārī women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.' That (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet ﷺ angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allāh may get angry for the anger of Allāh's Apostle ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and

وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ. وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ. فَلَمَّا قَدِمْنَا عَلَى الأَنْصَارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الأَنْصَارِ، فَصَخِبْتُ عَلَى امْرَأَتِى فَرَاجَعَتْنِى، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِى، قَالَتْ: وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ، فَافْزَعَنِى ذَلِكَ وَقُلْتُ لَهَا: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ، ثُمَّ جَمَعْتُ عَلَىَّ ثِيَابِى فَنَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لَهَا: أَىْ حَفْصَةُ، أَتُغَاضِبُ إِحْدَاكُنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم الْيَوْمَ حَتَّى اللَّيْلِ؟ قَالَتْ: نَعَمْ، فَقُلْتُ: قَدْ خِبْتِ وَخَسِرْتِ، أَفَتَامَنِينَ أَنْ يَغْضَبَ اللهُ لِغَضَبِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَتَهْلِكِى؟ لا تَسْتَكْثِرِى النَّبِىَّ صلى اللهُ عليهِ وسلَّم وَلا تُرَاجِعِيهِ فى شَىْءٍ وَلا تَهْجُرِيهِ وَسَلِينِى مَا بَدَا لَكِ وَلا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ أَوْضَا مِنْكِ وَأَحَبَّ إِلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم، يُرِيدُ عَائِشَةَ. قَالَ عُمَرُ: وَكُنَّا قَدْ تَحَدَّثْنَا أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِغَزْوِنَا، فَنَزَلَ صَاحِبِى الأَنْصَارِىُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إِلَيْنَا

do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., ʿĀisha) in her manners for she is more charming than you and more beloved to the Prophet.' " ʿUmar added, " At that time a talk was circulating among us that (the tribe of) Ghassān were preparing their horses to invade us. My Anṣārī companion, on the day of his turn, went downtown and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassān come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allāh's Apostle ﷺ has divorced his wives. ʿUmar added, "The Prophet ﷺ kept away from his wives and I said, "Ḥafṣa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet ﷺ and then the Prophet ﷺ entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting

عِشَاءً فَضَرَبَ بَابِى ضَرْبًا شَدِيدًا وَقَالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: قَدْ حَدَثَ الْيَوْمَ أَمْرٌ عَظِيمٌ. قُلْتُ: مَا هُوَ؟ أَجَاءَ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَهْوَلُ، طَلَّقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم نِسَاءَهُ. وَقَالَ عُبَيْدُ بْنُ حُنَيْنٍ: سَمِعَ ابْنُ عَبَّاسٍ، عَنْ عُمَرَ فَقَالَ: اعْتَزَلَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم أَزْوَاجَهُ، فَقُلْتُ: خَابَتْ حَفْصَةُ وَخَسِرَتْ، قَدْ كُنْتُ أَظُنُّ هَذَا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَيَّ ثِيَابِى فَصَلَّيْتُ صَلَاةَ الْفَجْرِ مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم، فَدَخَلَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم مَشْرُبَةً لَهُ فَاعْتَزَلَ فِيهَا. وَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِىَ تَبْكِى، فَقُلْتُ: مَا يُبْكِيكِ؟ أَلَمْ أَكُنْ حَذَّرْتُكِ هَذَا؟ أَطَلَّقَكُنَّ النَّبِىُّ صلى اللهُ عليهِ وسلَّم؟ قَالَتْ: لَا أَدْرِى، هَا هُوَ ذَا مُعْتَزِلٌ فِى الْمَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ إِلَى الْمِنْبَرِ فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِى بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلًا. ثُمَّ غَلَبَنِى مَا أَجِدُ فَجِئْتُ الْمَشْرُبَةَ الَّتِى فِيهَا النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَقُلْتُ لِغُلَامٍ لَهُ أَسْوَدَ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ الْغُلَامُ فَكَلَّمَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ ثُمَّ رَجَعَ فَقَالَ: كَلَّمْتُ النَّبِىَّ صلى اللهُ

around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet ﷺ was and said to a black slave of his, ' Will you get the permission (of the Prophet ﷺ) for ʿUmar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and then returned saying, ' I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, ' Will you get the permission for ʿUmar ?' He went in and returned saying, ' I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, ' Will you get the permission for ʿUmar ?' He went in and returned to me saying, ' I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, ' The Prophet ﷺ has given you permission.' Then I entered upon Allāh's Apostle ﷺ and saw him lying on a bed made of stalks of date-palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, ' O Allāh's Apostle! Have

عَلَيْهِ وَسَلَّمَ وَذَكَرْتُكَ لَهُ فَصَمَتَ. فَانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ فَقُلْتُ لِلْغُلَامِ: اسْتَأْذِنْ لِعُمَرَ: فَدَخَلَ ثُمَّ رَجَعَ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ الْغُلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَلَمَّا وَلَّيْتُ مُنْصَرِفًا قَالَ: إِذَا الْغُلَامُ يَدْعُونِي فَقَالَ: قَدْ أَذِنَ لَكَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ، فَدَخَلْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ حَصِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَّرَ الرِّمَالُ بِجَنْبِهِ، مُتَّكِئًا عَلَى وِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ. فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ وَأَنَا قَائِمٌ: يَا رَسُولَ اللهِ أَطَلَّقْتَ نِسَاءَكَ؟ فَرَفَعَ إِلَيَّ بَصَرَهُ فَقَالَ: لَا، فَقُلْتُ: اللهُ أَكْبَرُ، ثُمَّ قُلْتُ وَأَنَا قَائِمٌ أَسْتَأْنِسُ: يَا رَسُولَ اللهِ، لَوْ رَأَيْتَنِي وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ فَتَبَسَّمَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ. ثُمَّ قُلْتُ: يَا رَسُولَ اللهِ لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لَهَا: لَا يَغُرَّنَّكِ أَنْ كَانَتْ

you divorced your wives?' He looked at me and said, 'No.' I said, 'Allāhu Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allāh's Apostle? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by by their women.' The Prophet ﷺ smiled and then I said to him, 'Will you heed what I say, O Allāh's Apostle? I entered upon Ḥafṣa and said to her, "Do not be tempted to imitate your companion (‘Āisha), for she is more charming than you and more beloved to the Prophet."' The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allāh, I could not see anything of importance in his house except three hides, so I said, 'O Allāh's Apostle! Invoke Allāh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allāh.' Thereupon the Prophet ﷺ sat up as he was reclining, and said, 'Are you of such an opinion, O the son of Al-Khaṭṭāb? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allāh's Apostle! Ask Allāh to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Ḥafṣa had

جارَتُكِ أوْضَأَ مِنْكِ وأحَبَّ إلى النَّبِيِّ صلى اللهُ عليهِ وسلمَ، يُرِيدُ عائشةَ. فَتَبَسَّمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ تَبَسُّمَةً أُخْرَى. فجلَسْتُ حِينَ رأيْتُهُ تَبَسَّمَ فَرَفَعْتُ بَصَرِي في بَيْتِهِ فَوَاللهِ ما رأيْتُ في بَيْتِهِ شَيْئًا يَرُدُّ البَصَرَ غَيرَ أهَبَةٍ ثَلاثَةٍ: فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ فَلْيُوَسِّعْ عَلَى أُمَّتِكَ فإنَّ فارِسًا والرُّومَ قَدْ وُسِّعَ عَلَيْهِمْ وأُعْطُوا الدُّنْيا وهُمْ لا يَعْبُدُونَ اللهَ. فجلَسَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وكانَ مُتَّكِئًا فَقالَ: أوَفِي هَذَا أنْتَ يا ابْنَ الخَطَّابِ؟ إنَّ أُولَئِكَ قَوْمٌ قَدْ عُجِّلُوا طَيِّباتِهِمْ في الحَياةِ الدُّنْيا. فَقُلْتُ: يا رَسُولَ اللهِ اسْتَغْفِرْ لي. فاعْتَزَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ نِساءَهُ مِنْ أجْلِ ذَلِكَ الحديثِ حِينَ أفْشَتْهُ إلى عائشةَ تِسْعًا وعِشْرِينَ لَيْلَةً، وكانَ قالَ ما أنا بِداخِلٍ عَلَيْهِنَّ شَهْرًا، مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عاتَبَهُ اللهُ عَزَّ وَجَلَّ. فَلَمَّا مَضَتْ تِسْعٌ وعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عائشةَ، فَبَدأ بِها، فَقالَتْ لَهُ عائشةُ: يا رَسُولَ اللهِ، إنَّكَ كُنْتَ قَدْ أقْسَمْتَ أنْ لا تَدْخُلَ عَلَيْنا شَهْرًا، وإنَّما أصْبَحْتَ مِنْ تِسْعٍ وعِشْرِينَ لَيْلَةً أعُدُّها عَدًّا. فَقالَ: الشَّهْرُ تِسْعٌ وعِشْرُونَ، وكانَ ذَلِكَ الشَّهْرُ تِسْعًا وعِشْرِينَ لَيْلَةً. قالَتْ

disclosed to ʽĀisha. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allāh ﷻ had admonished him. (1) So, when twenty nine days had passed, the Prophet ﷺ first entered upon ʽĀisha. ʽĀisha said to him, ' O Allāh's Apostle! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, ' The (present) month is of twenty nine days.' ʽĀisha added, ' Then Allāh revealed the Verses of the option. (2) And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what ʽĀisha had said."

عائشَةُ : ثُمَّ أنْزَلَ اللهُ تَعالىٰ آيَةَ التَّخْيِيرِ فَبَدأَ بِي أوَّلِ امرأةٍ مِنْ نِسائِهِ فاخْتَرْتُهُ ثُمَّ خَيَّرَ نِساءَهُ كُلَّهُنَّ فَقُلْنَ مِثْلَ ما قالَتْ عائشَةُ .

(85) CHAPTER. A woman should not fast (optional fasts) except with the permission of her husband.

باب صَوْمِ المَرأةِ بإذْنِ زَوْجِها تَطَوُّعا .

120. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " A woman

١٢٠ ـ حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ : حدَّثَنا عَبْدُ اللهِ : أخبَرَنا مَعْمَرٌ ، عَنْ

---

(1) The Prophet ﷺ had decided to abstain from eating a certain kind of food because of a certain event, so Allāh blamed him for doing so. Some of his wives were the cause of him taking that decision, there fore he deserted them for one month.

(2) See Qur'ān : (66 : 4)

should not fast (optional fasts) except with her husband's permission if he is at home (staying with her)."

هَمَّامِ بنِ مُنَبِّهٍ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لاتَصُومُ المَرأةُ وَبَعْلُها شاهِدٌ إلاَّ بإذْنِهِ .

(86) CHAPTER. If a woman spends the night deserting her husband's bed (without a reasonable cause, she is sinful).

باب إذَا باتَتِ المَرأةُ مُهاجِرَةً فِراشَ زَوْجِها .

121. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

١٢١ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا ابنُ أبي عَدِيٍّ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمانَ ، عَنْ أبي حازِمٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ إذَا دَعا الرَّجُلُ امْرأتَهُ إلى فِراشِهِ فأبَتْ أنْ تَجِيءَ لَعَنَتْها المَلائكَةُ حتَّى تُصْبِحَ .

122. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

١٢٢ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ : حدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ زُرارَةَ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : إذَا باتَتِ المَرأةُ مُهاجِرَةً فِراشَ زَوْجِها لَعَنَتْها المَلائكَةُ حتَّى تَرْجِعَ .

(87) CHAPTER. A woman should not

باب لاتَأْذَنُ المَرأةُ في بَيْتِ

allow anyone to enter her husband's house except with his consent.

زَوْجِها لأحَدٍ إلاَّ بإذْنِه .

123. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "It is not lawful for a lady to fast (Nawāfil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

١٢٣ ـ حدَّثَنا أبو اليَمان : حدَّثَنا شُعَيْبٌ : حدَّثَنا أبو الزِّناد ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : لا يَحِلُّ للمَرْأةِ أنْ تَصُومَ وَزَوْجُها شاهِدٌ إلاَّ بإذْنِه ، وَلا تَأْذَنُ في بَيْتِه إلاَّ بإذْنِه . وَما أنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أمْرِه فإنَّهُ يُؤَدَّى إلَيْه شَطْرُهُ ، وَرَوَاهُ أبو الزِّناد أيْضًا ، عَنْ مُوسَى ، عَنْ أبِيه ، عَنْ أبي هُرَيْرَةَ في الصَّوْمِ .

(88) CHAPTER :—

باب :ـ

124. Narrated Usāma : The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

١٢٤ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا إسْماعِيلُ : أخْبَرَنا التَّيْمِيُّ ، عَنْ أبي عُثْمانَ ، عَنْ أُسامَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : قُمْتُ عَلَى بابِ الجَنَّةِ فَكانَ عامَّةَ مَنْ دَخَلَها المَساكِينُ ، وأصحابُ الجَدِّ مَحْبُوسونَ ، غَيْرَ أنْ أصحابَ النَّارِ قَدْ أُمِرَ بِهِم إلى النَّارِ ، وَقُمْتُ عَلَى بابِ النَّارِ فإذا عامَّةُ مَنْ دَخَلَها النِّساءُ .

(89) CHAPTER. To be thankful to Al-ʿAshīr, i.e., the husband. Al-ʿAshīr also means the companion. The idea is narrated by Abū Saʿīd from the Prophet ﷺ.

125. Narrated ʿAbdullāh bin ʿAbbās ؓ: During the lifetime of Allāh's Apostle ﷺ the sun eclipsed. Allāh's Apostle ﷺ offered the prayer of (the eclipse) and so did the people along with him. He performed a long Qiyām (standing posture) during which Sūrat-al-Baqara could have been recited; he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyām (and recited Qurʾān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs

باب كُفْرَانِ العَشِيرِ، وَهُوَ الزَّوْجُ، وَهُوَ الخَلِيطُ مِنَ المُعَاشَرَةِ. فِيهِ عَنْ أَبِي سَعِيدٍ: عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم.

١٢٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بنِ أسْلَمَ الفَقِيهِ العِمَرِيِّ، عَنْ عَطَاءِ بنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ: أنَّهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، فَصَلَّى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم والنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ سُورَةِ البَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً. ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ القِيَامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ القِيَامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ القِيَامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: إنَّ الشَّمْسَ والقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لا يَخْسِفَانِ لِمَوْتِ

among the signs of Allāh, and they do not eclipse on the death or birth of someone, so when you observe the eclipse, remember Allāh (offer the prayer of eclipse)." They (the people) said, "O Allāh's Apostle! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allāh's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allāh (are they ungrateful to Allāh)?" He replied, "They are not thankful to their husbands and are ungrateful for the favours done to them. Even if you do good to one of them all your life, when she sees some harshness from you, she will say, 'I have never seen any good from you.' "

أَحَدٍ وَلا لِحَيَاتِهِ. فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللهَ. قَالُوا: يَا رَسُولَ اللهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فى مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ. فَقَالَ: إنى رَأَيْتُ الجَنَّةَ، أَوْ أُرِيتُ الجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيا. ورأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، ورأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ. قَالُوا: لِمَ يَا رَسُولَ اللهِ؟ قَالَ: بِكُفْرِهِنَّ. قِيلَ: يَكْفُرْنَ بِاللهِ؟ قَالَ: يَكْفُرْنَ العَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ. لَوْ أَحْسَنْتَ إِلى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

126. Narrated ʿImrān: The Prophet ﷺ said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

١٢٦ ـ حَدَّثَنَا عُثْمَانُ بْنُ الهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِى رَجَاءٍ، عَنْ عِمْرَانَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: اطَّلَعْتُ فِى الجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الفُقَرَاءَ. واطَّلَعْتُ فى النَّارِ

فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ. تَابَعَهُ أَيُّوبُ وَسَلْمُ بْنُ زَرِيرٍ.

بَابٌ لِزَوْجِكَ عَلَيْكَ حَقٌّ، قَالَهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(90) CHAPTER. Your wife has a right over you. This has been narrated by Abū Juḥaifa from the Prophet ﷺ

١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَمْرِو بْنِ العَاصِ قَالَ قَالَ: رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: يَا عَبْدَ اللهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟ قُلْتُ: بَلَى رَسُولَ اللهِ، قَالَ: فَلَا تَفْعَلْ. صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ. فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا.

127. Narrated ʿAbdullāh bin ʿAmr bin Al-ʿAṣ: Allāh's Apostle ﷺ said, "O ʿAbdullāh! Have I not been informed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allāh's Apostle!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

بَابٌ المَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا.

(91) CHAPTER. The woman is a guardian in her husband's house.

128. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family ; the lady is a guardian who is responsible for her husband's house and his offspring ; and so all of you are guardians and are responsible for your wards."

١٢٨ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا مُوسَى بنُ عُقْبَةَ ، عَنْ نَافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، والأَمِيرُ رَاعٍ والرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ . والمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ . فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ .

(92) CHAPTER. The Statement of Allāh ﷻ :—

'Men are protectors and maintainers of women.' (4 : 34)

بَاب قَوْلِ اللهِ تَعَالَى - الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ -.

129. Narrated Anas ؓ : Allāh's Apostle ﷺ took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty ninth day he came down. It was said, "O Allāh's Apostle ! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty nine days."

١٢٩ - حَدَّثَنَا خَالِدُ بنُ مَخْلَدٍ : حَدَّثَنَا سُلَيْمَانُ قَالَ : حَدَّثَنِي حُمَيْدٌ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : آلَى رَسُولُ اللهِ صَلى اللهُ عليهِ وسلَّم مِنْ نِسَائِهِ شَهْرًا وَقَعَدَ فى مَشْرُبَةٍ لَهُ فَنَزَلَ لِتِسْعٍ وَعِشْرِينَ ، فَقِيلَ : يا رَسُولَ اللهِ ، إِنكَ آلَيْتَ شَهْرًا ، قَالَ : إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ .

(93) CHAPTER. The decision of the Prophet ﷺ not to share the beds with his wives and to stay away from their houses. Mu'awiya bin Haida said that the Prophet ﷺ said, "When you desert your wife (abstain from sleeping with her) you should stay (with her) at home." But the first verdict is more correct. (1)

باب هِجْرَةِ النَّبِىِّ صلى اللهُ عليه وسلَّم نِساءَهُ فى غَيْرِ بُيُوتِهِنَّ، وَيُذْكَرُ عَنْ مُعاوِيَةَ بنِ حَيْدَةَ رَفَعَهُ: وَلاَ تُهْجَرَ إلاَّ فى البَيْتِ، والأَوَّلُ أصَحّ.

130. Narrated Um Salama رضي الله عنها : The Prophet ﷺ took an oath that he would not enter upon some of his wives for one month. But when twenty nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty nine days."

١٣٠ - حدَّثَنا أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ. وَحَدَّثَنِى مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَنِى يَحْيَى بنُ عَبْدِ اللهِ بنِ صَيْفِىٍّ: أنَّ عِكْرِمَةَ بنَ عَبْدِ الرَّحْمَنِ بنِ الحارِثِ أخْبَرَهُ: أنَّ أُمَّ سَلَمَةَ أخْبَرَتْهُ: أنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم حَلَفَ لا يَدْخُلُ عَلَى بَعْضِ نِسائِهِ شَهْرًا. فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا عَلَيْهِنَّ أوْ رَاحَ. فَقِيلَ لَهُ: يا نَبِىَّ اللهِ، حَلَفْتَ أنْ لا تَدْخُلَ عَلَيْهِنَّ شَهْرًا. قالَ: إنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا.

131. Narrated Ibn 'Abbas رضي الله عنهما :

١٣١ - حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ:

---

(1) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one's wife.

One morning we saw the wives of the Prophet ﷺ weeping, and everyone of them had her family with her. I went to the mosque and found that it was crowded with people. Then ʿUmar bin Al-Khaṭṭāb came and went up to the Prophet ﷺ who was in an upper room of his. He said a greeting (asking permission to enter) but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet ﷺ, and asked, "Have you divorced your wives?" The Prophet ﷺ said, "No, but I have taken an oath not to go to them for one month." So the Prophet ﷺ stayed away (from his wives) for twenty nine days and then entered upon them.

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ : حَدَّثَنَا أَبُو يَعْفُورٍ قَالَ : تَذَاكَرْنَا عِنْدَ أَبِي الضُّحَى فَقَالَ : حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ : أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ صلى اللهُ عليه وسلَّم يَبْكِينَ ، عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ أَهْلُهَا ، فَخَرَجْتُ إِلَى الْمَسْجِدِ فَإِذَا هُوَ مَلآنُ مِنَ النَّاسِ . فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَصَعِدَ إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم وَهُوَ فِي غُرْفَةٍ لَهُ فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ . فَنَادَاهُ فَدَخَلَ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم فَقَالَ : أَطَلَّقْتَ نِسَاءَكَ ؟ فَقَالَ : لا ، وَلَكِنْ آلَيْتُ مِنْهُنَّ شَهْرًا . فَمَكَثَ تِسْعًا وَعِشْرِينَ ثُمَّ دَخَلَ عَلَى نِسَائِهِ .

(94) CHAPTER. The (kind of) beating of women which is disapproved of. And the Statement of Allāh ﷻ :—

> 'Beat them (lightly your wives, if it is useful) i.e., without causing them severe pain.' (4 : 34)

بَاب مَا يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ وَقَوْلِ اللهِ تَعَالَى - وَاضْرِبُوهُنَّ - أَيْ ضَرْبًا غَيْرَ مُبَرِّحٍ .

132. Narrated ʿAbdullāh bin Zamʿa: The Prophet ﷺ said, "None of you should flog his wife as he flogs a slave and

١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ ، عَنِ النَّبِيِّ

then have sexual intercourse with her in the last part of the day."

صلى اللهُ عليهِ وسلَّم : قـالَ : لا يَجْلِدُ أحَدُكم امْرأتَهُ جَلْدَ العَبْدِ ثُمَّ يُجامِعُها فى آخرِ اليَوْمِ .

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

بابٌ لا تُطيعُ المَرأةُ زَوْجَها فى مَعْصيةٍ .

133. Narrated **ʿĀisha** ﵂ : An Anṣārī woman gave her daugnter in marriage and the hair of the latter started falling out. The Anṣārī woman came to the Prophet ﷺ and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet ﷺ said, " No, (don't do that) for Allāh sends His curses upon such ladies who lengthen their hair artificially."

١٣٣ ـ حدَّثَنـا خَلاَّدُ بنُ يَحْيى : حدَّثَنا إبْراهِيمُ بنُ نافِعٍ ، عَنِ الحَسَنِ هُوَ بنُ مُسْلِمٍ ، عَنْ صَفِيَّةَ ، عَنْ عائِشَةَ : أنَّ امْـرأةً مِنَ الأنْصارِ زَوَّجَتِ ابْنَتَها فتَمَعَّطَ شَعْرُ رأسِها ، فجاءَتْ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَذَكَرَتْ ذَلكَ لَهُ ، فقالَتْ : إنَّ زَوْجَها أمَرَني أنْ أصِلَ فى شَعْرِها . فقالَ : لا ، إنَّهُ قَدْ لُعِنَ المُوَصِّلاتُ .

(96) CHAPTER. ' If a wife fears cruelty or desertion on her husband's part...' (4 : 128)

بابٌ ـ وإنِ امْرأةٌ خافَتْ مِنْ بَعْلِها نُشُوزًا أوْ إعْراضًا ـ .

134. Narrated **ʿĀishaa** ﵂ (regarding the Verse :—

' If a wife fears cruelty or desertion on her husband's part...') : (4 : 128)

١٣٤ ـ حدَّثَنـا ابنُ سَلامٍ : أخْبَرَنا أبُو مُعاوِيَةَ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها ـ وإنِ امْرأةٌ خافَتْ مِنْ بَعْلِها نُشُوزًا أوْ إعْراضًا ـ

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah تعالى :—

> 'There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better." (4 : 128)

قالَتْ: هِيَ المَرْأةُ تَكُونُ عِنْدَ الرَّجُلِ لا يَسْتَكْثِرُ مِنْها فَيُرِيدُ طَلاقَها ويَتَزَوَّجُ غَيْرَها، تَقُولُ لَهُ: أمْسِكْنِي ولا تُطَلِّقْنِي، ثُمَّ تَزَوَّجْ غَيْرِي، فأنْتَ في حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ والقِسْمَةِ لي. فَذَلِكَ قَوْلُهُ تَعالَى - فَلا جُناحَ عَلَيْهِما أنْ يَصَّالَحا بَيْنَهُما صُلْحًا والصُّلْحُ خَيرٌ -.

(97) CHAPTER. The coitus interruptus.

باب العَزْلِ.

135. Narrated Jābir: We used to practice coitus interruptus during the lifetime of Allah's Apostle ﷺ

١٣٥ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ: كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم.

136. Narrated Jābir: We used to practice coitus interruptus while the Qur'ān was being revealed. Jābir added: We used to practice coitus interruptus during the lifetime of Allah's Apostle ﷺ while the Qur'ān was being re-

١٣٦ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: قالَ عَمْرٌو: أخْبَرَنِي عَطاءٌ أنَّهُ سَمِعَ جابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا نَعْزِلُ والقُرآنُ يَنْزِلُ. وعَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ: كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللهِ

vealed. (1)

صلى اللهُ عليهِ وسلَّم والقُرآنُ يَنْزِلُ .

137. Narrated Abū Sa‘īd Al-Khudrī ؓ : We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle ﷺ about it and he said, "Do you really do that ?" repeating the question thrice, and then said, "(From now) till the Day of Resurrection, no soul that is destined to exist but will come into existence."

١٣٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحمَّدِ ابنِ أسْماءَ : حدَّثنا جُوَيْرِيَةُ ، عَنْ مالكِ بنِ أنَسٍ ، عَنِ الزُّهْرِيِّ ، عَنِ ابنِ مُحَيْرِيزٍ . عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ : أصَبْنا سَبْيًا فكُنَّا نَعْزِلُ ، فسألْنا رَسُولَ اللهِ صلى اللهِ عليهِ وسلَّم فقالَ : أوَ إنَّكم لتَفْعَلُونَ ؟ قالَها ثلاثًا ، ما مِنْ نَسَمَةٍ كائنَةٍ إلى يَوْمِ القيامَةِ إلاَّ هيَ كائنَةٌ .

(98) CHAPTER. To draw lots among one's wives when one intends to go on a journey (in order to take one of them with).

بابُ القُرْعَةِ بَيْنَ النساءِ إذا أرادَ سَفَرًا .

138. Narrated Al-Qāsim from ‘Āisha ؓ that whenever the Prophet ﷺ intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). On one of his journeys the lot fell on ‘Āisha and Hafsa. When

١٣٨ - حدَّثنا أبُو نُعَيْمٍ : حدَّثنا عَبْدُ الواحِدِ بنُ أيْمَنَ قالَ : حدَّثني ابنُ أبي مُلَيْكَةَ عنِ القاسِمِ عَنْ عائشَةَ : أنَّ النَّبِيَّ صلَّى اللهُ عليهِ وسلَّم كانَ إذا أرادَ سَفَرًا أقْرَعَ بَيْنَ نِسائهِ فطارَتِ

---

(1) Though the Qur'ān was still revealed, our practice of coitus interruptus was not prohibited by it.

night fell the Prophnt ﷺ would ride beside ʿĀisha and talk with her. One night Ḥafṣa said to ʿĀisha, " Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situations) ? " ʿĀisha said, " Yes, (I agree)." So ʿĀisha rode, and then the Prophet ﷺ came towards ʿĀisha's camel on which Ḥafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted (on the way). ʿĀisha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, " O Lord (Allāh) ! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet ﷺ).

الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ فَقَالَتْ حَفْصَةُ: أَلا تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ تَنْظُرِينَ وَأَنْظُرُ؟ فَقَالَتْ: بَلَى، فَرَكِبَتْ فَجَاءَ النَّبِيُّ صلى اللهُ عليه وسلَّم إِلى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا وَافْتَقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْخِرِ وَتَقُولُ: يَا رَبِّ سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي وَلا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

(99) CHAPTER. (What is said regarding) the woman who gives up her turn with her husband to one of his other wives, and how to divide the turns.

باب الْمَرْأَةِ تَهَبُ يَوْمَهَا مِنْ زَوْجِهَا لِضَرَّتِهَا، وَكَيْفَ يُقْسَمُ ذَلِكَ؟ .

139. Narrated ʿĀisha that Sauda bint Zamʿa gave up her turn to ʿĀisha, and so the Prophet ﷺ used to give ʿĀisha both her day and the day of Sauda.

١٣٩ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ، وَكَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمِ سَوْدَةَ.

(100) CHAPTER. To deal justly between the women (one's wives), and Allāh says :—

> 'You are never able to do perfect justice between (your) wives... And Allāh is sufficient for His creatures need, All-Wise.'
>
> (4 : 129-130)

باب العَدْلِ بَيْنَ النِّساءِ - وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّساءِ - إلى قَوْلِهِ - وَاسِعاً حَكِيماً.

(101) CHAPTER. If somebody marries a virgin and he has already had a matron.

باب إذَا تَزَوَّجَ البِكْرَ عَلَى الثَّيِّبِ.

140. Narrated Anas ؓ : The tradition (of the Prophet ﷺ) is that if someone marries a virgin and he has already had a matron, then he should stay with the virgin for seven days; and if someone marries a matron, then he should stay with her for three days.

١٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ وَلَوْ شِئْتُ أَنْ أَقُولَ قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَلَكِنْ قَالَ: السُّنَّةُ إذَا تَزَوَّجَ البِكْرَ أَقَامَ عِنْدَهَا سَبْعاً، وإذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلاثاً.

(102) CHAPTER. If someone marries a matron and he has already married a virgin.

باب إذَا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ.

141. Narrated Anas ؓ : It is the Prophet's tradition that if someone marries a virgin and he has already married

١٤١ - حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ: حَدَّثَنَا أَيُّوبُ وَخَالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ

a matron, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already married a virgin, then he should stay with her (the matron) for three days, and then by turns.

أَنَسٍ قَالَ: مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ البِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا وَقَسَمَ. وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ أَقَامَ عِنْدَهَا ثَلاثًا ثُمَّ قَسَمَ. قَالَ أَبُو قِلابَةَ: وَلَوْ شِئْتُ لَقُلْتُ إِنَّ أَنَسًا رَفَعَهُ إِلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم. وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ وَخَالِدٍ: قَالَ خَالِدٌ: وَلَوْ شِئْتُ لَقُلْتُ رَفَعَهُ إِلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم.

(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only.

باب مَنْ طَافَ عَلَى نِسَائِهِ فى غُسْلٍ وَاحِدٍ.

142. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

١٤٢ - حَدَّثَنَا عَبْدُ الاَعْلَى بنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِىَّ اللهِ صلى اللهُ عليهِ وسلَّم كَانَ يَطُوفُ عَلَى نِسَائِهِ فى اللَّيْلَةِ الوَاحِدَةِ وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ.

(104) CHAPTER. If a man goes to all his wives (have sexual relation with them) on one day.

باب دُخُولِ الرَّجُلِ عَلَى نِسَائِهِ فى اليَوْمِ.

143. Narrated ʿĀisha رضي الله عنها: Whenever Allāh's Apostle ﷺ finished

١٤٣ - حَدَّثَنَا فَرْوَةُ: حَدَّثَنَا عَلِىُّ ابنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ

his ʿAṣr prayer, he would enter upon his wives and stay with one of them. One day he went to Ḥafṣa and stayed with her longer than usual.

عائشةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إذَا انصَرَفَ مِنَ العَصْرِ دَخَلَ عَلَى نِسائِهِ فَيَدْنُو مِنْ إحْدَاهُنَّ . فَدَخَلَ عَلَى حَفْصَةَ فاحْتَبَسَ أكْثَرَ ما كانَ يَحْتَبِس .

(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them to be treated (during his ailment) and he is allowed by them (those wives will have no right to claim their lost turns).

باب إذَا اسْتَأذَنَ الرَّجُلُ نِساءَهُ فى أنْ يُمَرَّضَ فى بَيْتِ بَعْضِهِنَّ فأذِنَّ لَهُ .

144. Narrated ʿĀisha رضي الله عنها that during his fatal ailment, Allāh's Apostle ﷺ used to ask his wives, " Where shall I stay tomorrow ? Where shall I stay tomorrow ? " He was looking forward to ʿĀisha's turn. So all his wives allowed him to stay where he wished, and he stayed at ʿĀisha's house till he died there. ʿĀisha رضي الله عنها added : He died on the day of my usual turn at my house. Allāh took him unto Him while his head was between my chest and my neck and his saliva was

١٤٤ ـ حدَّثَنا إسْماعيلُ قالَ : حدَّثَنِي سُلَيْمانُ بنُ بِلالٍ : قالَ هِشامُ ابنُ عُرْوَةَ : أخْبَرَنِي أبِي، عَنْ عائشةَ رَضِيَ اللهُ عَنْها : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَسْألُ فى مَرَضِهِ الَّذِى ماتَ فِيهِ : أيْنَ أنا غَدًا؟ أيْنَ أنا غَدًا؟ يُرِيدُ يَوْمَ عائشةَ . فأذِنَ لَهُ أزْوَاجُهُ يَكُونُ حَيْثُ شاءَ ، فَكانَ فى بَيْتِ عائشةَ حتَّى ماتَ عِنْدَها . قالَتْ عائشةُ : فَماتَ فى اليَوْمِ الَّذِى كانَ يَدُورُ عَلَىَّ

mixed with my saliva. (1)

فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللهُ وَإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي، وَخَالَطَ رِيقُهُ رِيقِي.

(106) CHAPTER. If a man loves some of his wives more than the others.

بَاب حُبِّ الرَّجُلِ بَعْضَ نِسَائِهِ أَفْضَلَ مِنْ بَعْضٍ.

145. Narrated Ibn ʿAbbās from ʿUmar رضي الله عنهما that ʿUmar entered upon Ḥafṣa and said, " O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allāh's Apostle ﷺ for her." By ' her ' he meant ʿĀisha رضي الله عنها. ʿUmar added, " Then I told that to Allāh's Apostle ﷺ and he smiled (on hearing that)."

١٤٥ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ: دَخَلَ عَلَى حَفْصَةَ فَقَالَ: يَا بُنَيَّةُ، لا يَغُرَّنَّكِ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللهِ صلى اللهُ عليه وسلم إِيَّاهَا، يُرِيدُ عَائِشَةَ. فَقَصَصْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلم فَتَبَسَّمَ.

(107) CHAPTER. (It is not recommended for) one to claim that one has more things or better qualities than one really has.

And what is forbidden as regards the pride of a lady over the other wives of her

بَاب المُتَشَبِّعِ بِمَا لَمْ يَنَلْ، وَمَا يُنْهَى مِنِ افْتِخَارِ الضَّرَّةِ.

---

(1) i.e., She chewed a green Siwāk and gave it to the Prophet ﷺ .

husband.

146. Narrated Asmā': Some lady said, "O Allāh's Apostle! My husband has another wife, so is it sinful of me to claim that he has given me what he has not (in order to tease her)?" Allāh's Apostle ﷺ said, "The one who pretends that he has been given what he has not, is just like the (false) one who wears two garments of falsehood." (1)

١٤٦ - حَدَّثَنَا سُلَيْمَانُ بنُ حَرْبٍ : حَدَّثَنَا حَمَّادُ بنُ زَيْدٍ ، عَنْ هِشَامٍ ، عَنْ فَاطِمَةَ ، عَنْ أَسْمَاءَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلّم ، وحَدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى : حَدَّثَنَا يَحْيَى ، عَنْ هِشَامٍ : حَدَّثَتْنِي فَاطِمَةُ ، عَنْ أَسْمَاءَ : أَنَّ امْرَأَةً قَالَتْ : يا رَسُولَ اللهِ ، إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم : المُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُورٍ .

108. CHAPTER. The Ghīra. (2)

Saʿd bin ʿUbāda said: If I saw a man with my wife, I would strike him with the sharp edge of the sword." The Prophet ﷺ said (to his companions), "Are you astonished at Saʿd's sense of honour? (By Allāh) I have a greater sense of Ghīra(2) than he has, and Allāh has a still more greater sense of Ghīra(2) than I

بَاب الغَيْرَةِ ، وَقَالَ وَرَّادٌ ، عَنِ المُغِيرَةِ : قَالَ سَعْدُ بنُ عُبَادَةَ : لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ . غَيْرَ مُصْفِحٍ . فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلّم : أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ ؟ لَأَنَا أَغْيَرُ مِنْهُ ، وَاللهُ أَغْيَرُ مِنِّي .

---

(1) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

(2) See Glossary.

have."

147. Narrated ʿAbdullāh bin Masʿūd: The Prophet ﷺ said, " There is none having a greater sense of Ghīra than Allāh. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc.,). There is none who is more anxious to be praised than Allāh."

١٤٧ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنْ شَقيقٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: ما مِنْ أحَدٍ أغْيَرُ مِنَ اللهِ، مِنْ أجْلِ ذَلكَ حَرَّمَ الفَوَاحِشَ. وَما أحَدٌ أحَبَّ إلَيْهِ المَدْحُ مِنَ اللهِ.

148. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ said, " O the followers of Muḥammad! There is none who has a greater sense of Ghira than Allāh when His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O the followers of Muḥammad! If you but knew what I know, you would laugh less and weep more!"

١٤٨ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: يا أُمَّةَ مُحَمَّدٍ، ما أحَدٌ أغْيَرُ مِنَ اللهِ أنْ يَزْنِيَ عَبْدُهُ أوْ أمَتُهُ تَزْنِي. يا أُمَّةَ مُحَمَّدٍ، لَوْ تَعْلَمُونَ ما أعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً.

149. Narrated Asmāʾ: I heard Allāh's Apostle ﷺ saying, " There is nothing having a greater sense of Ghīra than Allāh."

And narrated Abū Huraira that he heard the Prophet ﷺ (saying the same).

١٤٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ أنَّ عُرْوَةَ بنَ الزُّبَيْرِ حدَّثَهُ، عَنْ أُمِّهِ أسْماءَ: أنَّها سَمِعَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: لا شَيْءَ أغْيَرُ مِنَ اللهِ. وَعَنْ يَحْيَى: أنَّ أبا

سَلَمَةَ حدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ.

150. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Allāh has a sense of Ghira, and Allāh's sense of Ghīra is provoked when a believer does something which Allāh has prohibited."

١٥٠ - حدَّثَنَا أَبُو نُعَيْمٍ: حدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَنَّهُ قَالَ: إِنَّ اللهَ يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ المُؤْمِنُ مَا حَرَّمَ اللهُ.

151. Narrated Asmā' bint Abū Bakr ؓ : When Az-Zubair married me, he had not real property or any slave or anything else except a camel which drew water from tha well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the daugh, but I did not know how to bake bread. So our Anṣārī neighbouress used to bake bread for me, and they were honourable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allāh's Apostle ﷺ and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allāh's Apostle ﷺ along with some Anṣārī people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to

١٥١ - حدَّثَنِي مَحْمُودٌ: حدَّثَنَا أَبُو أُسَامَةَ: حدَّثَنَا هشام قالَ: أَخْبَرَنِي أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَالَهُ فِي الأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ غَيْرِ نَاضِحٍ وَغَيْرِ فَرَسِهِ فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَسْتَقِي المَاءَ وَأَخْرِزُ غَرْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ، فَكَانَ يَخْبِزُ جَارَاتٌ لِي مِنَ الأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ. وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى رَأْسِي وَهِيَ مِنِّي عَلَى ثُلُثَيْ فَرْسَخٍ. فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي، فَلَقِيتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَمَعَهُ نَفَرٌ مِنَ الأَنْصَارِ فَدَعَانِي ثُمَّ قَالَ:

make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghīra, for he had the greatest sense of Ghīra of all the people. Allāh's Apostle ﷺ noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allāh's Apostle ﷺ while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and rememebered your sense of Ghīra (See the glossary) On that Az-Zubair said, "By Allāh, your carrying the date-stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abū Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

إخْ، إخْ، ليَحْمِلَنِي خَلْفَهُ، فاسْتَحْيَيْتُ أنْ أسيرَ مَعَ الرِّجالِ، وَذَكَرْتُ الزُّبَيْرَ وغَيْرَتَهُ وكانَ أغْيَرَ النَّاسِ. فَعَرَفَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ أنِّي قَدِ اسْتَحْيَيْتُ فَمَضَى، فجِئْتُ الزُّبَيْرَ فَقُلْتُ: لَقِيَنِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ وَعَلَى رأسِي النَّوَى وَمَعَهُ نَفَرٌ مِنْ أصحَابِهِ فأناخَ لأرْكَبَ فاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللهِ لَحَمْلُكِ النَّوَى كانَ أشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ. قالَتْ: حتَّى أرْسَلَ إليَّ أبو بَكْرٍ بَعْدَ ذَلكَ بِخادِمٍ تَكْفِينِي سِياسَةَ الفَرَسِ فَكأنمَا أعْتَقَنِي.

152. Narrated Anas رضي الله عنه : While the Prophet ﷺ was in the house of one of his wives, one of the mothers of the believers (1) sent a meal in a dish. The wife at whose house the

١٥٢ - حدَّثَنا عَلِيٌّ: حدَّثَنا ابنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ عِنْدَ بَعْضِ نِسائهِ، فأرْسَلَتْ إحْدَى أُمَّهاتِ المؤْمِنينَ

---

(1) The wives of the Prophet ﷺ were called 'The mothers of the Believers'.

Prophet ﷺ was, struck the hand of the servant, causing the dish to fall and break. The Prophet ﷺ gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

بِصَحْفَةٍ فِيهَا طَعَامٌ. فَضَرَبَتِ الَّتِى النَّبِىُّ صلى اللهُ عليه وسلَّمَ فى بَيْتِهَا يَدَ الخادِمِ فَسَقَطَتِ الصَّحْفَةُ فانْفَلَقَتْ. فجَمَعَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ فِلَقَ الصَّحْفَةِ ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعامَ الَّذى كانَ فى الصَّحْفَةِ وَيَقُولُ: غارَتْ أُمُّكُمْ، ثُمَّ حَبَسَ الخادِمَ حَتَّى أُتِىَ بِصَحْفَةٍ مِنْ عِنْدِ الَّتى هُوَ فى بَيْتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إلى الَّتى كُسِرَتْ صَحْفَتُها. وأَمْسَكَ المَكْسُورَةَ فى بَيْتِ الَّتى كُسِرَتْ فِيهِ.

153. Narrated Jābir ؓ: The Prophet ﷺ said, "I entered or went Paradise and saw a palace and asked to whose palace that was. They (the Angels) said, "This palace belongs to ʿUmar bin Al-Khaṭṭāb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghīra." ʿUmar said, "O Allāh's Apostle! Let my father and mother be sacrificed for you! O Allāh's Prophet! How dare I think of my Ghīra (self-respect) being offended by you?"

١٥٣ - حدَّثَنا مُحَمَّدُ بنُ أبى بَكْرٍ المُقَدَّمِى: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قالَ: دَخَلْتُ الجَنَّةَ أوْ أتَيْتُ الجَنَّةَ فأبْصَرْتُ قَصْرًا فَقُلْتُ: لِمَنْ هَذَا؟ قالُوا لِعُمَرَ بنِ الخَطَّابِ، فأرَدْتُ أنْ أدْخُلَهُ فَلَمْ يَمْنَعْنِى إلاَّ عِلْمِى بِغَيْرَتِكَ، قالَ عُمَرُ بنُ الخَطَّابِ: يا رَسُولَ اللهِ، بأبى أنْتَ وأُمِّى يا نَبِىَّ اللهِ، أوْ عَلَيْكَ أغارُ؟

154. Narrated Abū Huraira ؓ : While we were sitting with Allāh's Apostle ﷺ , Allāh's Apostle ﷺ said, " While I was sleeping, I saw a woman performing ablution beside a a palace. I asked, " Whose palace is this ? ' It was said, ' This palace belongs to ʿUmar.' Then I remembered his sense of Ghīra and off I went." On that ʿUmar started weeping in that gathering and said, " O Allāh's Apostle ! How dare I think of my self-respet being offended by you ? "

١٥٤ ـ حدَّثنا عَبْدانُ : أخبرَنا عَبْدُ اللهِ ، عَنْ يونُسَ . عَنِ الزُّهْري : أخبرَني ابنُ المُسَيِّبِ ، عَنْ أبي هُرَيرةَ قالَ : بَيْنَما نَحنُ عِندَ رَسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ جُلوسٌ فقالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : بَيْنَما أنا نائمٌ رأيْتُني فى الجنَّةِ ، فإذا امرَأةٌ تتَوضَّأُ إلى جانبِ قَصرٍ ، فقُلتُ : لِمَنْ هذا ؟ قالَ : هذا لِعُمَرَ ، فذكَرْتُ غَيرَتَهُ فوَلَّيْتُ مُدْبِرًا . فبَكى عُمَرُ وَهُوَ فى المَجلسِ ثُمَّ قالَ : أوَ عَلَيْكَ يا رَسولَ اللهِ أغارُ .

(109) CHAPTER. The jealously of women and their anger.

باب غَيْرَةِ النِّساءِ وَوَجْدِهِنَّ .

155. Narrated ʿAisha ؓ that Allāh's Apostle ﷺ said to her, " I know when you are pleased with me or angry with me." I said, " Whence do you know that ? " He said, "When you are pleased with me, you say, 'No, by the Lord of Muḥammad,' but when you are angry with me, then you say, ' No, by the Lord of Abraham.' " Thereupon I said, " Yes (you are right), but by Allāh, O Allāh's Apostle, I leave

١٥٥ ـ حدَّثنا عُبَيْدُ بنُ إسْماعيلَ : حدَّثنا أبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : قالَ لى رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنى لأعْلَمُ إذا كُنْتِ عَنّى راضِيَةً ، وإذا كُنْتِ عَلَيَّ غَضْبى . قالَتْ : فقُلْتُ : مِنْ أينَ تَعْرِفُ ذلكَ ؟ فقالَ : أمّا إذا كُنْتِ عَنّى راضِيَةً فإنَّكِ تَقولينَ : لا وربِّ مُحمَّدٍ . وإذا كُنْتِ غَضْبى قُلْتِ : لا ، لا وربِّ إبْراهيمَ . قالَتْ : قُلْتُ أجَلْ ،

nothing but your name." (1)

وَاللهِ يا رَسُولَ اللهِ ما أهْجُرُ إلاّ اسمَكَ.

156. Narrated ʿĀisha رضي الله عنها : I never felt so jealous of any wife of Allāh's Apostle ﷺ as I did of Khadīja because Allāh's Apostle ﷺ used to remember and praise her too often and because it was revealed to Allāh's Apostle ﷺ that he should give her (Khadīja) the good tidings of her having a palace of Qaṣab (2) (pearls) in Paradise.

١٥٦ ـ حدَّثني أحْمَدُ بنُ أبي رَجاء: حدَّثنا النَّضْرُ، عَنْ هِشامٍ قالَ: أخْبرَني أبي، عَنْ عائشةَ أنَّها قالَتْ: ما غِرْتُ عَلى امْرأةٍ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ كَما غِرْتُ عَلى خَديجَةَ لِكَثْرَةِ ذِكْرِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ إيَّاها وَثَنائهِ عَلَيْها، وَقَدْ أُوحيَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ أنْ يُبَشِّرَها بِبَيْتٍ لَها فى الجَنَّةِ مِنْ قَصَبٍ.

(110) CHAPTER. The man's attempt to prevent what may arouse his daughter's jealousy, and his demand that she should be treated justly.

باب ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ فى الغَيْرَةِ والانْصافِ.

157. Narrated Al-Miswar bin Makhrama: I heard Allāh's Apostle ﷺ who was on the pulpit, saying, "Banu Hishām bin Al-Mughīra have requested me to allow them to marry their daughter to ʿAlī bin Abī Ṭālib, but I don't

١٥٧ ـ حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ وَهُوَ عَلى المِنْبَرِ: إنَّ بَنِي هِشامِ بنِ المُغيرَةِ اسْتأذَنوا فى

---

(1) She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.

(2) Qaṣba See the glossary.

give permission, and will not give permission unless 'Alī bin Abī Ṭālib divorces my daughter to marry their daughter, becaue Fāṭima is a part of my body and I hate what she hates to see, and what hurts her, hurts me."

أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ، فَلَا آذَنُ ، ثُمَّ لَا آذَنُ ، ثُمَّ لَا آذَنُ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي ، يُرِيبُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا .

(111) CHAPER. Men will decrease and women will increase.

And Abū Mūsā said : The Prophet ﷺ said, "You will see (in future) one man followed by forty women taking refuge with him and appealling for help because of the scarcity of men and the great number of women."

بَابٌ يَقِلُّ الرِّجَالُ وَيَكْثُرُ النِّسَاءُ .

وَقَالَ أَبُو مُوسَى ، عَنِ النَّبِيِّ صلى الله عليه وسلم : وَتَرَى الرَّجُلَ الْوَاحِدَ يَتْبَعُهُ أَرْبَعُونَ نِسْوَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ .

158. Narrated Anas ؓ : I will narrate to you a Hadith I heard from Allāh's Apostle ﷺ and none other than I will tell you of it. I heard Allāh's Apostle ﷺ saying, " From among the portends of the Hour are the following : Religious knowledge will be taken away ; General ignorance (in religious matters) will increase ; illegal Sexual intereouse will prevail ; Drinking of alcoholic drinks will prevail; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one

١٥٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْحَوْضِيُّ : حَدَّثَنَا هِشَامٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : لَأُحَدِّثَنَّكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيْرِي . سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ : إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ ، وَيَكْثُرَ الْجَهْلُ ، وَيَكْثُرَ الزِّنَا ، وَيَكْثُرَ شُرْبُ الْخَمْرِ ، وَيَقِلَّ الرِّجَالُ ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةِ الْقَيِّمُ الْوَاحِدُ .

men." man

(112) CHAPTER. A man should not stay with a woman in seclusion unless he is a Dhu-Muhram (a person who is legally not allowed to marry that women, e. g. her father or brother, etc. (And it is unlawful for one) to enter upon a woman whose husband is absent.

بابٌ لا يَخْلُوَنَّ رَجُلٌ بامْرأةٍ إلاَّ ذُو مَحْرَمٍ، والدُّخولُ علَى المُغِيبَةِ.

159. Narrated 'Uqba bin 'Amir: Allah's Apostle ﷺ said, "Beware of entering upon the ladies." A man from the Anṣār said, "Allah's Apostle! What about Al-Hamu (1) the in-laws of the wife (the brothers of her husband or his nephews etc.) ?" (1) The in-laws of the wife are death itself. (2)

١٥٩ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إيَّاكُمْ والدُّخُولَ عَلَى النِّساءِ، فقالَ رَجُلٌ مِنَ الأنْصارِ: يا رَسُولَ اللهِ، أفَرأيْتَ الحَمْوَ؟ قالَ: الحَمْوُ: المَوْتُ.

160. Narrated Ibn 'Abbas ؓ: The Prophet ﷺ said, "No man shold

Should

١٦٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا عَمْرٌو، عَنْ أبي

---

(1) It is mainly the brothers of the husband or the in-laws of the wife who are meant here are only those who could have married that woman if she had not been married.

(2) The stay of a relative of a woman by marriage in seclusion with her may cause great disadvantage and lead to illegal Sexual intercourse that would ruin the family. Therefore the Prophet ﷺ compared the brother-in-law of a wife to death if he stays in seclusion with her.

stay with a lady in seclusion except in the presence of a Dhu-Muhram." A man stood up and said, "O Allāh's Apostle! My wife has gone out intending to perform the Hajj and I have have been enrolled (in the army) for such-and-such campaign." The Prophet ﷺ said, "Return and perform the Hajja with your wife."

مَعْبَدٍ ، عَنِ ابنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لا يَخْلُوَنَّ رَجُلٌ بامْرأةٍ إلاَّ مَعَ ذِي مَحْرَمٍ. فقامَ رَجُلٌ فقالَ: يا رَسُولَ اللهِ ، امْرأتي خَرَجَتْ حاجَّةً و اكْتُتِبْتُ في غَزْوَةِ كَذَا و كَذَا ، قالَ: ارْجِعْ فَحُجَّ مَعَ امْرأتِكَ.

(113) CHAPTER. A private meeting between a man and a woman is allowed when they are not secluded from the people.

باب ما يَجُوزُ أنْ يَخْلُوَ الرَّجُلُ بالمَرأةِ عِنْدَ النَّاسِ.

161. Narrated Anas bin Mālik رضي الله عنه: An Anṣārī woman came to the Prophet ﷺ and he took her aside and said (to her), "By Allāh, you (Anṣār) are the most beloved people to me."

١٦١ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ ، عَنْ هِشامٍ قالَ: سَمِعْتُ أنَسَ ابنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَتِ امْرأةٌ مِنَ الأنْصارِ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَخَلا بِها فقالَ: واللهِ إنَّكُمْ لأحَبُّ النَّاسِ إليَّ.

(114) CHAPTER. It is forbidden that effeminate men enter upon women.

باب ما يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بالنِّساءِ عَلَى المَرأةِ.

162. Narrated Um Salama that while the Prophet ﷺ was with her, there

١٦٢ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا عَبْدَةُ عَنْ هِشامِ بنِ عُرْوَةَ ،

was an effeminate man in the house. The effeminate man said to Um Salama's brother, ʿAbdullāh bin Abī Umaiyya, "If Allāh should make you conquer Tāʾif tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so fat that) she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet ﷺ said (to us), "This (effeminate man) should not enter upon you (anymore)."

عنْ أبيهِ، عنْ زَيْنَبَ بِنْتِ أمِّ سلمةَ: عَنْ أُمِّ سلَمَةَ أنَّ النَّبِيَّ صلى اللهُ عليه وسلّم كانَ عِنْدها وفي البَيْتِ مُخَنَّثٌ فقالَ المُخَنَّثُ لأخي أُمِّ سلَمَةَ عَبْدِ اللهِ بنِ أبي أُمَيَّةَ: إنْ فَتَحَ اللهُ لَكُمُ الطَّائفَ غَدًا أدُلُّكَ عَلى ابْنَةِ غَيْلانَ فإنَّها تُقْبِلُ بأرْبَعٍ وتُدْبِرُ بِثَمانٍ. فقالَ النَّبِيُّ صلى اللهُ عليه وسلّمَ: لا يَدْخُلَنَّ هذَا عَلَيْكُمْ.

(115) CHAPTER. The looking of a woman at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.

باب نَظَرِ المَرْأةِ إلى الحَبَشِ ونَحْوِهِمْ مِنْ غَيْرِ رِيبَةٍ.

163. Narrated ʿĀisha رضي الله عنها: The Prophet ﷺ was screening me with his Ridāʾ (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

١٦٣ - حدَّثَنا إسحاقُ بنُ إبْراهيمَ الحَنْظَلِيُّ، عَنْ عِيسَى، عَنْ الأوْزاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ: رأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلّمَ يَسْتُرُني برِدائِهِ، وَأنا أنْظُرُ إلى الحَبَشَةِ يَلْعَبُونَ في المَسْجِدِ حتّى أكُونَ أنا الّذي أسْأمُ، فاقْدُرُوا قَدْرَ الجارِيَةِ الحَدِيثَةِ السِّنِّ الحَرِيصَةِ عَلى اللَّهْوِ.

(116) CHAPTER. The going out of women for their needs.

باب خُرُوجِ النِّساءِ لِحَوائجِهِنَّ.

164. Narrated ʿĀisha رضي الله عنها : Once Sauda bint Zamʿa went out at night for some need, and ʿUmar saw her, and recognizing her, he said (to her), "By Allāh, O Sauda! You cannot hide yourself from us." So she returned to the Prophet ﷺ and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet ﷺ) was saying :—

> "O women! You have been allowed by Allāh to go out for your needs."

٢٦٤ ـ حدَّثَنَا فَرْوَةُ بنُ أبى المَغْرَاءِ : حدَّثَنَا علىُّ بنُ مُسْهِرٍ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائشَةَ ، قالَتْ : خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيْلاً فَرَآها عُمَرُ فَعَرَفَها فقَالَ : إنَّكِ وَاللهِ يا سَوْدَةُ ما تَخْفَيْنَ علَيْنا . فرَجَعَتْ إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَذَكَرَتْ ذَلكَ لَهُ وَهُوَ فى حُجْرَتِى يَتَعَشَّى ، وإنَّ فى يَدِهِ لعَرْقًا . فأنْزِلَ عَلَيْهِ فَرُفِعَ عَنْهُ وَهُوَ يَقُولُ : قَدْ أذِنَ اللهُ لَكُنَّ أنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ .

(117) CHAPTER. The permission taken by a woman from her husband to go to the mosque.

باب اسْتِئذانِ المَرأةِ زَوْجَها فى الخُرُوجِ إلى المَسْجِدِ وَغَيرِهِ .

165. Narrated Sālim's father : The Prophet ﷺ said, "If the wife of anyone of you ask permission to go to the mosque, he should not forbid her."

١٦٥ ـ حدَّثَنا علىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : حدَّثَنا الزُّهْرِىُّ ، عَنْ سالِمٍ ، عَنْ أبيهِ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : إذَا اسْتَأذَنَتِ امْرأةُ أحَدِكم إلى المَسْجِدِ فَلا يَمْنَعْها .

(118) CHAPTER. What is lawful as regards visiting or looking at those

باب ما يَحِلُّ مِنَ الدُّخُولِ والنَّظَرِ إلى النِّساءِ فى الرَّضَاعِ .

women who have foster relations with you.

166. Narrated ʿAisha رضي الله عنها : My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh's Apostle ﷺ about that. He said, "He is your uncle, so allow him to come in." I said, "O Allāh's Apostle! I have been suckled by a woman and not by a man." Allāh's Apostle ﷺ said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Ḥijāb (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster relations.

١٦٦ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: جاءَ عَمِّي مِنَ الرَّضاعَةِ فاسْتأذَنَ عَلَيَّ فأبَيْتُ أنْ آذَنَ لَهُ حتَّى أسألَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ. فَجاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فسألْتُهُ عَنْ ذَلكَ فَقالَ: إنَّهُ عَمُّكِ فأذَنِي لَهُ. قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، إنَّما أرْضَعَتْنِي المَرأةُ ولَمْ يُرْضِعْنِي الرَّجُلُ، قالَتْ: فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ. قالَتْ عائشَةُ: وَذَلكَ بَعْدَ أنْ ضُرِبَ عَلَيْنا الحِجابُ. قالَتْ عائشَةُ: يَحْرُمُ مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ الوِلادَةِ.

(119) CHAPTR. A woman should not look at or touch the body of another woman to describe her to her husband.

باب لا تُباشِرُ المَرأةُ المَرأةَ فَتَنْعَتَها لِزَوْجِها.

167. Narrated ʿAbdullāh bin Masʿūd رضي الله عنه : The Prophet ﷺ said, "A woman should not look at or touch another woman to describe her to her

١٦٧ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أبي وَائلٍ، عَنْ عَبْدِ اللهِ ابنِ مَسْعُودٍ رَضِيَ

husband in such a way as if he were actually looking at her."

اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لا تُباشِرُ المَرأةُ المَرأةَ فتَنْعَتَها لِزَوْجِها كأنَّهُ يَنْظُرُ إليْها .

168. Narrated 'Abdullah ؓ ; The Prophet ﷺ said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he were actually looking at her."

١٦٨ ـ حدَّثَنا عُمَرُ بن حَفْصِ بنِ غِياثٍ : حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني شَقِيقٌ قالَ : سَمِعْتُ عَبْدَ اللهِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لا تُباشِرِ المَرأةُ المَرأةَ فتَنْعَتَها لِزَوْجِها كأنَّهُ يَنْظُرُ إليْها .

(120) CHAPTER. The saying of a man: "I will go round (i. e. have sexual relations with) all my wives tonight."

باب قَوْلِ الرَّجُلِ : لأَطُوفَنَّ اللَّيْلَةَ عَلى نِسائِهِ .

169. Narrated Abū Huraira ؓ : (The Prophet) Solomon, ؑ son of (the Prophet) David ؑ , said "Tonight I will go round (i. e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allāh's Cause." On that an Angel said to him, "Say: 'If Allah will.'" But Solomon did not say it and forgot to say it. Then he had sexual relations

١٦٩ ـ حدَّثَني مَحْمُودٌ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ سُلَيْمانُ بنُ داوُدَ عَلَيْهِما السَّلامُ : لأَطُوفَنَّ اللَّيْلَةَ بِمائَةِ امْرأةٍ ، تَلِدُ كُلُّ امْرأةٍ غُلاما يُقاتِلُ في سَبِيلِ اللهِ ، فقالَ لَهُ المَلَكُ : قُلْ : إنْ شاءَ اللهُ . فلَمْ يَقُلْ ونَسِيَ . فأطافَ بِهِنَّ ، ولَمْ تَلِدْ مِنْهُنَّ إلاَّ امْرأةٌ نِصْفَ إنْسانٍ . قالَ

with them but none of them delivered any child except one who delivered a a half person. The Prophet ﷺ said, "If Solomon had said : 'If Allāh will,' Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful."

النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لَوْ قالَ إنْ شاءَ اللهُ لَمْ يَحْنَثْ ، و كانَ أرْجَى لِحاجَتِهِ .

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects.

باب لا يَطْرُقُ أهْلَهُ لَيْلاً إذَا أطالَ الغَيْبَةَ مَخافَةَ أنْ يُخَوِّنَهُمْ أوْ يَلْتَمِسَ عَثَراتِهِمْ .

170. Narrated Jābir bin ʿAbdullāh رضي الله عنه : The Prophet ﷺ disliked that one should go to one's family at night on returning from a journey).

١٧٠ - حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا مُحارِبُ بنُ دِثارٍ قالَ : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَكْرَهُ أنْ ياتِيَ الرَّجُلُ أهْلَهُ طُرُوقا.

171. Narrated Jābir bin ʿAbdullāh رضي الله عنه : Allāh's Apostle ﷺ said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

١٧١ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا عاصِمُ بنُ سُلَيْمانَ ، عَنِ الشَّعْبِيِّ : أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إذَا أطالَ أحَدُكُمُ الغَيْبَةَ فَلا يَطْرُقْ أهْلَهُ لَيْلاً .

(122) CHAPTER. Seeking to the beget children.

باب طَلَبِ الوَلَدِ .

172. Narrated Jābir: I was with Allāh's Apostle ﷺ in a Ghazwa, and when we returned, I wanted to hurry, riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh's Apostle ﷺ. He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?" Then when we approached (Medina) and were going to enter (it), the Prophet ﷺ said, "Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic region." (The sub-narrator, Hashim said: A reliable narrator told me that the Prophet ﷺ added in this Hadith: "(Seek to beget) children! Children, O Jābir!")

١٧٢ ـ حَدَّثَنَا مُسَدَّدٌ ، عَنْ هُشَيْمٍ ، عَنْ سَيَّارٍ ، عَنِ الشَّعْبِيِّ ، عَنْ جَابِرٍ قَالَ : كُنْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فِى غَزْوَةٍ فَلَمَّا قَفَلْنَا تَعَجَّلْتُ عَلَى بَعِيرٍ قَطُوفٍ فَلَحِقَنِى رَاكِبٌ مِنْ خَلْفِى فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ قَالَ : مَا يُعْجِلُكَ ؟ قُلْتُ : إِنِّى حَدِيثُ عَهْدٍ بِعُرْسٍ ، قَالَ : فَبِكْرًا تَزَوَّجْتَ أَمْ ثَيِّبًا؟ قُلْتُ : بَلْ ثَيِّبًا ، قَالَ : فَهَلاَّ جَارِيَةً تُلاعِبُهَا وَتُلاعِبُكَ ؟ قَالَ : فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ فَقَالَ : أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً : أَىْ عِشَاءً ؛ لِكَى تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ . قَالَ : وحَدَّثَنِى الثِّقَةُ أَنَّهُ قَالَ فِى هَذَا الحَدِيثِ : الكَيْسَ الكَيْسَ يَا جَابِرُ ، يَعْنِى الوَلَدَ .

173. Narrated Jābir bin 'Abdullah ؓ: The Prophet ﷺ said, "If you

١٧٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الوَلِيدِ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ،

enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic region and the woman with unkempt hair combs her hair." Allāh's Apostle ﷺ further said, " (O Jābir !) Seek to have offspring, seek to have offspring ! "

عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ: إِذَا دَخَلْتَ لَيْلاً فَلا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَحِدَّ المُغِيبَةُ وَتَمْتَشِطَ الشَّعِثَةُ، قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: فَعَلَيْكَ بِالكَيْسِ الكَيْسِ، تابَعَهُ عُبَيْدُ اللهِ، عَنْ وَهْبٍ، عَنْ جابِرٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فى الكَيْسِ.

(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic region, and those whose hair is unkempt should comb their hair.

بابٌ تَسْتَحِدُّ المُغِيبَةُ وتَمْتَشِطُ الشَّعِثَةُ.

174. Narrated Jābir bin ʿAbdullāh ؓ : We were with the Prophet ﷺ in a Ghazwa, and when we returned and approached Medina, I wanted to hurry, riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh's Apostle ﷺ . I said, " O Allāh's Apostle ! I am newly married." He asked, " Have you got married ? " I replied, " Yes." He said, " A virgin or a matron ? " I replied, " (Not a virgin)

١٧٤ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قالَ: كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فى غَزْوَةٍ، فَلَمَّا قَفَلْنَا كُنَّا قَرِيباً مِنَ المَدِينَةِ تَعَجَّلْتُ عَلَى بَعِيرٍ لى قَطُوفٍ فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كانَتْ مَعَهُ، فَسارَ بَعِيرِي كَأَحْسَنِ ما أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَالْتَفَتُّ فَإِذَا أَنا بِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقُلْتُ: يا رَسُولَ اللهِ، إِنى حَدِيثُ

but a matron." He said, " Why didn't you marry a young girl so that you could play with her and she with you? " When we reached (near Medina) and were going to enter it, the Prophet ﷺ said, " Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic region"

عَهْدٍ بعرسٍ ، قالَ: أتزَوَّجتَ ؟ قُلْتُ: نَعَمْ ، قالَ: أبِكْرًا أمْ ثَيِّبا؟ قالَ: قُلْتُ: بَلْ ثَيِّبا، قالَ : فَهَلاَّ بِكْرًا تُلاعِبُها وَتُلاعِبُكَ ؟ قالَ : فلَمَّا قَدِمْنا ذَهَبْنا لِنَدْخُلَ فقالَ : أمْهِلُوا حتَّى تَدْخُلُوا لَيْلاً أى عِشاءً، لكِي تَمْتَشِطَ الشَّعِثَةُ ، وتَسْتَحِدَّ المُغيبَةُ .

(124) CHAPTER. "and not to show of their beauty except..." (24 : 31)

بابُ - وَلا يُبْدِينَ زِينَتَهُنَّ إلاَّ لِبُعُولَتِهِنَّ - .

175. Narrated Abū Ḥāzim: The people differed about the type of treatment which had been given to Allāh's Apostle ﷺ on the day (of the battle) of Uḥud. So they asked Sahl bin Saʿd As-Saʿidi who was the only surviving Companion (of the Prophet ﷺ) at Medina. He replied, " Nobody is left at Medina who knows it better than I. Fāṭima عليها السلام was washing the blood off his face and ʿAlī كرم الله وجهه was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

١٧٥ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا سُفْيانُ ، عَنْ أبِي حازِمٍ قالَ : اخْتَلَفَ النَّاسُ بأىِّ شَىْءٍ دُووِىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَوْمَ أُحُدٍ ، فَسألُوا سَهْلَ بنَ سَعْدٍ السَّاعِدِىَّ وكانَ مِنْ آخِرِ مَنْ بَقِىَ مِنْ أصحابِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ بالمَدِينَةِ فقالَ : ما بَقِىَ للنَّاسِ أحَدٌ أعْلَمُ بهِ مِنِّى ، كانَتْ فاطِمَةُ عَلَيْها السَّلامُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ ، وَعَلِىٌّ يأتى بالمَاءِ عَلى تُرْسِهِ ، فأُخِذَ حَصِيرٌ فحُرِّقَ فحُشِىَ بهِ جُرْحُهُ .

(125) CHAPTER. 'And the (children) among you who have not come

بابُ - والَّذِينَ لَمْ يَبْلُغُوا الحُلُمَ - .

to the age of puberty.' (24 : 58)

176. Narrated ʿAbdur-Raḥmān bin ʿĀbis : I heard Ibn ʿAbbās رضي الله عنهما answering a man who asked him, " Did you attend the prayer of ʿĪd-al-Aḍḥā or ʿĪd-al-Fiṭr with Allah's Apostle ﷺ ? " Ibn ʿAbbās replied, " Yes, and had it not been for my close relationship with him, I could not have offered it." That was because of his young age. Ibn ʿAbbās further said, Allāh's Apostle ﷺ went out and offered the Id prayer and then delivered the sermon." Ibn ʿAbbās did not mention anything about the Adhān (the call for prayer) or the Iqama. He added, " Then the Prophet ﷺ went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.,) and throwing (it) towards Bilāl. Then the Prophet ﷺ returned with Bilāl to his house."

١٧٦ ـ حَدَّثَنَا أَحْمَدُ بنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا سُفْيَانُ ، عَنْ عَبْدِ الرَّحمَنِ بنِ عابِسٍ : سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما سأَلَهُ رَجُلٌ : شَهِدْتَ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ العِيدَ أَضْحًى أَوْ فِطْرًا ؟ قالَ : نَعَمْ ، وَلَوْلا مَكانِي مِنْهُ ما شَهِدْتُهُ ، يَعْنى مِنْ صِغَرِهِ ، قالَ : خَرَجَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَصَلَّى ثُمَّ خَطَبَ ولَمْ يَذْكُرْ أَذَانًا وَلا إقامَةً ، ثُمَّ أَتَى النساءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وأَمَرَهُنَّ بالصَّدَقَةِ ، فَرَأَيْتُهُنَّ يَهْوِينَ إلى آذَانِهِنَّ وحُلُوقِهِنَّ يَدْفَعْنَ إلى بِلالٍ ، ثُمَّ ارْتَفَعَ هُوَ وَبِلالٌ إلى بَيْتِهِ .

(126) CHAPTER. The man's poking his daughter in the flank while admonishing her.

بابُ طَعْنِ الرَّجُلِ ابْنَتَهُ فى الخاصِرَةِ عِنْدَ العِتابِ .

177. Narrated ʿĀisha رضي الله عنها : Abū Bakr رضي الله عنه admonished me and poked me with his hands in the flank, and nothing

١٧٧ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنَا مالكٌ ، عَنْ عَبْدِ الرَّحمَنِ بنِ القاسِمِ ، عَنْ أَبيهِ ، عَنْ عائشَةَ قالَتْ :

stopped me from moving at that time except the position of Allah's Apostle ﷺ whose head was on my thigh.

عاتَبَنِى أبُو بَكْرٍ وَجَعَلَ يَطْعَنُنِى بِيَدِهِ فى خاصِرَتِى فَلا يَمْنَعُنِى مِنَ التَّحَرُّكِ إلاَّ مَكانُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ و رأسُهُ عَلى فَخِذِى .

In the Name of Allah,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXIII : THE BOOK OF DIVORCE

كتاب الطلاق

The Statement of Allah ﷻ :—

> ' O Prophet ! When you divorce women, divorce them at their prescribed periods and count (accurately) their prescribed periods.' (65 : 1)

(1) CHAPTER. The divorce according to the Prophet's tradition is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

وَقَوْلِ اللهِ تَعَالَى - يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا العِدَّةَ - أَحْصَيْنَاهُ: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلَاقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهِدَ شَاهِدَيْنِ .

178. Narrated ʿAbdullāh bin ʿUmar ؓ that he had divorced his wife while she was menstruating during the lifetime of Allāh's Apostle ﷺ. ʿUmar bin Al-Khaṭṭāb asked Allāh's Apostle ﷺ about that. Allāh's Apostle ﷺ said, " Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her second period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her ; and that is the prescribed period which

١٧٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم عَنْ ذَلِكَ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ

Allāh has fixed for the women meant to be divorced."

يَمَسَّ فَتِلْكَ العِدَّةُ الَّتِى أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is regarded as legal.

بابٌ إِذَا طُلِّقَتِ الحائِضُ تَعْتَدَّ بِذَلِكَ الطَّلاقِ.

179. Narrated Anas bin Sīrīn: Ibn ʿUmar said, "I divorced my wife while she was menstruating. ʿUmar mentioned that to the Prophet ﷺ. The Prophet ﷺ said, (to my father), "Let your son take her back." I asked (Ibn ʿUmar), "Is such a divorce counted (i.e., considered as legal)?" Ibn Umar said, "Of course."

Narrated Yunus bin Jubair: Ibn ʿUmar said, "The Prophet ﷺ said to ʿUmar, 'Order him (Ibn ʿUmar) to take her back.' " I asked, "Is such a divorce counted (as a legal divorce)?" Ibn ʿUmar said, "What do you think if someone becomes helpless and foolish?"(1)

١٧٩ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بنِ سِيرِينَ قالَ: سَمِعْتُ ابنَ عُمَرَ قالَ: طَلَّقَ ابنُ عُمَرَ امْرَأَتَهُ وَهِىَ حائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِىِّ صلى اللهُ عليهِ وسلَّم فَقالَ: لِيُراجِعْها، قُلْتُ: تُحْتَسَبُ؟ قالَ: فَمَهْ. وَعَنْ قَتادَةَ، عَنْ يُونُسَ بنِ جُبَيْرٍ، عَنِ ابنِ عُمَرَ قالَ: مُرْهُ فَلْيُراجِعْها، قُلْتُ: تُحْتَسَبُ؟ قالَ: أَرَأَيْتَهُ إِنْ عَجَزَ واسْتَحْمَقَ؟

180. Narrated Ibn ʿUmar: (Divorcing my wife during her menses) was regarded as a legal divorce. (2)

١٨٠ - حَدَّثَنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ

---

(1) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid.

(2) i. e. One of the three steps of divorce.

سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عُمَرَ قَالَ : حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ .

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

بَاب مَنْ طَلَّقَ ، وَهَلْ يُوَاجِهُ امْرَأَتَهُ بِالطَّلاقِ .

181. Narrated Al-Awzāʽī: I asked Az-Zuhrī, "Which of the wives of the Prophet ﷺ sought refuge with Allāh from him?" He said, "I was told by by ʽUrwa that ʽĀisha رضي الله عنها said, 'When the daughter of Al-Jaun was brought to Allah's Apostle ﷺ (as his bride) and he went near her, she said, "I seek refuge with Allāh from you." He said, "You have sought refuge with Something Great; return to your family."'" (1)

١٨١ - حَدَّثَنَا الحُمَيْدِيُّ : حَدَّثَنَا الوَلِيدُ : حَدَّثَنَا الأَوْزَاعِيُّ قَالَ : سَأَلْتُ الزُّهْرِيَّ : أَيُّ أَزْوَاجِ النَّبِيِّ صلى اللهُ عليه وسلَّم اسْتَعَاذَتْ مِنْهُ ؟ قالَ : أَخْبَرَنِي عُرْوَةُ عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ ابْنَةَ الجَوْنِ لمَّا أُدْخِلَتْ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَدَنَا مِنْهَا قالَتْ : أَعُوذُ بِاللهِ مِنْكَ ، فَقَالَ لَهَا : لَقَدْ عُذْتِ بِعَظِيمٍ . الْحَقِي بِأَهْلِكِ ، قالَ أَبو عَبْدِ اللهِ : رَوَاهُ حَجَّاجُ بنُ أَبِي مَنِيعٍ عَنْ جَدِّهِ عَنِ الزُّهْرِيِّ : أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عائشَةَ قالَتْ .

182. Narrated Abū Usaid رضي الله عنه: We

١٨٢ - حَدَّثَنَا أَبو نُعَيْمٍ : حَدَّثَنَا

---

(1) "Return to your family" is an indirect way of saying, "You are divorced."

went out with the Prophet ﷺ to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet ﷺ said, " Sit here," and went in (the garden). The Jauniyya (a lady from Banī Jaun) had been brought and lodged in a house in a date-palm garden in house of Umaiyya bint An-Nuʿmān bin Sharāhīl, and her wet nurse was with her. When the Prophet ﷺ entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man ? " The Prophet ﷺ raised his hand to pat her so that she might become tranquil. She said, " I seek refuge with Allāh from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet ﷺ came out to us and said, " O Abū Usaid ! Give her two white linen dresses to wear and let her go back to her family."

Narrated Sahl and Abū Usaid : The Prophet ﷺ married Umaima bint Sharāhīl, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ﷺ ordered Abū Usaid to prepare her and to provide her with two white linen dresses.

عَبْدُ الرَّحْمَنِ بنُ غَسِيلٍ ، عَنْ حَمْزَةَ ابنِ أبى أُسَيْدٍ ، عَنْ أبى أُسَيْدٍ رَضِىَ اللهُ عَنْهُ قالَ : خَرَجْنا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم حتَّى انْطَلَقْنا إلى حائطٍ يُقالُ لَهُ الشَّوْطُ حتَّى انْتَهَيْنا إلى حائطَيْنِ جَلَسْنا بَيْنَهُما ، فقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : اجْلِسُوا هاهُنا وَدخَلَ . وَقَدْ أُتِىَ بالجَوْنِيَّةِ ، فأُنْزِلَتْ فى بَيْتٍ فى نَخْلٍ فى بَيْتِ أُمَيْمَةَ بِنْتِ النُّعْمانِ ابنِ شَرَاحِيلَ وَمَعَها دايَتُها حاضِنَةً لهَا ، فَلَمَّا دَخَلَ عَلَيْها النَّبِىُّ صلى اللهُ عليهِ وسلَّم : قالَ هَبِى نَفْسَكِ لى ، قالَتْ : وَهَلْ تَهَبُ المَلِكَةُ نَفْسَها للسُّوقَةِ ؟ قالَ : فأهْوَى بِيَدِهِ يَضَعَ يَدَهُ عَلَيْها لِتَسْكُنَ ، فقالَتْ : أعوذُ باللهِ مِنْكَ ، فقالَ : قَدْ عُذْتِ بِمَعاذٍ ، ثُمَّ خَرَجَ عَلَيْنا فقالَ : يا أبا أُسَيْدٍ ، اكْسُها رَازِقِيَّيْنِ ، وألحِقْها بأهْلِها . وَقالَ الحُسَيْنُ بنُ الوَليدِ النَّيْسابُورِىّ ، عَنْ عَبْدِ الرَّحْمَنِ ، عَنْ عَبَّاسِ بنِ سَهْلٍ ، عَنْ أبيهِ وأبى أُسَيْدٍ قالا : تَزَوَّجَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم أُمَيْمَةَ بِنْتَ شَرَاحِيلَ ، فَلَمَّا أُدْخِلَتْ عَلَيْهِ بَسَطَ يَدَهُ إلَيْها ، فَكأنَّها كَرِهَتْ ذَلكَ ، فأمَرَ أبا أُسَيْدٍ أنْ يُجَهِّزَها وَيَكْسُوَها ثَوْبَيْنِ رَازِقِيَّيْنِ .

183. Narrated Sahl bin Saʿd similarly as above (182).

١٨٣ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حَدَّثَنَا إبْرَاهِيمُ بنُ أبي الوَزِيرِ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ ، عَنْ حَمْزَةَ ، عَنْ أبِيه، وَعَنْ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ عَنْ أبِيهِ بِهَذَا .

184. Narrated Abū Ghallāb Yūnus bin Jubair : I asked Ibn ʿUmar, "What if a man divorces his wife during her period ? " He said, " Do you know Ibn ʿUmar ? Ibn ʿUmar divorced his wife while she was menstruating. ʿUmar then went to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn ʿUmar), " Was that divorce considered as a legal divorce ? " (1) He said, " If one becomes helpless and foolish (will he be excused ? Of course not)."

١٨٤ ـ حَدَّثَنَا حَجَّاجُ بنُ مِنْهَالٍ : حَدَّثَنَا هَمَّامُ بنُ يَحْيَى ، عَنْ قَتَادَةَ ، عَنْ أبي غَلَّابٍ يُونُسَ ابنِ جُبَيْرٍ قَالَ : قُلْتُ لابنِ عُمَرَ : رَجُلٌ طَلَّقَ امْرَأتَهُ وَهِيَ حَائِضٌ ، فَقَالَ : أتَعْرِفُ ابنَ عُمَرَ ؟ إنَّ ابنَ عُمَرَ طَلَّقَ امْرَأتَهُ وَهِيَ حَائِضٌ ، فَأتَى عُمَرَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَذَكَرَ ذَلكَ لَهُ ، فَأمَرَهُ أنْ يُرَاجِعَهَا فإذَا طَهُرَتْ فأرَادَ أنْ يُطَلِّقَهَا فلْيُطَلِّقْهَا . قُلْتُ : فَهَلْ عَدَّ ذَلكَ طَلاقًا ؟ قَالَ : أرَأيْتَ إنْ عَجَزَ وَاسْتَحْمَقَ ؟ .

(4) CHAPTER. Whoever thinks it permissible to divorce one's wife thrice (at a time), depending on the Statement of Allah ﷻ :—

بابٌ مَنْ جَوَّزَ الطَّلاقَ الثَّلاثَ .

لِقَوْلِ اللهِ تَعالَى ـ الطَّلاقُ مَرَّتَانِ فَإمْسَاكٌ بِمَعْرُوفٍ أوْ تَسْرِيحٌ بإحْسَانٍ ـ . وَقَالَ ابنُ الزُّبَيْرِ في مَرِيضٍ طَلَّقَ : لا

---

(1) i. e. One of the three steps of divorce ?

> 'The divorce is (only) permissible twice; after that the parties should either hold together on reasonable terms or separate with kindness.' (2 : 229)

Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir.

Ash-Shaʿbī said: I think she will be his heir. Ibn Shubrnma said: If the prescribed period (ʿIddat —— legal period after the divorce) is over, can she marry? Ash-Shaʿbī said yes. Ibn Shubruma said, "If her second husband should die too (would she be the heir of two husbands)?" On that Ash-Shaʿbī withdrew his verdict.

أَرَى أنْ تَرِثَ مَبْتُوتَةٌ. وَقَالَ الشَّعْبِيُّ: تَرِثُهُ. وَقَالَ ابنُ شُبْرُمَةَ: تَزَوَّجُ إذَا انْقَضَتِ العِدَّةُ؟ قالَ: نَعَمْ، قالَ: أرأيْتَ إنْ ماتَ الزَّوْجُ الآخَرُ؟ فَرَجَعَ عَنْ ذَلكَ.

185. Narrated Sahl bin Saʿd As-Saʿīdī: ʿUwaimir Al-ʿAjlānī came to ʿĀṣim bin ʿAdī Al-Anṣārī and asked, "O ʿĀṣim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qiṣāṣ (1), or what should he do? O ʿĀṣim! Please ask Allāh's Apostle ﷺ about that." ʿĀṣim asked Allāh's Apostle ﷺ about that. Allāh's Apostle ﷺ disliked that question and considered it disgraceful. What ʿĀṣim had heard from Allāh's Apostle ﷺ was hard on

١٨٥ ـ حدَّثنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنَا مالكٌ، عَنِ ابنِ شِهابٍ، أنَّ سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ أخْبَرَهُ: أنَّ عُوَيمِرًا العَجْلانِيَّ جاءَ إلى عاصِمِ بنِ عَدِيٍّ الأنْصَارِيِّ، فَقَالَ لَهُ: يا عاصِمُ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ أمْ كَيْفَ يَفْعَلُ؟ سَلْ لى يا عاصِمُ عَنْ ذَلكَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم. فَسَألَ عاصِمٌ عَنْ ذَلكَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم،

---

(1) See Glossary.

him. When he returned to his family, ʿUwaimir came to him and said, "O ʿĀṣim! What did Allāh's Apostle ﷺ say to you?" ʿĀṣim said, "You never bring me any good. Allāh's Apostle ﷺ disliked to hear the problem which I asked him about." ʿUwaimir said, "By Allāh, I will not leave the matter till I ask him about it." So ʿUwaimir proceeded till he came to Allāh's Apostle ﷺ who was in the midst of the people and said, "O Allāh's Apostle! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qiṣāṣ): or otherwise, what should he do?" Allāh's Apostle ﷺ said, "Allāh has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgement of Liʿān, while I was present among the people (as a witness) When both of them had finished, ʿUwaimir said, "O Allāh's Apostle! If I should now keep my wife with me, then I have told a lie." Then he pronounced his decision to divorce her thrice before Allāh's Apostle ﷺ ordered him to do so. (Ibn Shihāb said, "That was the tradition for all those who are involved in a case of Liʿān." (1)

فَكَرِهَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لمَسَائِلَ وَعَابَهَا. حتَّى كَبُرَ عَلَى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، فلَمَّا رَجَعَ عاصِمٌ إلى أهْلِهِ جاءَ عُوَيمِرٌ فقَالَ: يا عاصِمُ، فاذَا قالَ لَكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم، فقَالَ عاصِمٌ: لَمْ تأتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللهِ صلى اللهِ عليهِ وسلَّم المَسَألَةَ التي سألْتُهُ عَنْهَا. قالَ عُوَيْمِرٌ: وَاللهِ لا أنْتَهِي حتَّى أسألَهُ عَنْهَا، فأقْبَلَ عُوَيْمِرٌ حتَّى أتى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم وَسَطَ النَّاسِ فقَالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فتَقْتُلُونَهُ، أمْ كَيْفَ يَفْعَلُ؟ فقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: قَدْ أنْزَلَ اللهُ فيكَ وفى صَاحِبَتِكَ فاذْهَبْ فأْتِ بِهَا. قالَ سَهْلٌ: فتَلاعَنَا وأنا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، فلَمَّا فرَغَا قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يا رَسُولَ اللهِ إنْ أمْسَكْتُهَا، فطَلَّقَهَا ثلاثا قَبْلَ أنْ يأمُرَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. قالَ ابنُ شِهابٍ: فكانَتْ تِلْكَ سُنَّةُ المُتَلاعِنَيْنِ.

---

(1) See Glossary for 'Liʿān.'

186. Narrated ʿĀisha رضي الله عنها : The wife of Rifāʿa Al-Qurazī came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Rifāʿa divorced me irrevocably. After him I married ʿAbdur-Raḥmān bin Az-Zubair Al-Qurazī who proved to be impotent." Allāh's Apostle ﷺ said to her, "Perhaps you want to return to Rafāʿa? Nay (you cannot return to Rifāʿa) until you and ʿAbdur-Raḥmān consummate your marriage."

١٨٦ ـ حدَّثَنَا سَعيدُ بنُ عُفَيْرٍ: حدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَنِي عُرْوَةُ بنُ الزُّبَيرِ: أنَّ عائشَةَ أخبرَتْهُ: أنَّ امرأةَ رِفاعَةَ القُرَظِيِّ جاءَتْ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقالَتْ: يا رَسُولَ اللهِ، إنَّ رِفاعَةَ طَلَّقَنِي فبَتَّ طَلاقِي، وإنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بن الزُّبَيرِ القُرَظِيَّ، وإنَّما مَعَهُ مِثْلُ الهُدْبَةِ. قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لعَلَّكِ تُرِيدِينَ أنْ تَرْجِعِي إلى رِفاعَةَ؟ لا، حتَّى يَذُوقَ عُسَيْلَتَكِ وتَذُوقِي عُسَيْلَتَهُ.

187. Narrated ʿĀisha رضي الله عنها : A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet ﷺ was asked if she could legally marry the first husband (or not). The Prophet ﷺ replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done."

١٨٧ ـ حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنِي القاسِمُ بنُ مُحَمَّدٍ، عَنْ عائشَةَ: أنَّ رَجُلاً طَلَّقَ امرأةً ثَلاثاً، فتَزَوَّجَتْ فطَلَّقَ، فسُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: أتَحِلُّ للأوَّلِ؟ قالَ: لا، حتَّى يَذُوقَ عُسَيْلَتَهَا كما ذَاقَ الأوَّلُ.

(5) CHAPTER. Whoever gave option to his wives. And the Statement of Allāh تعالى :—

بابُ مَنْ خَيَّرَ أزْوَاجَهُ وقَوْلِ اللهِ تَعالَى ـ قُلْ لأزْوَاجِكَ إنْ كُنْتُنَّ تُرِدْنَ الحَيَاةَ الدُّنْيا وزِينَتَهَا فتَعالَيْنَ

'O Prophet ! Say to you wives:
If you desire
The life of this world
And its glitter, then come !
I will give you the gifts of divorce and set you free
In a handsome manner.'
(33 : 28)

أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ـ.

188. Narrated Āisha رضي الله عنها : Allāh's Apostle ﷺ gave us the option (to be divorced), and we selected Allāh and His Apostle ﷺ . So, giving us that option was not regarded as divorce.

١٨٨ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي ، حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : خَيَّرَنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَاخْتَرْنَا اللهَ وَرَسُولَهُ فَلَمْ يَعُدَّ ذَلِكَ عَلَيْنَا شَيْئًا .

189. Narrated Musruq : I asked Āisha about the option ; She said, "The Prophet ﷺ gave us the option. Do you think that that option was considered as a divorce ? " I said, " It matters little to me if I give my wife the option once or a hundred time if she has chosen me."

١٨٩ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ إِسْمَاعِيلَ : حَدَّثَنَا عَامِرٌ ، عَنْ مَسْرُوقٍ قَالَ : سَأَلْتُ عَائِشَةَ عَنِ الخِيَرَةِ فَقَالَتْ : خَيَّرَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم ، أَفَكَانَ طَلَاقًا ؟ قَالَ مَسْرُوقٌ : لا أُبَالِي أَخَيَّرْتُهَا وَاحِدَةً أَوْ مِائَةً بَعْدَ أَنْ تَخْتَارَنِي .

(6) CHAPTER. If a man says (to his wife), " I have parted with you," or, " I have released you," or any other expression which may indicate,

باب إِذَا قَالَ فَارَقْتُكِ ، أَوْ سَرَّحْتُكِ ، أَوِ الخَلِيَّةُ ، أَوِ البَرِيَّةُ ، أَوْ مَا عُنِيَ بِهِ الطَّلاقُ فَهُوَ عَلَى نِيَّتِهِ ،

divorce, then the real meaning of what he says depends on his intention.

The Statement of Allāh ﷻ :—

'And set them free (divorce them) in a handsome manner.' (33 : 49)

'And set you free in a handsome manner.' (33 : 28)

'After that, the parties should either hold together on reasonable terms or separate with kindness.' (2 : 229)

'Or part with them in a good manner.' (65 : 2)

And 'Aisha said : The Prophet ﷺ knew that my parents would never order me to part with him.

وَقَوْلِ اللهِ عَزَّ وَجَلَّ ـ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً ـ وَقَالَ ـ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً ـ وَقَالَ تَعَالَى ـ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ـ وَقَالَ ـ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ ـ وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ .

(7) CHAPTER. Whoever said to his wife : "You are Haram (unlawful) for me."

And Al-Ḥasan said : Its meaning depends on his intention.

And religious learned man said : If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called 'Haram' (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful.

And some (learned men) said regarding a woman divorced thrice : She

باب مَنْ قَالَ لِامْرَأَتِهِ أَنْتِ عَلَيَّ حَرَامٌ ، وَقَالَ الْحَسَنُ نِيَّتُهُ ، وَقَالَ أَهْلُ الْعِلْمِ : إِذَا طَلَّقَ ثَلَاثًا فَقَدْ حَرُمَتْ عَلَيْهِ فَسَمَّوْهُ حَرَامًا بِالطَّلَاقِ وَالْفِرَاقِ . وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ الطَّعَامَ لِأَنَّهُ لَا يُقَالُ لِطَعَامِ الْحِلِّ حَرَامٌ ، وَيُقَالُ لِلْمُطَلَّقَةِ حَرَامٌ . وَقَالَ فِي الطَّلَاقِ ثَلَاثًا : لَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ، وَقَالَ اللَّيْثُ عَنْ نَافِعٍ : كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلَاثًا قَالَ : لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ ، فَإِنَّ النَّبِيَّ

will not be lawful for husband till she marries somebody else (and her new husband divorces her).

Nafi' said: When Ibn 'Umar was asked about a person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet ﷺ ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)."

صلى اللهُ عليه وسلَّم أمَرَني بهذا، فإنْ طَلَّقْتَها ثلاثًا حَرُمَتْ عليكَ حتَّى تَنْكِحَ زَوْجًا غيرَكَ.

190. Narrated 'Aisha رضي الله عنها : A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet ﷺ and said, "O Allah's Apostle! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefitted nothing from me. Can I re-marry my first husband in this case?" Allah's Apostle ﷺ said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

١٩٠ - حدَّثنا مُحمَّدٌ: حدَّثنا أبو مُعاوِيَةَ: حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: طَلَّقَ رَجُلٌ امْرأتَهُ فتَزَوَّجَتْ زَوْجًا غَيْرَهُ فطَلَّقَها وكانَتْ مَعَهُ مِثْلُ الهُدْبَةِ فلَمْ تَصِلْ مِنْهُ إلى شَيْءٍ تُرِيدُهُ، فلَمْ يَلْبَثْ أنْ طَلَّقَها فأتَتِ النَّبيَّ صلى اللهُ عليه وسلَّم فقالَتْ: يا رَسُولَ اللهِ، إنَّ زَوْجي طَلَّقَني، وإني تَزَوَّجْتُ زَوْجًا غَيْرَهُ فدَخَلَ بي ولَمْ يَكُنْ مَعَهُ إلاَّ مِثْلُ الهُدْبَةِ فلَمْ يَقْرَبْني إلاَّ هَنَةً واحِدَةً لَمْ يَصِلْ مِنِّي إلى شَيْءٍ، أفأحِلُّ لزَوْجي الأوَّلِ؟ فقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: لا تَحِلِّينَ لزَوْجِكِ الأوَّلِ حتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وتَذُوقي عُسَيْلَتَهُ.

(8) CHAPTER. 'O Prophet! Why do you ban that which Allāh has made lawful for you?' (66 : 1)

بابٌ لِمَ تُحَرِّمُ ما أحَلَّ اللهُ لَكَ؟

191. Narrated Sa'īd bin Jubair that he heard Ibn 'Abbās saying, "If a man makes his wife unlawful for him, (1) it does not mean that she is divorced." He added, "You indeed have in Allāh's Apostle's way the clear guidance (a good pattern of conduct)."

١٩١ ـ حدَّثَنِى الحَسَنُ بنُ الصَّبَّاحِ: سَمِعَ الرَّبِيعَ بنَ نافِعٍ: حدَّثَنا مُعاوِيَةُ، عَنْ يَحْيَى بنِ أبى كَثِيرٍ، عَنْ يَعْلَى ابنِ حَكِيمٍ. عَنْ سَعِيدِ بنِ جُبَيْرٍ: أنَّهُ أخْبَرَهُ أنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: إذَا حَرَّمَ امْرأتَهُ لَيْسَ بشَىْءٍ. ـ وَقَالَ لَقَدْ كانَ لَكُمْ فى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

192. Narrated 'Ubaid bin 'Umair: I heard 'Aisha رضي الله عنها saying, "The Prophet ﷺ used to stay for a while with Zainab bint Jaḥsh and drink honey at her house. So Ḥafṣa and I decided that if the Prophet ﷺ came to anyone of us, she should say to him, "I detect the smell of Maghāfir (a nasty smelling gum) in you. Have you eaten Maghāfir?'" So the Prophet ﷺ

١٩٢ ـ حدَّثَنِى الحَسَنُ بنُ مُحَمَّدِ ابنِ الصَّبَّاحِ: حدَّثَنا حَجَّاجٌ، عَنِ ابنِ جُرَيْجٍ قالَ: زَعَمَ عَطاءٌ: أنَّهُ سَمِعَ عُبَيْدَ بنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم كانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ ويَشْرَبُ عِنْدَها عَسَلاً، فَتَوَاصَيْتُ أنا وحَفْصَةُ: أنَ أيَّتُنا دَخَلَ عَلَيْها النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَلْتَقُلْ: إنى لأجِدُ مِنْكَ رِيحَ

---

(1) By saying to her, "You are unlawful for me."

visited one of them and she said to him similarly. The Prophet ﷺ said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was revealed:

> ' O Prophet! Why do you ban that which Allāh has made lawful for you.........If you two (wives of the Prophet ﷺ) turn in repentance to Allāh,' (66 : 4)

addressing 'Āisha and Ḥafṣa.

> ' When the Prophet disclosed a matter in confidence to some of his wives,' (66 : 3)

namely his saying: But I have taken some honey."

مَغافيرَ، أكَلْتَ مَغافيرَ؟ فَدَخَلَ عَلَى إحْداهُما فَقالَتْ لَهُ ذَلكَ، فَقالَ: لا بَأس، شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ ولَنْ أعُودَ لَهُ، فَنَزَلَتْ- يا أيُّها النَّبِيُّ لِمَ تُحَرِّمُ ما أحَلَّ اللهُ لَكَ- إلى- إنْ تَتُوبا إلى اللهِ- لِعائشَةَ وحَفْصَةَ- إذْ أسَرَّ النَّبِيُّ إلى بَعْضِ أزْواجِهِ حَدِيثاً- لِقَوْلِهِ بَلْ شَرِبْتُ عَسَلاً.

193. Narrated 'Āisha رضي الله عنها :Allāh's Apostle ﷺ was fond of honey and (it was his habit) that after finishing the 'Aṣr prayer he would visit his wives and stay with one of them at that time. Once he went to Ḥafṣa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, "By Allāh, we will play a trick (to prevent him from doing so)." So I said to Sauda bint Zam'a, " The Prophet ﷺ will

١٩٣ - حَدَّثَنا فَرْوَةُ بنُ أبي المَغْراءِ: حَدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم يُحِبُّ العَسَلَ والحَلْوى، وكانَ إذا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلَى نِسائهِ، فَيَدْنُو مِنْ إحْداهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فاحْتَبَسَ أكْثَرَ ما كانَ يَحْتَبِسُ، فغِرْتُ فَسَألْتُ عَنْ ذَلكَ، فَقِيلَ لِي: أهْدَتْ لَها امْرأةٌ مِنْ قَوْمِها عُكَّةَ

approach you, and when he comes near you, say : ' Have you taken Maghāfir (a bad-smelling gum)? ' He will say, ' No'. Then say to him : ' Then what is this bad smell which I smell from you ? ' He will say to you, ' Ḥafṣa made me drink honey syrup.' Then say : Perhaps the bees of that honey had sucked the juice of the tree of Al-ʿUrfut.'(1) I shall also say the same. O you, Ṣafiyya, say the same." Later Sauda said, " By Allāh, as soon as he (the Prophet ﷺ) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet ﷺ came near Sauda, she said to him, "O Allāh's Apostle ! Have you taken Maghāfir ? " He said, " No." She said, " Then what is this bad smell which I detect on you ? " He said, " Ḥafṣa made me drink honey syrup." She said, " Perhaps its bees had sucked the juice of Al-ʿUrfut tree." When he came to me, I also said the same, and when he went to Ṣafiyya, she also said the same. And when the Prophet ﷺ again went to Ḥafṣa, she said, ' O Allāh's Apostle ! Shall I give you more of that drink ? " He said, " I am not in need of it." Sauda said, " By Allāh, we deprived him (of it)." I said to her, " Keep quite."

عَسَلٍ فَسَقَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّم مِنْهُ شَرْبَةً ، فَقُلْتُ : أَمَا وَاللهِ لَنَحْتَالَنَّ لَهُ : فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ : إِنَّهُ سَيَدْنُو مِنْكِ ، فَإِذَا دَنَا مِنكِ فَقُولى : أَكَلْتَ مَغَافِيرَ ؟ فَإِنَّهُ سَيَقُولُ لَكِ : لا . فَقُولى لَهُ : ما هَذِهِ الرِّيحُ الَّتى أَجِدُ مِنْكَ ؟ فَإِنَّهُ سَيَقُولُ لَكِ : سَقَتْنِى حَفْصَةُ شَرْبَةَ عَسَلٍ ، فَقُولى لَهُ : جَرَسَتْ انحلْهُ العُرْفُطَ ، وَسَأَقُولُ ذَلِكَ . وَقُولى أَنْتِ ياصَفِيَّةُ ذَاكَ ، قالَتْ : تَقُولُ سَوْدَةُ ، فَوَاللهِ ما هُوَ إِلاَّ أَنْ قامَ عَلَى البابِ فَأَرَدْتُ أَنْ أُبادِئَهُ بِما أَمَرْتِنِى بِهِ فَرَقًا مِنْكِ ، فَلَمَّا دَنَا مِنْها قالَتْ لَهُ سَوْدَةُ : يـا رَسُولَ اللهِ ، أَكَلْتَ مَغافِيرَ ؟ قالَ : لا ، قالَتْ : فَما هَذِهِ الرِّيحُ الَّتى أَجِدُ مِنْكَ ؟ قالَ : سَقَتْنِى حَفْصَةُ شَرْبَةَ عَسَلٍ ، فَقالَتْ : جَرَسَتْ نَحْلُهُ العُرْفُطَ . فَلَمَّا دَارَ إِلى صَفِيَّةَ قالَتْ لَهُ مِثْلَ ذَلِكَ . فَلَمَّا دَارَ إِلى حَفْصَةَ قالَتْ : يـا رَسُولَ اللهِ ، أَلا أَسْقِيكَ مِنْهُ ؟ قالَ : لا حاجَةَ لى فِيهِ . قالَتْ : تَقُولُ سَوْدَةُ : وَاللهِ لَقَدْ حَرَمْنَاهُ ، قُلْتُ لَهَا : اسْكُتِى.

---

(1) Al-ʿUrfut is the tree which produces Maghāfir.

(9) CHAPTER. There is no divorce before marriage. And the Statement of Allāh ﷻ :—

> 'O you who believe! When you marry believing women and then divorce them before you have touched them, no divorce period have you to count in respect of them. So give them a present and set them free in handsome manner.' (33 : 49)

Ibn ʿAbbās said : Allāh has mentioned the divorce after the wedding.

It is reported that ʿAlī, Saʿīd bin Al-Musayyab, ʿUrwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married.(1)

بَابُ لَا طَلَاقَ قَبْلَ نِكَاحٍ، وَقَوْلِ اللهِ تَعَالَى - يَـا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْـلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا - وَقَالَ ابْنُ عَبَّاسٍ : جَعَلَ اللهُ الطَّلَاقَ بَعْدَ النِّكَاحِ. وَيُرْوَى فِى ذَلِكَ عَنْ عَلِىٍّ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِى بَكْرِ ابْنِ عَبْدِ الرَّحْمَنِ وَعُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ ابْنِ عُتْبَةَ وَأَبَانَ بْنِ عُثْمَانَ وَعَلِىِّ بْنِ حُسَيْنٍ وَشُرَيْحٍ وَسَعِيدِ بْنِ جُبَيْرٍ وَالْقَاسِمِ وَسَالِمٍ وَطَاوُسٍ وَالْحَسَنِ وَعِكْرِمَةَ وَعَطَاءٍ وَعَامِرِ بْنِ سَعْدٍ وَجَابِرِ بْنِ زَيْدٍ وَنَافِعِ بْنِ جُبَيْرٍ وَمُحَمَّدِ بْنِ كَعْبٍ وَسُلَيْمَانَ بْنِ يَسَارٍ وَمُجَاهِدٍ وَالْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ وَعَمْرِو بْنِ هَرِمٍ وَالشَّعْبِىِّ أَنَّهَا لَا تَطْلُقُ.

(10) CHAPTER. If, under compulsion

بَابُ إِذَا قَالَ لِامْرَأَتِهِ وَهُوَ

---

(1) i.e., If one says : "If I marry so-and-so, she will be divorced," his saying will not be of any effect if he marries her.

somebody says about his wife, "She is my sister," there is no blame on him. The Prophet ﷺ said, "Prophet Abraham said about his wife, Sarah, 'She is my sister'. He meant his sister in worshipping Allāh ﷻ."

(11) CHAPTER. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the verdict about them. And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness.

We may refer to the saying of the Prophet ﷺ: "The deeds are evaluated according to one's intentions, and everybody will receive the reward of what he has intended."

Ash-Sha'bī recited:

> '(Our Lord)! Do not punish us
> if we forget or fall into error.'
> (2: 286)

And what is not valid of the confession of a person suffering from whispers in his heart.

And the Prophet ﷺ said to the man who confessed against himself, "Are you mad?"

And 'Alī said, "Ḥamza cut open the flanks of my two she-camels and then the Prophet ﷺ started admonishing Ḥamza. But behold, Ḥamza was heavily drunk and his eyes were red. Ḥamza then said,

مُكْرَهٌ: هَذِهِ أُخْتِى، فَلَا شَىْءَ عَلَيْهِ. قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: قَالَ إِبْرَاهِيمُ لِسَارَةَ: هَذِهِ أُخْتِى، وَذَلِكَ فى ذَاتِ اللهِ عَزَّ وَجَلَّ.

بَابُ الطَّلَاقِ فى الإِغْلَاقِ، وَالكُرْهِ، وَالسَّكْرَانِ، وَالمَجْنُونِ، وَأَمْرِهِمَا، وَالغَلَطِ، وَالنِّسْيَانِ فى الطَّلَاقِ وَالشِّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: الأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى. وَتَلَا الشَّعْبِىُّ - لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا - وَمَا لَا يَجُوزُ مِنْ إِقْرَارِ المُوَسْوِسِ. وَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ لِلَّذِى أَقَرَّ عَلَى نَفْسِهِ: أَبِكَ جُنُونٌ؟ وَقَالَ عَلِىٌّ: بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفِىَّ فَطَفِقَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَلُومُ حَمْزَةَ فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةٌ عَيْنَاهُ. ثُمَّ قَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِى؟ فَعَرَفَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ أَنَّهُ قَدْ ثَمِلَ. فَخَرَجَ وَخَرَجْنَا مَعَهُ. وَقَالَ عُثْمَانُ: لَيْسَ لِمَجْنُونٍ وَلَا لِسَكْرَانَ طَلَاقٌ. وَقَالَ ابْنُ عَبَّاسٍ: طَلَاقُ السَّكْرَانِ وَالمُسْتَكْرَهِ لَيْسَ بِجَائِزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لَا يَجُوزُ طَلَاقُ المُوَسْوِسِ. وَقَالَ عَطَاءٌ: إِذَا بَدَا

" Are not all of you but the slaves of my father ? " Thereupon the Prophet ﷺ realized that Ḥamza was not in his senses, so he came out and we too, came out along with him. ʿUthmān said, A divorce given by an insane man or a drunk is not valid.

Ibn ʿAbbās said: A divorce given by a drunk or given under compulsion is not valid.

And ʿUqba bin ʿAmr said : A divorce meditated by a man because of the whisperings of his heart is not valid. And ʿAṭā said : If some started with (the word of) divorce only then there is its conditions (otherwise not).

And Nāfiʿ said : A man declared that if his wife went out of her house, she would be irrevocably divorced.

Ibn ʿUmar said (regarding the above) case) : If she went out, her divoce would be irrevocable, but if she did not go out, nothing would happen to her.

Regarding a man saying : " If I do such-and-such a thing, then my wife is divorced thrice," Az-Zuhrī said : Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be considered as his religion and his honesty.

And Ibrāhīm said : If someone says (to his wife), " I am not in need of you,"

بِالطَّلاقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ: طَلَّقَ رَجُلٌ امْرَأَتَهُ البَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابنُ عُمَرَ: إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَىْءٍ. وَقَالَ الزُّهْرِىُّ فِيمَنْ قَالَ: إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَامْرَأَتِى طَالِقٌ ثَلاثًا: يُسْأَلُ عَمَّا قَالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فَإِنْ سَمَّى أَجَلاً أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذَلِكَ فِى دِينِهِ وَأَمَانَتِهِ. وَقَالَ إِبْرَاهِيمُ: إِنْ قَالَ لا حَاجَةَ لِى فِيكِ، نِيَّتُهُ. وَطَلاقُ كُلِّ قَوْمٍ بِلِسَانِهِمْ. وَقَالَ قَتَادَةُ: إِذَا قَالَ: إِذَا حَمَلْتِ فَأَنْتِ طَالِقٌ ثَلاثًا، يَغْشَاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ مِنْهُ. وَقَالَ الحَسَنُ: إِذَا قَالَ الْحَقِى بِأَهْلِكِ نِيَّتُهُ. وَقَالَ ابنُ عَبَّاسٍ: الطَّلاقُ عَنْ وَطَرٍ، وَالعَتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللهِ. وَقَالَ الزُّهْرِىُّ: إِنْ قَالَ مَا أَنْتِ بِامْرَأَتِى، نِيَّتُهُ. وَإِنْ نَوَى طَلاقًا فَهُوَ مَا نَوَى. قَالَ عَلِىٌّ: أَلَمْ تَعْلَمْ أَنَّ القَلَمَ رُفِعَ عَنْ ثَلاثَةٍ: عَنِ المَجْنُونِ حَتَّى يُفِيقَ، وَعَنِ الصَّبِىِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَقَالَ عَلِىٌّ: وَكُلُّ الطَّلاقِ جَائِزٌ، إِلاَّ طَلاقَ المَعْتُوهِ.

then the verdict is to be given according to his intention. And a divorce is valid when expressed in the language of the nation to which the person belongs. And Qatāda said: If someone say (to his wife), "If you become pregnant, then you are divorced thrice," he should have sexual intercourse with her once only every time she becomes clean after her menstraation, and if her pregnancy become apparent, she will be regarded as divorced irrevocably.

And Al-Ḥasan said: If a man says to his wife, "Go to your family," then his intention is to be taken into consideration.

And Ibn ʿAbbās said: Divorce is only to be resorted to when it is very essential. But the manumission of slaves is recommeded whenever it is meant for Allāh's sake. And Az-Zuhrī said: If a man says (to his wife): "You are not my wife," then the verdict is to be given according to his intention, i. e. if he has intended a divorce, then it will be according to what he has intended. And ʿAlī said: Don't you know that the pen is raised from three (are exempted from the accounts) :- an insane person till he becomes sane; a child till he reaches the age of puberty; and a sleeping person till he awakes?

ʿAlī also said: All divorces are legally valid except that of a person who has no intelligence (e. g., insane or drunk).

194. Narrated Abū Huraira ﵁ : The Prophet ﷺ said, "Allāh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered."

And Qatāda said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect.

١٩٤ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قَالَ: إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِى مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ. وَقَالَ قَتَادَةُ: إِذَا طَلَّقَ فِى نَفْسِهِ فَلَيْسَ بِشَىْءٍ.

195. Narrated Jābir: A man from the tribe of Banī Aslam came to the Prophet ﷺ while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side. The man turned towards the side towards which the Prophet ﷺ had turned his face, and gave four witnesses against himself. On that the Prophet ﷺ called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet ﷺ ordered him to be stoned to the death in the Musalla (ʿĪd praying-place). The stones hit him with their sharp edges and he fled, but he was caught and killed at Al-Ḥarra.

١٩٥ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنِى ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِى أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنْ أَسْلَمَ أَتَى النَّبِىَّ صلى اللهُ عليه وسلَّمَ وَهُوَ فِى الْمَسْجِدِ فَقَالَ: إِنَّهُ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّهِ الَّذِى أَعْرَضَ فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ. فَدَعَاهُ فَقَالَ: هَلْ بِكَ جُنُونٌ؟ هَلْ أُحْصِنْتَ؟ قَالَ: نَعَمْ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ بِالْمُصَلَّى. فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ جَمَزَ حَتَّى أُدْرِكَ بِالْحَرَّةِ فَقُتِلَ.

196. Narrated Abū Huraira ﵁ : A man from Banī Aslam came to Allāh's

١٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ قَالَ: أَخْبَرَنِى

Apostle ﷺ while he was in the mosque and called (the Prophet ﷺ) saying, "O Allāh's Apostle! I have committed illegal sexual intercourse." On that the Prophet ﷺ turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and said, "O Allāh's Apostle! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and repeated his statement. The Prophet ﷺ turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet ﷺ called him and said, "Are you insane?" He replied, "No." The Prophet ﷺ then said (to his companions), "Go and stone him to death." The man was married.

Jābir bin ʿAbdullāh Al-Anṣārī said: I was one of those who stoned him. We stoned him at the Muṣalla (ʿĪd praying place) in Medina. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Ḥarra and stoned him till he died.

أبو سَلَمَةَ بنُ عَبْدِ الرَّحمَنِ وسَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: أتَى رَجُلٌ مِنْ أسْلَمَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ فى المَسْجِدِ فَنَادَاهُ، فقَالَ: يارَسُولَ اللهِ، إنَّ الآخِرَ قَدْ زَنَى، يَعْنِى نَفْسَهُ. فأعْرَضَ عَنْهُ، فتَنَحَّى لشِقِّ وَجْهِهِ الَّذى أعْرَضَ قِبَلَهُ. قالَ: يا رَسُولَ اللهِ، إنَّ الآخِرَ قَدْ زَنَى، فأعْرَضَ عَنْهُ. فتَنَحَّى لشِقِّ وَجْهِهِ الَّذى أعْرَضَ قِبَلَهُ فقَالَ لَهُ ذَلكَ. فأعْرَضَ عَنْهُ فتَنَحَّى لَهُ الرَّابِعَةَ. فلَمَّا شَهِدَ عَلَى نَفْسِهِ أرْبَعَ شَهادَاتٍ دَعاهُ فقَالَ: هَلْ بِكَ جُنُونٌ؟ قالَ: لا، فقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: اذْهَبُوا بهِ فارْجُمُوهُ، وكانَ قَدْ أُحْصِنَ. وعَنِ الزُّهْرِىِّ قالَ: أخْبَرَنِى مَنْ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ الأنْصارِىَّ قالَ: كُنْتُ فِيمَنْ رَجَمَهُ فرَجَمْناهُ بالمُصَلَّى بالمَدِينَةِ، فلَمَّا أذْلَقَتْهُ الحِجارَةُ جمَزَ حتَّى أدْرَكْناهُ بالحَرَّةِ فرَجَمْناهُ حتَّى ماتَ

(12) CHAPTER. Al-Khulʿ (1) and how a divorce is given according to it.

And the Statement of Allāh ﷻ :

> 'It is not lawful for you (men) to take back of your gifts (from your wives) except when both parties fear that they would be unable to keep the limits ordained by Allāh.' (2 : 229)

ʿUmar allowed Al-Khulʿ even without taking the permission of the authorities. And ʿUthmān permitted the husband in the case of Khulʿ to take from his wife everything other than the ribbon of her hair.

Regarding the Verse :—

> 'Except when both parties fear that they would be unable to keep the limits ordained by Allāh,'
>
> (2 : 229)

Ṭāwūs said :. That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Ṭāwūs did not say as the ignorant people say : Al-Khulʿ is not permissible unless the woman says to her husband, "I will not clean myself from Janabá (i. e. I will not have sexual relations with you.)"

بابُ الخُلْعِ وكَيْفَ الطَّلاقُ فيهِ.

وقَوْلِهِ عزَّ وجَلَّ - وَلا يَحِلُّ لَكُمْ
أنْ تَأخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إلاَّ
أنْ يَخافا ألا يُقِيما حُدُودَ اللهِ - وأجازَ
عُمَرُ الخُلْعَ دُونَ السُّلْطانِ ، وأجازَ
عُثْمانَ الخُلْعَ دُونَ عِقاصِ رأسِها. وقالَ
طاوُسٌ - إلاَّ أنْ يَخافا أنْ لا يُقِيما حَدُودَ
اللهِ - فِيما افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُما
عَلَى صاحِبِهِ في العِشْرَةِ والصُّحْبَةِ ،
ولَمْ يَقُلْ قَوْلَ السُّفَهاءِ لا يَحِلُّ حتَّى
تَقُولَ لا أغْتَسِلُ لَكَ مِنْ جَنابَةٍ.

---

(1) 'Al-Khulʿ means the parting of a wife from her husband by giving him a certain compensation.

197. Narrated Ibn ʿAbbās رضي الله عنهما : The wife of Thābit bin Qais came to the Prophet ﷺ and said, "O Allāh's Apostle! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allāh's Apostle ﷺ said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet ﷺ said to Thābit, "O Thābit! Accept your garden, and divorce her once."

١٩٧ ـ حدَّثَنَا أزْهَرُ بنُ جميلٍ : حدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِي : حدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ : أنَّ امْرأةَ ثابِتِ بنِ قَيْسٍ أتَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقالَتْ : يارَسُولَ اللهِ، ثابِتُ بنُ قَيْسٍ ما أَعْتِبُ عَلَيْهِ فى خُلُقٍ وَلا دِينٍ، وَلَكِنِّى أكْرَهُ الكُفْرَ فى الإسْلامِ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ؟ قالَتْ : نَعَمْ ، قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : اقْبَلِ الحَدِيقَةَ و طَلِّقْها تَطْلِيقَةً . قالَ أبو عَبْدِ اللهِ : لا يُتابَعُ فيهِ عَنِ ابنِ عَبَّاسٍ .

198. Narrated ʿIkrima: The sister of ʿAbdullāh bin Ubai narrated (the above narration, 197) with the addition that the Prophet ﷺ said to Thābit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ﷺ ordered Thābit to divorce her.

Said Ibn ʿAbbās: The wife of Thābit bin Qais came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! I do not blame Thābit for any defects in his character or his religion, but I cannot endure to live with him." On that Allāh's Apostle ﷺ said, "Will you return his garden

١٩٨ ـ حدَّثَنِى إسحَاقُ الوَاسِطِى : حدَّثَنا خالِدٌ ، عَنْ خالِدٍ الحَذَّاءِ ، عَنْ عِكْرِمَةَ : أنَّ أُخْتَ عَبْدِ اللهِ بنِ أُبَيَّ بِهَذَا. وَقالَ : تَرُدِّينَ حَدِيقَتَهُ ؟ قالَتْ : نَعَمْ، فَرَدَّتْهَا و أمَرَهُ يُطَلِّقُها .

وَقالَ إبْرَاهِيمُ بنُ طَهْمانَ ، عَنْ خالِدٍ ، عَنْ عِكْرِمَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : و طَلِّقْها، وَعَنْ أيوبَ بنِ أبى تَمِيمَةَ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ أنَّهُ قالَ : جاءَتِ امْرأةُ ثابِتِ بنِ قَيْسٍ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَتْ : يا رَسُولَ اللهِ ، إنى لا أعْتِبُ عَلَى

to him?" She said, "Yes."

ثابِتٍ فى دِينٍ وَلا خُلُقٍ ، وَلَكِنِّى لا أُطِيقُهُ. فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟ قالَتْ: نَعَمْ .

199. Narrated Ibn ʿAbbās :
The wife of Thābit bin Qais bin Shammās came to the Prophet ﷺ and said, "O Allāh's Apostle! I do not blame Thābit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allāh's Blessings." On that, Allāh's Apostle ﷺ said (to her), "Will you return his garden to him?" She said, "Yes," So she returned his garden to him and the Prophet ﷺ told him to divorce her.

١٩٩ ـ حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُبارَكِ المُخَرِّمِيُّ : حدَّثَنا قُرَادٌ أبو نُوح : حدَّثَنا جَرِيرُ بنُ حازِمٍ ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : جاءَتِ امْرأةُ ثابِتِ ابنِ قَيْسِ بنِ شَمَّاسٍ إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَقالَتْ : يا رَسُولَ اللهِ ، ما أنْقِمُ عَلى ثابِتٍ فى دِينٍ وَلا خُلُقٍ ، إلاَّ أنِّى أخافُ الكُفْرَ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟ فَقالَتْ: نَعَمْ، فَرَدَّتْ عَلَيْهِ و أمَرَهُ فَفارَقَها .

200. Narrated ʿIkrima that Jamīla... Then he related the whole Ḥadīth, (i.e. 199).

٢٠٠ ـ حدَّثَنا سُلَيْمانُ : حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ : أنَّ جميلَةَ، فَذَكَرَ الحَدِيثَ .

(13) CHAPTER. Ash-Shiqāq (the differences between husband and wife) is Khulʿ to be recommended if necessary?

بابُ الشِّقاقِ ، وَهَلْ يُشِيرُ بالخُلْعِ عِنْدَ الضَّرُورَةِ ، و قَوْلِهِ تَعالَى ـ و إنْ خِفْتُمْ شِقاقَ بَيْنِهِما ـ الآيَةَ .

And the Statement of Allāh ﷻ :
' If you fear breach between them
twain (man and his wife) '......
(4 : 35)

201. Narrated Al-Miswar bin Makhrama Az-Zuhrī : I heard the Prophet ﷺ saying, " Banu Al-Mughīra have asked my leave to let ʿAlī marry their daughter, but I give no leave to this effect."

٢٠١ ـ حدَّثَنَا أبوالوَليدِ : حدَّثَنا اللَّيْثُ ، عَنِ ابنِ أبى مُلَيْكَةَ ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ الزُّهْرِىِّ قالَ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إنَّ بَنى المُغِيرَةِ اسْتَأذَنُوا فى أنْ يَنْكِحَ عَلِىٌّ ابْنَتَهُمْ ، فَلا آذَنُ .

(14) CHAPTER. Selling a female slave does not necessarily lead to her divorce.

باب لا يَكُونُ بَيْعُ الأَمَةِ طَلاقا.

202. Narrated ʿĀisha ؓ , the wife of the Prophet ﷺ : Three traditions were established concerning situations in which Barīra was involved : When she was manumitted, she was given the option to keep her husband or leave him ; Allāh's Apostle ﷺ said, "The walāʾ (1) is for the one whom manumits ; Once Allāh's Apostle ﷺ entered the

٢٠٢ ـ حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ : حدَّثَنى مالِكٌ ، عَنْ رَبِيعَةَ بنِ أبى عَبْدِ الرَّحمَنِ ، عَنِ القاسِمِ بنِ مُحَمَّدٍ ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها زَوْجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَتْ : كانَ فى بَرِيرَةَ ثَلاثُ سُنَنٍ ، إحْدَى السُّنَنِ : أنَّها أُعْتِقَتْ فَخُيِّرَتْ فى زَوْجِها . و قالَ رَسُولُ اللهِ

---

(1) Walāʾ: See the glossary.

house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barīra in charity (by someone), and you do not eat what is given in charity." The Prophet ﷺ said, "That meat is alms for her, but for us it is a present."

صلى اللهُ عليهِ وسلَّمَ: الوَلاءُ لِمَنْ أعْتَقَ.
ودَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ
والبُرْمَةُ تَفُورُ بِلَحْمٍ فَقُرِّبَ إلَيْهِ
خُبْزٌ وأُدْمٌ مِنَ أُدْمِ البَيْتِ فقالَ:
ألَمْ أرَ البُرْمَةَ فِيها لَحْمٌ؟ قالُوا: بَلَى،
وَلَكِنْ ذَاكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَى
بَرِيرَةَ، وأنْتَ لا تأكُلُ الصَّدَقَةَ. قالَ:
عَلَيْها صَدَقَةٌ ولَنا هَدِيَّةٌ.

(15) CHAPTER. A female slave whose husband is a slave has the option to keep him or leave him (when she is manumitted).

باب خِيارِ الأمَةِ تَحْتَ العَبْدِ.

203. Narrated Ibn 'Abbās ﵄: I saw him as a slave, (namely, Barīra's husband).

٢٠٣ ـ حدَّثَنا أبو الوليدِ: حدَّثَنا
شُعْبَةُ وهمَّامٌ، عَنْ قَتادَةَ، عَنْ
عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: رأيْتُهُ
عَبْدًا، يَعْنِي زَوْجَ بَرِيرَةَ.

204. Narrated Ibn 'Abbās ﵄: That was Mughīth, the slave of Banī so-and-so, i.e., Barīra's husband—as if I am now looking at him following her (Barīra) along the streets of Medina.

٢٠٤ ـ حدَّثَنا عَبْدُ الأعْلَى بنُ
حَمَّادٍ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ،
عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ:
ذَاكَ مُغِيثٌ عَبْدُ بَنِى فُلانٍ، يَعْنِى
زَوْجَ بَرِيرَةَ كأنى أنْظُرُ إلَيْهِ. يَتْبَعُها
فى سِكَكِ المَدِينَةِ يَبْكِى عَلَيْها.

205. Narrated Ibn 'Abbās ﵄:

٢٠٥ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ:

Barira's husband was a black slave called Mughith, the slave of Bani so-and-so—— as if I am seeing him now, walking behind her along the streets of Medina.

حدَّثنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ زَوْجُ بَرِيرَةَ عَبْدًا أسْوَدَ، يُقالُ لَهُ مُغيثٌ عَبْدًا لِبَنِي فُلانٍ، كأنّي أنْظُرُ إلَيْهِ يَطُوفُ وَرَاءَها فى سِكَكِ المَدِينَةِ.

(16) CHAPTER. The intercession of the Prophet ﷺ for Barira's husband.

بابُ شَفاعَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فى زَوْجِ بَرِيرَةَ.

206. Narrated Ibn ʿAbbas ﵄ : Barira's husband was a slave called Mughith——as if I see him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet ﷺ said to ʿAbbas, " O ʿAbbas! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith ?" The Prophet ﷺ then said to Barira, " Why don't you return to him ? " She said, " O Allah's Apostle ! Do you order me to do so ? " He said, " No, I only intercede for him." She said, " I am not in need of him."

٢٠٦ - حدَّثني مُحَمَّدٌ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبَّاسٍ: أنَّ زَوْجَ بَرِيرَةَ كانَ عَبْدًا يُقالُ لَهُ مُغيثٌ، كأنّي أنْظُرُ إلَيْهِ يَطُوفُ خَلْفَها يَبْكي ودُمُوعُهُ تَسيلُ عَلى لِحْيَتِهِ. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لِعَبَّاسٍ: يا عَبَّاسُ، ألا تَعْجَبُ مِنْ حُبِّ مُغيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغيثًا؟ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لَوْ رَاجَعْتِهِ؟ قالَتْ: يا رَسُولَ اللهِ، تأمُرُني؟ قالَ: إنَّما أنَا أشْفَعُ، قالَتْ: فَلا حاجَةَ لى فيهِ.

(17) CHAPTER :—

باب :—

207. Narrated Al-Aswad : ʿAisha ﵂ intended to buy Barira, but her

٢٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: أخبرَنا شُعْبَةُ، عَنْ الحَكَمِ، عَنْ

masters stipulated that her walā(1) would be for them. ʿĀisha (رضي الله عنها) mentioned that to the Prophet ﷺ who said (to ʿĀisha), "Buy and manumit her, for the wala is for the one who manumits." Once some meat was brought to the Prophet ﷺ and it was said, " This meat was given in charity to Barira." The Prophet ﷺ said, "It is an object of charity for Barīra and a present for us."

إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ : أَنَّ عَائِشَةَ أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ ، فَأَبَى مَوَالِيهَا إِلاَّ أَنْ يَشْتَرِطُوا الوَلاَءَ ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ صلى اللهُ عليه وسلَّمَ ، فَقَالَ : اشْتَرِيهَا وأَعْتِقِيهَا فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ . وأُتِيَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِلَحْمٍ : فَقِيلَ إِنَّ هَذَا مَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ ، فَقَالَ : هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ .

208. Narrated Adam: Shuʿba related the same Ḥadīth and added: Barīra was given the option regarding her husband.

٢٠٨ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، وَزَادَ ، فَخُيِّرَتْ مِنْ زَوْجِهَا .

(18) CHAPTER. The Statement of Allāh ﷻ :—

> ' Do not marry idolatresses till they believe (i.e. worship Allāh alone) A slave woman who believes is better than a (free) idolatress even though she allures you.' (2 : 221)

بَاب قَوْلِ اللهِ تَعَالَى - وَلاَ تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ - .

209. Narrated Nāfiʿ : Whenever Ibn ʿUmar was asked about marrying a

٢٠٩ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا اللَّيْثُ ، عَنْ نَافِعٍ : أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ

---

(1) Wala : See the glossary.

Christian lady or a Jewess, he would say: "Allāh has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allāh, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allāh, than that a lady should say that Jesus is her Lord although he is just one of Allāh's slaves."

عَنْ نِكَاحِ النَّصْرَانِيَّةِ وَالْيَهُودِيَّةِ قَالَ: إِنَّ اللهَ حَرَّمَ الْمُشْرِكَاتِ عَلَى الْمُؤْمِنِينَ، وَلَا أَعْلَمُ مِنَ الْإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ الْمَرْأَةُ: رَبُّهَا عِيسَى، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللهِ.

(19) CHAPTER. Marrying pagan ladies who had embraced Islam; and their Iddat.

بَاب نِكَاحِ مَنْ أَسْلَمَ مِنَ الْمُشْرِكَاتِ وَعِدَّتِهِنَّ.

210. Narrated Ibn ʿAbbās (رضي الله عنهما): The pagans were of two kinds as regards their relationship to the Prophet ﷺ and the Believers. Some of them were those with whom the Prophet ﷺ was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet ﷺ made a treaty, and neither did the Prophet ﷺ fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to

٢١٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَنْبَأَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ. وَقَالَ عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ: كَانَ الْمُشْرِكُونَ عَلَى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ وَالْمُؤْمِنِينَ: كَانُوا مُشْرِكِي أَهْلِ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ. وَمُشْرِكِي أَهْلِ عَهْدٍ لَا يُقَاتِلُهُمْ وَلَا يُقَاتِلُونَهُ، فَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الْحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ. فَإِذَا طَهُرَتْ حَلَّ لَهَا النِّكَاحُ. فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ. وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ، فَهُمَا حُرَّانِ، وَلَهُمَا مَا لِلْمُهَاجِرِينَ. ثُمَّ ذَكَرَ مِنْ أَهْلِ الْعَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ. وَإِنْ هَاجَرَ عَبْدٌ

him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujāhid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans).

Narrated Ibn ʿAbbās ﷺ: Qarība, the daughter of Abī Umaiyya, was the wife of ʿUmar bin Al-Khaṭṭāb. ʿUmar divorced her and then Muʿāwiyya bin Abī Sufyān married her. Similarly, Um Al-Ḥakam, the daughter of Abī Sufyān was the wife of ʿIyāḍ bin Ghanm Al-Fihri. He divorced her and then ʿAbdullāh bin ʿUthmān Al-Thaqafī married her.

أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلِ الْعَهْدِ لَمْ يُرَدُّوا، وَرُدَّتْ أَثْمَانُهُمْ. وَقَالَ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: كَانَتْ قَرِيبَةُ ابْنَةُ أَبِى أُمَيَّةَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ، فَطَلَّقَهَا فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِى سُفْيَانَ، وَكَانَتْ أُمُّ الْحَكَمِ بِنْتُ أَبِى سُفْيَانَ تَحْتَ عِيَاضِ بْنِ غَنْمٍ الْفِهْرِىِّ، فَطَلَّقَهَا فَتَزَوَّجَهَا عَبْدُ اللهِ بْنُ عُثْمَانَ الثَّقَفِىُّ.

(20) CHAPTER. (What) if a pagan or a Christian woman becomes a Muslim while she is the wife of a Dhimmī (i.e., a non-Muslim under the protection of a Muslim government), or a pagan at war with the Muslims?

Ibn ʿAbbās ﷺ said: If a Christian woman embraces Islam before her husband by a short while, she will by no means remain as his wife legally.

ʿAṭā was asked about a woman from

بَاب إِذَا أَسْلَمَتِ الْمُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّىِّ أَوِ الْحَرْبِىِّ.

وَقَالَ عَبْدُ الْوَارِثِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطَاءٌ عَنِ امْرَأَةٍ مِنْ أَهْلِ الْعَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِى الْعِدَّةِ، أَهِىَ امْرَأَتُهُ؟ قَالَ: لاَ، إِلاَّ

the pagans who had a treaty with the Muslims: She embraced Islam, and during her ʿIddat, her husband embraced Islam too? Could he retain her as his wife? ʿAṭā said: No, unless she is willing to remarry him with a new marriage and a new Mahr.

Mujāhid said: If the husband embraces Islam during the ʿIddat (of his wife), he can marry her.

And Allāh ﷻ said:

> ' They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them." (60: 10)

Al-Ḥasan and Qatāda said regarding a Magian couple who embraced Islam: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to beceme a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife.

Ibn Juraij said: I asked ʿAṭā, "If a pagan lady comes to the Muslims (i.e., embraces Islam), will the husband be compensated for losing her as is indicated by the Statement of Allāh ﷻ :—

> ' But pay the disbelievers what they have spent (on their Mahr) ' ? " (60: 10)

ʿAṭā replied, "No, for this was valid only between the Prophet ﷺ and those pagans who made a treaty with him." And Mujāhid said: All this was valid in a treaty between the Prophet ﷺ and the Quraish.

أَنْ تَشَاءَ هِيَ بِنِكَاحٍ جَدِيدٍ وَصَدَاقٍ. وَقَالَ مُجَاهِدٌ: إِذَا أَسْلَمَ فى الْعِدَّةِ يَتَزَوَّجُهَا، وَقَالَ اللَّهُ تَعَالَى ـ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ـ.

وَقَالَ الْحَسَنُ وَقَتَادَةُ فى مَجُوسِيَّيْنِ أَسْلَمَا: هُمَا عَلَى نِكَاحِهِمَا، فَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الْآخَرُ بَانَتْ، لَا سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاء: امْرَأَةٌ مِنَ الْمُشْرِكِينَ جَاءَتْ إِلَى الْمُسْلِمِينَ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا لِقَوْلِهِ تَعَالَى ـ وَآتُوهُمْ مَا أَنْفَقُوا ـ قَالَ: لَا، إِنَّمَا كَانَ ذَلِكَ بَيْنَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ وَبَيْنَ أَهْلِ الْعَهْدِ. وَقَالَ مُجَاهِدٌ: هَذَا كُلُّهُ فى صُلْحٍ بَيْنَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ وَبَيْنَ قُرَيْشٍ.

211. Narrated ʿAisha رضي الله عنها , the wife of the Prophet ﷺ : When the Believing women emigrated to the Prophet ﷺ , he used to test them in accordanec with the order of Allāh تعالى :—

> 'O you who believe! If the believing women come to you as emigrants, examine them.........'
> (60 : 10)

So if anyone of those believing women accepted this condition, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, Allāh's Apostle ﷺ would say to them, "Go, I have accepted your solemn pledge (for Islam).' By Allāh, the hand of Allāh's Apostle ﷺ never touched the hand of any woman, but he only used to take their solemn pledge orally. By Allāh, Allāh's Apostle ﷺ did not take the solemn pledge of the women except in accordance with what Allāh had ordered him. When he took the pledge from them, he would say to them, "I have taken your solemn pledge."

٢١١ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ يَمْتَحِنُهُنَّ بِقَوْلِ اللهِ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ - إِلَى آخِرِ الآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ. فَكَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ، لا وَاللهِ مَا مَسَّتْ يَدُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالْكَلامِ، وَاللهِ مَا أَخَذَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللهُ، يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ: قَدْ بَايَعْتُكُنَّ، كَلاماً.

(21) CHAPTER. The Statement of Allāh تعالى :—

بَاب قَوْلِ اللهِ تَعَالَى - لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ

'Those who take an oath, not to have sexual relation with their wives, must wait four months.' (**2** : 226)

أشهر -.

212. Narrated Anas bin Mālik ﵁ : Allāh's Apostle ﷺ took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (a balcony) of his for 29 days. Then he came down, and they (the people) said, "O Allāh's Apostle! You took an oath to abstain from your wives for one month." He said, "The month is of twenty nine days."

٢١٢ - حدَّثنا إسماعيلُ بنُ أبي أُوَيسٍ، عَنْ أخيه، عَنْ سُلَيْمانَ، عَنْ حُمَيْدٍ الطَّويلِ: أنَّهُ سَمِعَ أنَسَ ابنَ مالكٍ يَقُولُ: آلى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنْ نِسائِهِ وكانَتِ انْفَكَّتْ رِجْلُهُ، فأقامَ في مَشْرُبَةٍ لَهُ تِسْعًا وعِشْرِينَ. ثُمَّ نَزَلَ فقالُوا: يا رَسُولَ اللهِ، آلَيْتَ شَهْرًا، فقالَ: الشَّهْرُ تِسْعٌ وعِشْرُونَ.

213. Narrated Nāfi' : Ibn 'Umar used to say about the Ilā'(1) which Allāh ﷻ defined (in the Holy Book), "If the period of Ilā'(1) expires, then the husband has either to retain his wife in a handsome manner, to divorced her as Allāh ﷻ has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by

٢١٣ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ في الإيلاءِ الَّذي سَمَّى اللهُ تَعالى - لا يَحِلُّ لأحَدٍ بَعْدَ الأجَلِ إلاَّ أنْ يُمْسِكَ بالمَعْرُوفِ أوْ يَعْزِمَ بالطَّلاقِ كما أمَرَ اللهُ عَزَّ وجَلَّ. وقالَ لي إسماعيلُ: حدَّثني مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: إذا مَضَتْ أرْبَعَةُ أشْهُرٍ يُوقَفُ حتَّى يُطَلِّقَ ولا يَقَعُ عَلَيْهِ الطَّلاقُ حتَّى يُطَلِّقَ.

---

(1) Ilā' means the oath taken by a husband that he would not approach his wife for a certain period.

ʿUthmān, ʿAlī, Abū Ad-Dardā', ʿĀisha and twelve other companions of the Prophet ﷺ ."

وَيُذْكَرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلِىٍّ وأبى الدَّرْداءِ وعائشَةَ واثْنَىْ عَشَرَ رَجُلاً مِنْ أصحَابِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم.

(22) CHAPTER. What are the regulations concerning the property and the family of a lost person ?

Ibn Al-Musaiyyab said : If a person is lost from a file in a battle, his wife should wait for one year (before she remarries).

Ibn Masʿūd bought a slave girl and searched for her owner for one year (in order to give him her price) but he could not find him for he was lost. So Ibn Masʿūd started giving one or two Dirhams (to poor people), and said, " O Allāh ! Accept this (alms) on behalf of such-and-such person ; and if he returns, the reward for this giving will come to me, and I shall pay that person the price of the slave girl." Ibn Mas ud further said : You should do so with a Luqaṭa (something found)." Ibn ʿAbbās narrated similarly,

Az-Zuhrī said regarding a captive whose place (of stay) is known : His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person.

باب حُكْمِ المَفْقُودِ فى أهْلِهِ، ومالِهِ، وقالَ ابنُ المُسَيَّبِ: إذَا فُقِدَ فى الصَّفِّ عِنْدَ القِتالِ تَرَبَّصُ امْرأتُهُ سَنَةً. واشْتَرَى ابنُ مَسْعُودٍ جارِيَةً فالْتَمَسَ صاحِبَها سَنَةً فلَمْ يَجِدْهُ وفُقِدَ فأخَذَ يُعْطى الدِّرْهَمَ والدِّرْهَمينِ، وقالَ: اللَّهُمَّ عَنْ فُلانٍ فإنْ أتى فُلانٌ فَلِى وعَلَىَّ، وقالَ: هَكَذَا فافْعَلُوا باللُّقَطَةِ. وقالَ ابنُ عَبَّاسٍ نَحْوَهُ. وقالَ الزُّهْرِىُّ فى الأسيرِ يُعْلَمُ مَكانُهُ: لا تَتَزَوَّجُ امْرأتُه ولا يُقْسَمُ مالُهُ، فإذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ.

214. Narrated Yazīd, the Maulā of Munbaʿith: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, "You should take it, for it is for you, your (Muslim) brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have anothing to do with it; it has its feet and water with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet ﷺ was asked about a Luqaṭa (money found by somebody). He said, "Try to recognise the tying thread of its container, and then keep on announcing it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

٢١٤ حَدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم سُئِلَ عَنْ ضَالَّةِ الغَنَمِ، فَقَالَ: خُذْها فإنَّما هِىَ لَكَ أوْ لأخِيكَ أوْ لِلذِّئْبِ. وَسُئِلَ عَنْ ضَالَّةِ الإبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ، وَقالَ: مالَكَ وَلَهَا؟ مَعَهَا الحِذَاءُ والسِّقاءُ، تَشْرَبُ المَاءَ وتأكُلُ الشَّجَرَ حَتَّى يَلْقاها رَبُّها. وسُئِلَ عَنِ اللُّقَطَةِ، فَقَالَ: اعْرِفْ وِكاءَها وعِفاصَها، وعَرِّفْها سَنَةً، فإنْ جاءَ مَنْ يَعْرِفُها، وَإلاَّ فاخْلِطْها بِمَالِكَ. قالَ سُفْيان: فَلَقِيتُ رَبِيعَةَ بنَ أبى عَبْدِ الرَّحمَنِ، ولَمْ أحْفَظْ عَنْهُ شَيْئًا غَيرَ هَذَا فَقُلْتُ: أرأيْتَ حَدِيثَ يَزِيدَ مَوْلَى المُنْبَعِثِ فى أمْرِ الضَّالَّةِ هُوَ عَنْ زَيْدِ بنِ خالِدٍ؟ قالَ: نَعَمْ، قالَ يَحْيَى: وَيَقُولُ رَبِيعَةُ عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيْدِ ابنِ خالِدٍ، قالَ سُفْيانُ: فَلَقِيتُ رَبِيعَةَ فَقُلْتُ لَهُ.

(23) CHAPTER. Az-Ẓihār. (1)

باب الظِّهارِ وقَوْلِ اللهِ تَعالَى - قَدْ

---

(1) 'Az-Ẓihār' is the saying of a husband to his wife, "You are to me like the back of my mother," i. e. "you are unlawful for me to approach."

And the Statement of Allah تعالى :—

' Allah has heard the statement of her (Khoula bint Tha libah) that dispute with you Muhammad ﷺ concerning her husband (Ans Bin As-Samit)............and for him who is unable to do so, he should feed sixty poor.' (58 : 1-4)

Narrated Malik that he asked Ibn Shihab about the Zihar of a slave. He said, " It is like the Zihar of a free man." Malik said : The fasting of a slave (in the above case) is two months.

And Al-Hasan bin Al-Hurr said : The Zihar of a free man or a slave towards a free lady or a slave lady is the same.

'Ikrima said : If someone declares Zihar towards his slave girl, it has no significance, for Zihar is only valid when involving actual wives.

(Meaning of a few Arabic words not translated.)

سَمِعَ اللهُ قَوْلَ الَّتِى تُجَادِلُكَ فِى زَوْجِهَا ـ إِلى قَوْلِهِ ـ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ـ .

وَقَالَ لِى إِسْمَاعِيلُ : حَدَّثَنِى مَالِكٌ : أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ ظِهَارِ الْعَبْدِ ، فَقَالَ نَحْوَ ظِهَارِ الْحُرِّ . قَالَ مَالِكٌ : وَصِيَامُ الْعَبْدِ شَهْرَانِ . وَقَالَ الْحَسَنُ ابْنُ الْحُرِّ : ظِهَارُ الْحُرِّ وَالْعَبْدِ مِنَ الْحُرَّةِ وَالأَمَةِ سَوَاءٌ . وَقَالَ عِكْرِمَةُ : إِنْ ظَاهَرَ مِنْ أَمَتِهِ فَلَيْسَ بِشَىْءٍ ، إِنَّمَا الظِّهَارُ مِنَ النِّسَاءِ . وَفِى الْعَرَبِيَّةِ لِمَا قَالُوا أَى فِيمَا قَالُوا ، وَفِى بَعْضِ مَا قَالُوا وَهَذَا أَوْلَى لأَنَّ اللهَ لَمْ يَدُلَّ عَلَى الْمُنْكَرِ وَقَوْلِ الزُّورِ .

(24) CHAPTER. Using gestures to express the decision of divorcing and other mattets.

Narrated Ibn 'Umar : The Prophet ﷺ said, " Allah will not punish (people) because of the tears they shed (over the dead) but He will punish (them) because of this," pointing to his tongue.

بَابُ الإِشَارَةِ فِى الطَّلاَقِ وَالأُمُورِ .

وَقَالَ ابْنُ عُمَرَ : قَالَ النَّبِىُّ صلى الله عليه وسلم لاَ يُعَذِّبُ اللهُ بِدَمْعِ الْعَيْنِ وَلَكِنْ يُعَذِّبُ بِهَذَا ، وَأَشَارَ إِلَى لِسَانِهِ . وَقَالَ كَعْبُ بْنُ مَالِكٍ : أَشَارَ النَّبِىُّ صلى الله عليه وسلم إِلَىَّ أَىْ خُذِ النِّصْفَ ، وَقَالَتْ أَسْمَاءُ : صَلَّى النَّبِىُّ صلى الله عليه وسلم فِى الْكُسُوفِ ، فَقُلْتُ لِعَائِشَةَ : مَا شَأْنُ

Kaʿb bin Mālik said: The Propeht ﷺ gestured to me with his hand, ordering me to take half (my due).

Asmāʾ said : Once the Prophet ﷺ offered the prayer of eclipse. I asked ʿĀisha while she was offering the prayer, "What is the matter with the people ?" She pointed towards the sun with her head. I asked, " Is there a sign (of Allāh's Power)? " She nodded, agreeing.

Anas said : The Prophet ﷺ signalled to Abū Bakr with his hand to lead the prayer.

Ibn ʿAbbās said: The Prophet ﷺ waved his hand, indicating that there was no harm (in a certain matter)·

Abū Qatāda said : The Prophet ﷺ said (to his companions) regarding hunting by a Muḥrim, "Did anyone of you (while in the state of Iḥram) order him (a non Muḥrim) to attack the game, or did anyone of you point at it (to draw his attention)?" They said, "No." On that the Prophet ﷺ said: Then eat of it."(1)

النَّاسِ وَهيَ تُصَلِّى ؟ فأوْمَتْ بِرأسِها إلى الشَّمْسِ ، فقُلْتُ : آيَةٌ ؟ فأوْمَتْ برأسِها أنْ نَعَمْ . وقالَ أنَسٌ : أوْمَأ النَّبِىُّ صلى اللهُ عليهِ وسلَّم بيَدِهِ إلى أبى بَكْرٍ أن يَتَقَدَّمَ . وَقالَ ابنُ عَبَّاسٍ : أوْمَأ النَّبِىُّ صلى اللهُ عليهِ وسلَّم بيَدِهِ لا حَرَجَ . وقالَ أبو قَتادَةَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : فى الصَّيْدِ لِلْمُحْرِمِ آحَدٌ مِنْكُمْ أمَرَهُ أنْ يحْمِلَ عَلَيْها ، أوْ أشارَ إلَيْها ؟ قالُوا : لا ، قالَ : فكُلُوا .

---

(1) This is part of a story where a (Non-Muḥrim had hunted game, and those who were in the state of Iḥram hesitated to eat thereof, so the Prophet ﷺ asked them whether they had participated in its hunting with a word or a gesture. When they denied that, he allowed them to eat of it.

215. Narrated Ibn ʿAbbās ؓ : Allāh's Apostle ﷺ performed the Ṭwāf (around the Kaʿba) while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allāhu Akbar."

(Zainab said: The Prophet ﷺ said "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

٢١٥ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا أبو عامرٍ عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثنا إبْرَاهيمُ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: طافَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلى بَعيرِهِ وكانَ كُلَّما أتى عَلى الرُّكْنِ، أشارَ إليْهِ وكَبَّرَ. وقالَتْ زَيْنَبُ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فُتِحَ مِنْ رَدْمِ يَأجُوجَ ومَأجُوجَ مِثْلُ هَذِهِ وهَذِهِ، وعَقَدَ تِسْعِينَ.

216. Narrated Abū Huraira ؓ : Abul Qāsim (the Prophet ﷺ) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allāh for some good at that very moment, Allāh will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one.)

Narrated Anas bin Mālik ؓ : During the lifetime of Allāh's Apostle ﷺ, a Jew attacked a girl and took some silver ornaments she was wearing, and crushed her head. Her relatives brought her to the Prophet ﷺ while she was in her last breaths, and she was unable to speak. Allāh's ﷺ asked her,

٢١٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أبو القاسِمِ صلى اللهُ عليهِ وسلَّم: فى الجُمُعَةِ ساعَةٌ لا يُوَافِقُها مُسْلِمٌ قائِمٌ يُصَلِّى، يَسألُ اللهَ خَيْراً إلاَّ أعْطاهُ، وقالَ بِيَدِهِ ووَضَعَ أنْمُلَتَهُ عَلى بَطْنِ الوُسْطَى والخِنْصَرِ، قُلْنا: يُزَهِّدُها. وقالَ الأُوَيْسِىُّ: حدَّثنا إبْرَاهيمُ بنُ سَعْدٍ، عَنْ شُعْبَةَ بنِ الحَجَّاجِ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنَسِ بنِ مالِكٍ قالَ: عَدا يَهُودِىٌّ فى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عَلى جارِيَةٍ فأخَذَ أوْضاحاً كانَتْ عَلَيْها، ورَضَخَ رأسَها، فأتى بِها أهْلُها رَسُولَ

"Who has hit you? So-and-so?" mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet ﷺ mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?" mentioning the name of her attacker. She nodded, agreeing. Then Allāh's Apostle ﷺ ordered that the head of the Jew be crushed between two stones.

اللهِ صلى اللهُ عليه وسلّم وَهِيَ فى آخِرِ رَمَقٍ وَقَدْ أُصْمِتَتْ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم: مَنْ قَتَلَكِ؟ فُلانٌ؟ لِغَيْرِ الَّذى قَتَلَها، فأشارَتْ أنْ لا، قالَ: فَقالَ لِرَجُلٍ آخَرَ غَيْرِ الَّذى قَتَلَها فأشارَتْ أنْ لا، فَقالَ: فَفُلانٌ؟ لِقاتِلِها، فأشارَتْ أنْ نَعَمْ. فأمَرَ بِهِ رَسُولُ اللهِ صلى اللهُ عليه وسلّم فَرُضِخَ رأسُهُ بَيْنَ حَجَرَيْنِ.

217. Narrated Ibn ʿUmar ؓ: I heard the Prophet ﷺ saying, "Afflictions will emerge from here," pointing towards the East.

٢١٧ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلّم يَقُولُ: الفِتْنَةُ مِنْ هُنا، وأشارَ إلى المَشْرِقِ.

218. Narrated ʿAbdullāh bin Abī Aʿufā: We were with Allāh's Apostle ﷺ on a journey, and when the sun set, he said to a man, "Get down and prepare a drink of Sawīq for me." The man said, "O Allāh's Apostle! Will you wait till it is evening?" Allāh's Apostle ﷺ again said, "Get down and prepare a drink of Sawīq." The man said, "O Allāh's Apostle! Will you wait till it is evening, for it is still daytime." The Prophet ﷺ again said, "Get down

٢١٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنْ أبى إسحاقَ الشَّيْبانِىِّ، عَنْ عَبْدِ اللهِ بنِ أبى أوْفى قالَ: كُنَّا فى سَفَرٍ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلّم فَلَمَّا غَرَبَتِ الشَّمْسُ قالَ لِرَجُلٍ: انْزِلْ فاجْدَحْ لى، قالَ: يا رَسُولَ اللهِ، لَوْ أمْسَيْتَ، ثُمَّ قالَ: انْزِلْ فاجْدَحْ، قالَ: يا رَسُولَ اللهِ، لَوْ أمْسَيْتَ إنَّ عَلَيْكَ نَهارًا: ثُمَّ قالَ:

and prepare a drink of Sawīq." So the third time the man got down and prepared a drink of Sawīq for him. Allāh's Apostle ﷺ drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast."

انْزِلْ فَاجْدَحْ، فَنَزَلَ فَجَدَحَ لَهُ فِى الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللهِ صلى الله عليه وسلّم ثُمَّ أَوْمَأَ بِيَدِهِ إِلى المَشْرِقِ. فَقَالَ: إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائِمُ.

219. Narrated 'Abdullāh bin Mas'ūd ؓ: The Prophet ﷺ said, "The call (or the Adhān) of Bilāl should not stop you from taking the Suhūr, for Bilāl calls (or pronounces the Adhān) so that the one who is offering the night prayer should take a rest, and he does not indicate the daybreak or dawn." The narrator, Yazīd, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast upto the neck. When the generous person spends, the iron cloak becomes loose over his skin so that it covers his fingers and obliterates his tracks. As for the miser, as soon as he thinks of spending every ring sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet ﷺ pointed with his hand towards his throat.

٢١٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ سُلَيْمانَ التَّيْمِىِّ، عَنْ أَبِى عُثْمانَ، عَنْ عَبْدِ اللهِ ابنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قَالَ: قالَ النَّبِىُّ صلى الله عليه وسلّم: لا يَمْنَعَنَّ أَحَدًا مِنْكُمْ نِداءُ بِلالٍ، أَوْ قالَ أَذانُهُ مِنْ سَحُورِهِ، فَإِنَّما يُنادِى، أَوْ قالَ يُؤَذِّنُ لِيَرْجِعَ قائِمُكُمْ، وَلَيْسَ أَنْ يَقُولَ كَأَنَّهُ يَعْنِى الصُّبْحَ أَوِ الفَجْرَ، وَأَظْهَرَ يَزِيدُ يَدَيْهِ ثُمَّ مَدَّ إِحْداهُما مِنَ الأُخْرَى. وَقالَ اللَّيْثُ: حَدَّثَنِى جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بنِ هُرْمُزَ: سَمِعْتُ أَبا هُرَيْرَةَ: قالَ رَسُولُ اللهِ صلى الله عليه وسلّم: مَثَلُ البَخِيلِ والمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ مِنْ لَدُنْ ثَدْيَيْهِما إِلى تَراقِيهِما، فَأَمَّا المُنْفِقُ فَلا يُنْفِقُ شَيْئًا إِلاَّ مادَتْ عَلى جِلْدِهِ حَتَّى تَجِنَّ بَنانَهُ وَتَعْفُوَ أَثَرَهُ،

(25) CHAPTER. The Li'ān. (1)

The Statement of Allah ﷻ :—

> ' And for those who accuse their wives............if he (her husband) speaks the truth." (24 : 6-9)

If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, than he is like the one who can speak, for the Prophet ﷺ has permitted the use of gestures in performing the orders prescribed. by Allah. That is the saying of some people of Hijāz and some learned men.

And Allāh ﷻ said:—

> ' But she (Mary) pointed to him (Jesus). They said, " How can we talk to one who is a child in a cradle ? ' (19 : 29)

And Ad-Daḥḥāk said : ' Illā-Ramzā' means ' only with signals '.

وأمَّا البَخِيلُ فَلا يُرِيدُ يُنْفِقُ إلاَّ لَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا فَهُوَ يُوَسِّعُهَا وَلا تَتَّسِعُ، وَيُشِيرُ بِإصْبَعِهِ إلى حَلْقِهِ.

بابُ اللِّعانِ وقَوْلِ اللهِ تَعالَى -

وَالَّذِينَ يَرْمُونَ أزْوَاجَهُمْ - إلى قَوْلِهِ - إنْ كانَ مِنَ الصَّادِقِينَ - فإذا قَذَفَ الأخْرَسُ امْرَأَتَهُ بِكِتابَةٍ أوْ إشارَةٍ أوْ إيماءٍ مَعْرُوفٍ، فَهُوَ كالمُتَكَلِّمِ لأنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ قَدْ أجازَ الإشارَةَ فى الفَرائضِ، وَهُوَ قَوْلُ بَعْضِ أهْلِ الحِجازِ و أهْلِ العِلْمِ. وَقالَ تَعالَى - فأشارَتْ إلَيْهِ قالُوا كَيْفَ نُكَلِّمُ مَنْ كانَ فى المَهْدِ صَبِيًّا - وَقالَ الضَّحَّاكُ - إلاَّ رَمْزًا إشارَةً - وَقالَ بَعْضُ النَّاسِ: لا حَدَّ وَلا لِعانَ، ثُمَّ زَعَمَ إنْ طَلَّقَ بِكِتابَةٍ أوْ إشارَةٍ أوْ إيماءٍ جازَ، و لَيْسَ بَيْنَ الطَّلاقِ والقَذْفِ فَرْقٌ. فإنْ قالَ القَذْفُ لا يَكُونُ إلاَّ بِكَلامٍ، قِيلَ لَهُ كَذَلِكَ الطَّلاقُ لا يَكُونُ إلاَّ بِكَلامٍ، وإلاَّ بَطَلَ الطَّلاقُ والقَذْفُ. و كَذَلِكَ العِتْقُ و كَذَلِكَ الأصَمُّ يُلاعِنُ. وَقالَ الشَّعْبِى

---

(1) See glossary.

Some scholar said: Neither a legal prescribed punishment, nor Liʿān (are permissibie to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that, similarly, divorce cannot be given except througn speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do Liʿān.

Ash-Shaʿbī and Qatāda said: If someone says, "You are divorced," and points with his fingers, his gesture is enough to bring about the divorce.

Ibrāhīm said: If a dumb person writes a divorce with his hand, it becomes obligatory,

And Ḥamād said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient.

وَقَتَادَةُ : إِذَا قَالَ أَنْتِ طَالِقٌ فَأَشَارَ
بِأَصَابِعِهِ : تَبِينُ مِنْهُ بِإِشَارَتِهِ . وَقَالَ
إِبْرَاهِيمُ : الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ
بِيَدِهِ لَزِمَهُ . وَقَالَ حَمَّادٌ : الأَخْرَسُ
وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ .

220. Narrated Anas bin Mālik: Allāh's Apostle said, "Shall I tell you of the best families among the Anṣār?" They (the people) said, "Yes, O Allāh's Apostle!" The Prophet said, "The best are Banū An-Najjār, and after them are Banū ʿAbdil Ash-hal, and after them are Banū Al-Ḥārith bin Al-Khazraj, and

٢٢٠ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا
لَيْثٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ :
أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ : قَالَ
رَسُولُ اللَّهِ صلى اللهُ عليهِ وسلَّمَ : أَلاَ
أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ ؟ قَالُوا :
بَلَى يَا رَسُولَ اللَّهِ ، قَالَ : بَنُو النَّجَّارِ ،

after them are Banū Sā`ida." The Prophet ﷺ then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the Anṣār."

ثُمَّ الَّذِينَ يَلُونَهُمْ : بَنُو عَبْدِ الأَشْهَلِ ، ثُمَّ الَّذِينَ يَلُونَهُمْ : بَنُو الحارِثِ بنِ الخَزْرَجِ ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو ساعِدَةَ ، ثُمَّ قالَ بِيَدِهِ ، فَقَبَضَ أَصابِعَهُ ، ثُمَّ بَسَطَهُنَّ كالرَّامِي بِيَدِهِ ، ثُمَّ قالَ : و فى كُلِّ دُورِ الأَنْصارِ خَيْرٌ .

221. Narrated Sahl bin Sa'd As-Sā'idī, the friend of Allāh's Apostle ﷺ : Allāh's Apostle ﷺ , holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.

٢٢١ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : قالَ أبو حازِمٍ : سَمِعْتُهُ مِنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِىِّ صاحِبِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : بُعِثْتُ أنا والسَّاعَةُ كَهَذِهِ مِنْ هَذِهِ ، أوْ كَهاتَيْنِ ، وَقَرَنَ بَيْنَ السَّبَّابَةِ والوُسْطَى .

222. Narrated Ibn 'Umar: The Prophet ﷺ , (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said, "It may be thus and thus and thus," namely twenty nine days. He meant once thirty days and once twenty nine days.

٢٢٢ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا جَبَلَةُ بنُ سُحَيْمٍ : سَمِعْتُ ابنَ عُمَرَ يَقُولُ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : الشَّهْرُ هَكَذَا وهَكَذَا وهَكَذَا ، يَعْنِى ثَلاثِينَ ، ثُمَّ قالَ : وَهَكَذَا و هَكَذَا وهَكَذَا ، يَعْنِى تِسْعاً وعِشْرِينَ . يَقُولُ مَرَّةً ثَلاثِينَ ، وَمَرَّةً تِسْعاً و عِشْرِينَ .

223. Narrated Abū Mas‘ūd: The Prophet ﷺ pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, roughness and hard heartedness are characteristic of those who have a lot of camels (who live) where the side of the Satans head come out," namely, the tribes of Rabī‘a and Muḍar.

٢٢٣ ـ حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنَا يَحْيَى بنُ سَعِيدٍ ، عَنْ إسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ أبي مَسْعُودٍ قالَ : وأشارَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بيَدِهِ نَحْوَ اليَمَنِ ، الإيمانُ هاهُنا ، مَرَّتَيْنِ ، ألا و إنْ القَسْوَةَ وغِلَظَ القُلُوبِ فى الفَدَّادينَ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ : رَبِيعَةَ و مُضَرَ .

224. Narrated Sahl: Allāh's Apostle ﷺ said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

٢٢٤ ـ حدَّثَنا عَمْرُو بنُ زُرَارَةَ : أخبَرَنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ ، عَنْ أبِيهِ ، عَنْ سَهْلٍ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أنا و كافِلُ اليَتِيمِ فى الجَنَّةِ هَكَذَا ، و أشارَ بالسَّبَّابَةِ والوُسْطَى وَ فَرَّجَ بَيْنَهُما شَيْئًا .

(26) CHAPTER. If a husband hints that he suspects his paternity to a child (that is known to be his).

باب إذَا عَرَّضَ بنَفْيِ الوَلَدِ .

225. Narrated Abū Huraira ؓ: A man came to the Prophet ﷺ and said, "O Allāh's Apostle! A black child has been born for me." The Prophet ﷺ asked him, "Have you got camels?" The man said, "Yes." The Prophet ﷺ asked him, "What colour are they?"

٢٢٥ ـ حدَّثَنا يَحْيَى بنُ قَزَعَةَ : حدَّثَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ : أنَّ رَجُلاً أتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقالَ : يا رَسُولَ اللهِ ، وُلِدَ لى غُلامٌ أسْوَدُ ، فقالَ : هَلْ لَكَ مِنْ إبِلٍ ؟ قالَ :

The man replied, "Red." The Prophet ﷺ said, "Is there a grey one among them?" The man replied, "Yes." The Prophet ﷺ said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet ﷺ said, "Maybe your latest son has this colour because of heredity."

نَعَمْ ، قَالَ : مَا أَلْوَانُهَا ؟ قَالَ : حُمْرٌ ، قَالَ : هَلْ فِيهَا مِنْ أَوْرَقَ ؟ قَالَ : نَعَمْ ، قَالَ : فَأَنَّى ذَلِكَ ؟ قَالَ : لَعَلَّ نَزَعَهُ عِرْقٌ ، قَالَ : فَلَعَلَّ ابْنَكَ هَذَا نَزَعَهُ .

(27) CHAPTER. Commanding those who are involved in a case of Liʿān (1) to take the oath (of Liʿān).

بَاب إِحْلاَفِ الْمُلاَعِنِ .

226. Narrated ʿAbdullāh ؓ : An Anṣārī man accused his wife (of committing illegal Sexual intercourse). The Prophet ﷺ made both of them take the oath of Liʿān, and separated them from each other (by divorce).

٢٢٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جُوَيْرِيَةُ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ : أَنَّ رَجُلاً مِنَ الأَنْصَارِ قَذَفَ امْرَأَتَهُ فَأَحْلَفَهُمَا النَّبِيُّ صلى اللهُ عليه وسلَّمَ ثُمَّ فَرَّقَ بَيْنَهُمَا .

(28) CHAPTER. The man should start the process of Liʿān.

بَاب يَبْدَأُ الرَّجُلُ بِالتَّلاَعُنِ .

227. Narrated Ibn ʿAbbās ؓ :

٢٢٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ :

---

(1) See glossary.

Hilāl bin Umaiyya accused his wife of illegal Sexual intercourse and came to the Prophet ﷺ to bear witness (against her), (taking the oath of Li'ān). The Prophet ﷺ was saying, " Allāh knows that either of you is a liar. Will anyone of you repent (to Allāh) ? " Then the lady got up and gave her witness.

حدَّثَنا ابنُ أبِى عَدِىٍّ ، عَنْ هِشامِ بنِ حَسَّانَ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما: أنَّ هلالَ بنَ أُمَيَّةَ قَذَفَ امْرأتَهُ فَجاءَ فَشَهِدَ والنَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: إنَّ اللهَ يَعْلَمُ أنَّ أحَدَكما كاذِبٌ، فَهَلْ مِنْكما تائِبٌ؟ ثُمَّ قامَتْ فشَهِدَتْ.

(29) CHAPTER. The Li'ān, and whoever divorced (his wife) after the process of Li'ān.

باب اللِّعانِ وَمَنْ طَلَّقَ بَعْدَ اللِّعانِ.

228. Narrated Sahl bin Sa'd As-Sa'idi: 'Uwaimir Al- Ajlani came to 'Āṣim bin Adī Al-Anṣārī and said to him, " O 'Āṣim ! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him ; or what should he do ? Please, O 'Āṣim, ask about this on my behalf." 'Āṣim asked Allāh's Apostle ﷺ about it. Allāh's Apostle ﷺ hated the question and criticised it so much that what 'Āṣim had heard from Allāh's Apostle ﷺ was very hard on him. When 'Āṣim returned to his family, 'Uwaimir came to him and said, " O 'Āṣim ! What did Allāh's Apostle ﷺ say to you?" 'Āṣim said to 'Uwaimir, " You never bring me any good. Allāh's

٢٢٨ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِى مالِكٌ ، عَنِ ابنِ شِهابٍ : أنَّ سَهْلَ بنَ سَعْدٍ السَّاعِدِىَّ أخْبَرَهُ أنَّ عُوَيْمِراً العَجْلانِىَّ جاءَ إلى عاصِمِ بنِ عَدِىٍّ الأنْصارِىِّ فَقالَ لَهُ: يا عاصِمُ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ سَلْ لى يا عاصِمُ عَنْ ذَلكَ، فَسألَ، عاصِمٌ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ ذَلكَ، فَكَرِهَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ المَسائلَ وَعابَها حتَّى كَبُرَ عَلَى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ. فلَمَّا رَجَعَ عاصِمٌ إلى أهْلِهِ جاءَهُ عُوَيْمِرٌ

Apostle ﷺ disliked the matter I had asked him about." ʿUwaimir said, "By Allāh, I will not give up this matter until I ask the Prophet ﷺ about it." So ʿUwaimir proceeded till he came to Allāh's Apostle ﷺ in the midst of people, and said, "O Allāh's Apostle! Suppose a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allāh's Apostle ﷺ said, "Allāh has revealed some decree as regards you and your wife's case. Go and bring her." So they carried out the process of Liʿān while I was present among the people with Allāh's Apostle ﷺ. When they had finished their Liʿān, ʿUwaimir said, "O Allāh's Apostle! If I were to retain her as a wife, then I have told a lie." So he divorced her thrice before Allāh's Apostle ﷺ ordered him. (Ibn S̲hihāb said: So divorce was the tradition for all those who were involved in Liʿān.)

فَقَالَ : يا عاصِمُ ، ماذَا قالَ لكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟ فَقالَ عاصِمٌ لعُوَيْمِرٍ : لَمْ تأتِنِى بِخَيرٍ ، قَدْ كَرِهَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ المَسألَةَ الَّتى سألْتهُ عنها . فقَالَ عُوَيْمِرٌ : وَاللهِ لا أنْتَهِى حتَّى أسألَهُ عنْها . فأقْبَلَ عُوَيْمِرٌ حتَّى جاءَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَسَطَ النَّاسِ فقَالَ : يارَسُولَ اللهِ ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً ، أيَقْتُلُهُ فَتَقْتُلُونَهُ ؟ أمْ كَيْفَ يَفْعَلُ ؟ فقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : قَدْ أنْزَلَ اللهُ فِيكَ وفى صَاحِبَتِكَ ، فاذْهَبْ فأْتِ بِها . قالَ سَهْلٌ : فتَلاعَنَا و أنا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ، فلَمَّا فرَغا مِنْ تَلاعُنِهِما قالَ عُوَيْمِرٌ : كَذَبْتُ علَيْها يارَسُولَ اللهِ إنْ أمْسَكْتُها ، فَطَلَّقَها ثَلاثا قَبْلَ أنْ يأمُرَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ . قالَ ابنُ شِهابٍ : فَكانَتْ سُنَّةَ المُتَلاعِنِينَ .

(30) CHAPTER. To carry out Liʿān(1) in a mosque.

باب التَّلاعُنِ فى المَسْجِدِ .

---

(1) See glossary.

229. Narrated Ibn Juraij: Ibn Shihāb informed me of Liᶜān and the tradition related to it, referring to the narration of Sahl bin Saᶜd, the brother of Banī Sāᶜidī. He said, " An Anṣārī man came to Allāh's Apostle ﷺ and said, ' O Allāh's Apostle! Suppose a man saw another man with his wife, should he kiil him, or what should he do?' So Allāh revealed concerning this affair of his, what is mentioned in the Holy Qur'ān about the affair of those involved in Liᶜān. The Prophet ﷺ said, ' Allāh has given His verdict regarding you and your wife.' So they carried out Liᶜān in the mosque while I was present there. When they had finished, the man said, "O Allāh's Apostle! If I were to retain her, then I have told a lie about her.' So he divorced her thrice before Allāh's Apostle ﷺ ordered him, when they had finished the Liᶜān process. So he divorced her in front of the Prophet ﷺ." Ibn Shihāb added, " After their case, it became a tradition that a couple involved in a case of Liᶜān should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property the share Allāh had prescribed for him." Ibn Shihāb said that Sahl bin Saᶜd As-Sāᶜidī said that the Prophet ﷺ said (in the above narration), " If that lady delivers a red small child like a lizard, then the lady have spoken the truth

٢٢٩ - حدَّثنا يَحْيَى بنُ جَعْفَرٍ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَنِي ابنُ شِهابٍ، عَنِ المُلاعَنَةِ وَعَنِ السُّنَّةِ فِيها عَنْ حَدِيثِ سَهْلِ بنِ سَعْدٍ أخي بَنِي ساعِدَةَ: أنَّ رَجُلاً مِنَ الأنْصارِ جاءَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيقتُلُهُ أمْ كَيْفَ يَفْعَلُ؟ فأنْزَلَ اللهُ في شأنِهِ ما ذُكِرَ مِنَ القُرآنِ مِنْ أمْرِ المُتَلاعِنَيْنِ. فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: قدْ قَضَى اللهُ فِيكَ وَفِي امْرأتِكَ، قالَ: فَتَلاعَنا في المَسْجِدِ و أنا شاهِدٌ، فَلَمَّا فرَغا قالَ: كَذَبْتُ عَلَيْها يارَسُولَ اللهِ إنْ أمْسَكْتُها، فَطَلَّقَها ثَلاثا قَبْلَ أنْ يأمُرَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حِينَ فرَغا مِنَ التَّلاعُنِ، فَفارَقَها عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فقالَ: كانَ ذَلكَ تَفْرِيقا بَيْنَ كُلِّ المُتَلاعِنَيْنِ. قالَ ابنُ جُرَيْجٍ: قالَ ابنُ شِهابٍ: فَكانَتِ السُّنَّةُ بَعْدَهُما أنْ يُفَرَّقَ بَيْنَ المُتَلاعِنَيْنِ، و كانَتْ حامِلاً و كانَ ابْنُها يُدْعَى لأُمِّهِ، قالَ: ثُمَّ جَرَتِ السُّنَّةُ في مِيراثِها أنَّها تَرِثُهُ وَيَرِثُ مِنْها ما فَرَضَ اللهُ لَهُ. قالَ ابنُ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ سَهْلِ بنِ سَعْدٍ

and the man was a liar, but if she delivers a child with black eyes and huge hips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

السَّاعِدِيِّ فِي هَذَا الحَدِيثِ : أَنَّ النَّبِيَّ
صلى اللهُ عليهِ وسلَّمَ قالَ : إِنْ جاءَتْ بِهِ
أَحمَرَ : قَصِيرًا كَأَنَّهُ وَحَرَةٌ فَلا أُرَاها
إِلاَّ قَدْ صَدَقَتْ وكَذَبَ عَلَيْها ، وإِنْ
جاءَتْ بهِ أَسْوَدَ أَعْيَنَ ذَا أَلْيَتَيْنِ فَلا
أُرَاهُ إِلاَّ قَدْ صَدَقَ عَلَيْها. فَجاءَتْ
بِهِ عَلَى المَكْرُوهِ مِنْ ذَلِكَ .

(31) CHAPTER. The statement of the Prophet ﷺ : "If I were to stone any person to death without witnesses."

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : لَوْ كُنْتُ رَاجِمًا بغَيْرِ بَيِّنَةٍ .

230. Narrated Al-Qāsim bin Muḥammad: Ibn ʿAbbās رضي الله عنهما said, "Once Liʿān was mentioned before the Prophet ﷺ whereupon ʿĀṣim bin Adī said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. ʿĀṣim said, 'I have not been put to task except for my statement (about Liʿān).' ʿĀṣim took the man to the Prophet ﷺ and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet ﷺ invoked, saying, 'O Allāh! Reveal the

٢٣٠ ـ حدَّثنا سَعِيدُ بنُ عُفَيْرٍ قالَ :
حدَّثنِي اللَّيْثُ ، عَنْ يَحْيَى بنِ سَعِيدٍ ،
عَنْ عَبْدِ الرَّحمَنِ ابنِ القاسِمِ ، عَنِ
القاسِمِ بنِ مُحَمَّدٍ ، عَنِ ابنِ عَبَّاسٍ :
أَنَّهُ ذُكِرَ التَّلاعُنُ عِنْدَ النَّبِيِّ صلى اللهُ
عليهِ وسلَّمَ فَقالَ عاصِمُ بنُ عَدِيٍّ فِي
ذَلِكَ قَوْلاً ثُمَّ انْصَرَفَ. فَأَتاهُ رَجُلٌ
مِنْ قَوْمِهِ يَشْكُو إِلَيهِ أَنَّهُ قَدْ وَجَدَ
مَعَ امْرَأَتِهِ رَجُلاً فَقالَ عاصِمٌ : ما
ابْتُلِيتُ بِهَذَا إِلاَّ لِقَوْلِي ، فَذَهَبَ بِهِ
إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَأَخْبَرَهُ
بالَّذِي وَجَدَ عَلَيهِ امْرَأَتَهُ ، وكانَ ذَلِكَ
الرَّجُلُ مُصْفَرًّا قَلِيلَ اللَّحمِ سَبْطَ

truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet ﷺ then made them carry out Liʿan." Then a man from that at hering asked Ibn ʿAbbās, " Was she the same lady regarding which the Prophet ﷺ had said, ' If I were to stone to death someone without witness, I would have stoned this lady' ? " Ibn ʿAbbās said, " No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour."

الشَّعْرِ ، وكانَ الَّذى ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ خَدَلًا كَثِيرَ اللَّحْمِ ، فَقَالَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ : اللَّهُمَّ بَيِّنْ ، فَجاءَتْ شَبِيها بالرَّجُلِ الَّذى ذَكَرَ زَوْجُها أَنَّهُ وَجَدَهُ فَلاعَنَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ بَيْنَهُما ، قالَ رَجُلٌ لابنِ عَبَّاسٍ فى المَجْلِسِ : هِىَ الَّتى قالَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ : لَوْ رَجَمْتُ أَحَدًا بغَيْرِ بَيِّنَةٍ ، رَجَمْتُ هٰذِهِ ؟ فَقالَ : لا ، تِلْكَ امْرَأَةٌ كانَتْ تُظْهِرُ فى الإسْلامِ السُّوءَ . قالَ أبو صالحٍ وَعَبْدُ اللهِ بنُ يُوسُفَ : آدَمَ خَدِلًا .

(32) CHAPTER. The Mahr in the case of Liʿān.

باب صَدَاقِ المُلاعَنَةِ .

231. Narrated Saʿīd bin Jubair : I asked Ibn ʿUmar, " (What is the verdict if) a man accuses his wife of illegal sexual intercourse ? " Ibn ʿUmar said, " The Prophet ﷺ separated (by divorce) the couple of Banī Al-ʿAjlān, and said, (to them), ' Allāh knows that either of you is a liar ; will either of you repent ? ' But both of them refused. He again said, ' Allāh knows that either of you is liar ; will either of you repent ? ' But both of them refused. So

٢٣١ ـ حدَّثَنى عَمْرُو بنُ زُرَارَةَ : أَخْبَرَنا إِسْماعِيلُ ، عَنْ أَيُّوبَ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ : قُلْتُ لابنِ عُمَرَ : رَجُلٌ قَذَفَ امْرَأَتَهُ فَقالَ : فَرَّقَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ بَيْنَ أَخَوَىْ بَنِى العَجْلانِ ، وَقالَ : اللهُ يَعْلَمُ أَنَّ أَحَدَكُما لَكاذِبٌ ، فَهَلْ مِنْكُما تائِبٌ ؟ فأبَيا . فَقالَ : اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ فَهَلْ مِنْكُما تائِبٌ ؟ فأبَيا . فَقالَ : اللهُ

he separated them by divorce." (Aiyūb, a sub-narrator said : ʿAmr bin Dinar said to me, " There is something else in this Hadith but you do not mention it. It goes thus : The man said, 'What about my money (i. e. the Mahr I have given my wife) ? ' It was said, ' You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her ; and if you have told a lie, you are less rightful to have your money back.' ")

يَعْلَمُ أنَّ أحَدَكُما لَكاذِبٌ فَهَلْ مِنْكُما تائِبٌ؟ فأبَيا، فَفَرَّقَ بَيْنَهُما. قالَ أيُّوبُ: فَقالَ لي عَمْرُو بنُ دِينارٍ: إنَّ في الحَدِيثِ شَيْئًا لا أرَاكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ مالي؟ قالَ: قِيلَ لا مالَ لَكَ، إنْ كُنْتَ صادِقًا فَقَدْ دَخَلْتَ بِها، وإنْ كُنْتَ كاذِبًا فَهُوَ أبْعَدُ مِنْكَ.

(33) CHAPTER. The saying of the Imām (ruler) to those who are involved in a case of Liʿān : " Either of you is is a liar ; will either of you repent (to Allāh) ? "

بابُ قَوْلِ الإمامِ لِلْمُتَلاعِنَيْنِ: إنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ. ؟

232. Narrated Saʿīd bin Jubair : I asked Ibn ʿUmar about those who were involved in a case of Liʿān. He said, " The Prophet ﷺ said to those who were involved in a case of Liʿān, 'Your accounts are with Allāh. Either of you is a liar, and you (the husband) have no right over her.' The man said, ' What about my property (Mahr) ? ' The Prophet ﷺ said, ' You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her ; and if you told a

٢٣٢ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ قالَ: سَألْتُ ابنَ عُمَرَ عَنِ المُتَلاعِنَيْنِ فَقالَ: قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ لِلْمُتَلاعِنَيْنِ: حِسابُكُما عَلى اللهِ، أحَدُكُما كاذِبٌ، لا سَبِيلَ لَكَ عَلَيْها. قالَ: مالي؟ قالَ: لا مالَ لَكَ، إنْ كُنْتَ صَدَقْتَ عَلَيْها فَهُوَ بِما اسْتَحْلَلْتَ مِنْ فَرْجِها، وإنْ كُنْتَ كَذَبْتَ عَلَيْها فَذاكَ أبْعَدُ لَكَ. قالَ سُفْيانُ: حَفِظْتُهُ مِنْ عَمْرٍو. وقالَ أيُّوبُ: سَمِعْتُ

lie about her, then you are less rightful to get your property back.' " Sufyān, a sub-narrator said : I learned the Hadith from ʿAmr.

Narrated Aiyūb : I heard Saʿīd bin Jubair saying, " I asked Ibn ʿUmar, ' If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Liʿān (what will happen) ? ' Ibn ʿUmar set two of his fingers apart. (Sufyān set his index finger and middle finger apart.) Ibn ʿUmar said, ' The Prophet ﷺ separated the couple of Banī Al-ʿAjlān by divorce and said thrice, " Allāh knows that either of you is a liar ; will either of you repent (to Allāh) ? ' "

سَعِيدَ بنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عُمَرَ، رَجُلٌ لاعَنَ امرأتَهُ فقالَ بإصبَعَيْهِ، وَفَرَّقَ سُفيانُ بَينَ إصبَعَيْهِ السَّبَّابَةِ والوُسْطَى، فَرَّقَ النَّبِيُّ صلى الله عليه وسلم بَينَ أخَوَي بَني العَجلانِ. وقالَ: اللهُ يَعلَمُ أنَّ أحَدَكُما كاذِبٌ فَهَلْ مِنكُما تائِبٌ؟ ثَلاثَ مَرّاتٍ. قالَ سُفيانُ: حَفِظتُهُ مِن عَمرٍو، وأيُّوبَ كَما أخبَرتُكَ.

(34) CHAPTER. The separation (divorce) between those who are involved in a case of Liʿān.

باب التَّفرِيقِ بَينَ المُتَلاعِنَينِ.

233. Narrated Ibn ʿUmar ؓ : Allāh's Apostle ﷺ separated (divorced) the wife from her husband who accused her for an illegal sexual intercourse, and made them take the oath of Liʿān.

٢٣٣ - حدَّثَني إبراهِيمُ بنُ المُنذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَن عُبَيدِ اللهِ، عَن نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنهُما أخبَرَهُ: أنَّ رَسُولَ اللهِ صلى الله عليه وسلم فَرَّقَ بَينَ رَجُلٍ وامرأةٍ قَذَفَها وأحلَفَهُما.

234. Narrated Ibn ʿUmar : The Prophet ﷺ made an Anṣārī man and

٢٣٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحيَى، عَن عُبَيدِ اللهِ: أخبَرَني نافِعٌ، عَن ابنِ عُمَرَ

his wife carry out Li'ān, and then separated them by divorce.

قالَ : لاعَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَيْنَ رَجُلٍ وَامْرَأةٍ مِنَ الأنْصَارِ وَفَرَّقَ بَيْنَهُمَا

(35) CHAPTER. The child is to be given to the lady (accused by her husband for an illegal Sexual intercourse.)

باب يُلْحَقُ الوَلَدُ بالمُلاعِنَةِ .

235. Narrated Ibn 'Umar: The Prophet ﷺ made a man and his wife carry out Li'ān, and the husband repudiated her child. So the Prophet ﷺ got them separated (by divorce) and decided that the child belonged to the mother only.

٢٣٥ - حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا مالكٌ قالَ : حدَّثَنِي نافِعٌ ، عَنِ ابنِ عُمَرَ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ لاعَنَ بَيْنَ رَجُلٍ وَامْرَأتِهِ فانْتَفَى مِنْ وَلَدِهَا ، فَفَرَّقَ بَيْنَهُمَا وألْحَقَ الوَلَدَ بالمَرْأةِ .

(36) CHAPTER The statement of the Imām: "O Allāh! Reveal the truth."

باب قَوْلِ الإمامِ اللَّهُمَّ بَيِّنْ .

236. Narrated Ibn 'Abbās رضي الله عنهما : Those involved in a case of Li'ān were mentioned before Allāh's Apostle ﷺ 'Āsim bin Adī said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that 'Āsim said, "I have

٢٣٦ - حدَّثَنَا إسْماعِيلُ ، قالَ : حدَّثَنِي سُلَيْمانُ بنُ بِلالٍ ، عَنْ يَحْيَى ابنِ سَعِيدٍ قالَ : أخْبَرَنِي عَبْدُ الرَّحمَنِ ابنُ القاسِمِ ، عَنِ القاسِمِ بنِ مُحَمَّدٍ ، عَنِ ابنِ عَبَّاسٍ أنَّهُ قالَ : ذُكِرَ المُتَلاعِنانِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ

not been put to task except for what I have said (about Liʿan)." ʿĀṣim took the man to Allah's Apostle ﷺ and he told him of the state in which he found his wife. The man was pale, slender and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and curly hair. Allah's Apostle ﷺ said, "O Allah! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah's Apostle ﷺ ordered them to carry out Liʿan. (A man from that gathering said to Ibn ʿAbbas, "Was she the same lady regarding whom Allah's Apostle ﷺ said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn ʿAbbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour."

عاصِمُ بنُ عَدِيٍّ في ذَلكَ قَوْلاً ، ثُمَّ انْصَرَفَ فأتاهُ رَجُلٌ مِنْ قَوْمِهِ فَذَكَرَ لَهُ أنَّهُ وَجَدَ مَعَ امْرأتِهِ رَجُلاً . فَقالَ عاصِمٌ : ما ابْتُلِيتُ بِهَذا الأمْرِ إلاَّ لِقَوْلِي . فَذَهَبَ بِهِ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فأخْبَرَهُ بالَّذي وَجَدَ عَلَيْهِ امْرأتَهُ ، وكانَ ذَلكَ الرَّجُلُ مُصْفَرًّا قَلِيلَ اللَّحْمِ سَبْطَ الشَّعْرِ ، وكانَ الَّذي وَجَدَهُ عِنْدَ أهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ جَعْدًا قَطِطًا . فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : اللَّهُمَّ بَيِّنْ . فَوَضَعَتْ شَبِيهًا بالرَّجُلِ الَّذي ذَكَرَ زَوْجُها أنَّهُ وَجَدَ عِنْدَها . فَلاعَنَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ بَيْنَهُما ، فَقالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ : هِيَ الَّتي قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : لَوْ رَجَمْتُ أحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُ هَذِهِ ، فَقالَ ابنُ عَبَّاسٍ : لا تِلْكَ امْرأةٌ كانَتْ تُظْهِرُ السُّوءَ في الإسْلامِ .

(37) CHAPTER. If a person divorces his wife thrice and she marries another man after the completion of her Iddat but the second husband does not consummate his marriage with her.

باب إذا طَلَّقَها ثَلاثًا ثُمَّ تَزَوَّجَتْ بَعْدَ العِدَّةِ زَوْجًا غَيْرَهُ فَلَمْ يَمَسَّها .

237. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ said...... (as in 240).

٢٣٧ - حَدَّثَنا عَمْرُو بنُ عَلِيٍّ : حَدَّثَنا يَحْيَى : حَدَّثَنا هِشامٌ قالَ :

حدَّثني أبي ، عَنْ عائشةَ ، عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ .

238. Narrated ʿĀisha ﵂ : Rifāʿa Al-Quraẓī married a lady and then divorced her whereupon she married another man. She came to the Prophet ﷺ and said that her new husband did not approach her, and that he was completely impotent. The Prophet ﷺ said (to her), "No (you cannot remarry your first husband) till you taste the second husband and he tastes you (i. e. till he consummates his marriage with you)."

٢٣٨ ـ حدَّثنا عُثْمانُ بنُ أبي شَيْبَةَ : حدَّثنا عَبْدَةُ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها: أنَّ رِفاعةَ القُرَظيَّ تَزَوَّجَ امْرأةً ثُمَّ طَلَّقَها فَتَزَوَّجَتْ آخَرَ. فأتَتِ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ فَذَكَرَتْ لَهُ أنَّهُ لا يَأْتيها ، وأنَّهُ لَيْسَ مَعَهُ إلاَّ مِثْلُ هُدْبَةٍ ، فَقالَ: لا ، حتى تَذُوقِي عُسَيْلَتَهُ ، وَيَذُوقَ عُسَيْلَتَكِ .

(38) CHAPTER. And those of your women as have passed the age of monthly courses, for them the prescribed Period, if you have doubts, (about their periods) is three months).' (65 : 4) Mujahid said : If you have any doubt whether they still have monthly courses or not. The period of Iddat for those ladies who have reached the menopause, or have never menstruated, is three months.

باب ـ واللائي يَئِسْنَ مِنَ المَحيضِ مِنْ نِسائِكُمْ إنِ ارْتَبْتُمْ ـ قالَ مُجاهِدٌ: إنْ لَمْ تَعْلَمُوا يَحِضْنَ أوْ لا يَحِضْنَ ـ واللائي قَعَدْنَ عَنِ الحَيْضِ وَاللائي لَمْ يَحِضْنَ فَعِدَّتُهُنَّ ثَلاثَةُ أشْهُرٍ ـ .

(39) CHAPTER. 'For those who carry (life within their wombs or their husbands were dead) their period is until they deliver their burdens." (65 : 4)

باب ـ وأُولاتُ الأحمالِ أجَلُهُنَّ أنْ يَضَعْنَ حَمْلَهُنَّ ـ .

239, Narrated Um Salama, the wife of the Prophet ﷺ : A lady from Banī Aslam, called Subaiʿa, become a widow while she was pregnant. Abū As-Sanābil bin As-Sanābil bin Baʿkak demended her hand in marriage, but she refused to marry him and said, "By Allāh, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after having delivered her child), she went to the Prophet ﷺ and he said (to her), "You can marry now."

٢٣٩ ـ حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحمَنِ بنِ هُرْمُزَ الأعْرَجِ. قالَ: أخْبَرَنى أبو سَلَمَةَ بنُ عَبْدِ الرَّحمَنِ أنَّ زَيْنَبَ ابْنَةَ أبى سَلَمَةَ أخْبَرَتْهُ عَنْ أُمِّها أُمَّ سَلَمَةَ زَوْجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: أنَّ امْرأةً مِنْ أسْلَمَ يُقالُ لَهَا سُبَيْعَةُ كانَتْ تحْتَ زَوْجِها، تُوُفِّىَ عَنْها وَهىَ حُبْلَى ، فخَطَبَها أبو السَّنابِلِ بنُ بَعْكَكٍ ، فأبَتْ أنْ تَنْكِحَهُ، فقالَتْ: وَاللهِ ما يَصْلُحُ أنْ تَنْكِحِيهِ حتَّى تعْتَدِّى آخِرَ الأجَلَيْنِ . فمَكَثَتْ قَرِيبا مِنْ عَشْرِ لَيالٍ ثُمَّ جاءَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فقالَ: انْكِحى .

240. Narrated ʿAbdullāh bin ʿAbdullāh that his father had written to Ibn Al-Arqam a letter, asking him to ask Subaiʿa Al-Aslamīya how the Prophet ﷺ had given her the verdict. She said, "The Prophet ﷺ gave me his verdict that after I gave birth, I could marry."

٢٤٠ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ ، عَنِ اللَّيْثِ ، عَنْ يَزِيدَ : أنَّ ابنَ شِهابٍ كَتَبَ إلَيْهِ أنَّ عُبَيْدَ اللهِ ابنَ عَبْدَ اللهِ أخْبَرَهُ عَنْ أبِيهِ : أنَّهُ كَتَبَ إلى ابنِ الأرْقَمِ أنْ يَسألَ سُبَيْعَةَ الأسْلَمِيَّةَ : كَيْفَ أفْتاها النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ ؟ فقالَتْ : أفْتانِى إذَا وَضَعْتُ أنْ أنْكِحَ .

241. Narrated Al-Miswer bin Makhrama : Subaiʿa Al-Aslamīya gave birth

٢٤١ ـ حدَّثَنا يَحْيَى بنُ قَزَعَةَ : حدَّثَنا مالكٌ ، عَنْ هِشامِ بنُ عُرْوَةَ ،

to a child a few days after the death of her husband. She came to the Prophet ﷺ and asked permission to remarry, and the Prophet ﷺ gave her permission, and she got married.

عَنْ أبِيهِ، عَنِ المِسْوَرِ ابنِ مَخْرَمَةَ: أنَّ سُبَيْعَةَ الأسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفاةِ زَوْجِها بِلَيالٍ، فَجاءَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فاسْتأذَنَتْهُ أنْ تَنْكِحَ، فأذِنَ لَهَا فَنَكَحَتْ.

(40) CHAPTER. The Statement of Allah ﷻ :—

> ' Divorced women shall wait concerning themselves, for three monthly periods.' (2 : 228)

Ibrāhim said regarding such a woman as married during the Iddat and had three monthly courses : She is regarded as divorced from her first husband.

باب قَوْلِ اللهِ تَعالىٰ ـ والمُطَلَّقاتُ يَتَرَبَّصْنَ بأنْفُسِهِنَّ ثَلاثَةَ قُرُوءٍ ـ

وَقالَ إبْراهِيمُ فِيمَنْ تَزَوَّجَ فى العِدَّةِ فَحاضَتْ عِنْدَهُ ثَلاثَ حِيَضٍ: بانَتْ مِنَ الأوَّلِ وَلا تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقالَ الزُّهْرِيُّ: تَحْتَسِبُ، وَهَذَا أحَبُّ إلى سُفْيانَ، يَعْنى قَوْلَ الزُّهْرِيِّ. وَقالَ مَعْمَرٌ: يُقال أقْرأتِ المَرْأةُ إذَا دَنا حَيْضُها، و أقْرأتْ إذَا دَنا طُهْرُها، وَيُقالُ ما قَرأتْ بِسَلًى قَطُّ، إذَا لَمْ تَجْمَعْ وَلَدًا فى بَطْنِها.

(41) CHAPTER. The story of Fāṭima bint Qais.

And the Statement of Allāh ﷻ :

> ' And fear Allāh your Lord (you muslims), and turn them not out of their (husband's) house......'
>
> (65 : 1)

باب: قِصَّةُ فاطِمَةَ بِنْتِ قَيْسٍ

وَقَوْلِ اللهِ عَزَّ وَجَلَّ ـ وَاتَّقُوا اللهَ رَبَّكُمْ لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ ـ الآيَةَ.

242. Narrated Qāsim bin Muḥammad and Sulaimān bin Yasār that Yaḥyā bin Sa'īd bin Al-'Ās divorced the daughter of 'Abdur-Raḥmān bin Al-Ḥakam. 'Abdur-Raḥmān took her to his house. On that 'Āisha sent a message to Marwān bin Al-Ḥakam who was the ruler of Medina, saying, "Fear Allāh, and urge (your brother) to return her to her house." Marwān (in Sulaimān's version) said, "'Abdur-Raḥmān bin Al-Ḥakam did not obey me (or had a convincing argument)." (In Al-Qāsim's version) Marwān said, "Have you not heard of the case of Fāṭima bint Qais?" 'Āisha said, "The case of Fāṭima bint Qais is not in your favour." Marwān bin Al-Ḥakam said to 'Āisha, "The reason that made Fāṭima bint Qais go to her father's house is just applicable to the daughter of 'Abdur-Raḥmān."

٢٤٢ - حدَّثنا إسماعيلُ: حدَّثني مالكٌ، عنْ يحيى بن سعيد، عن القاسم بن مُحمَّد وسُليمانَ ابن يسار: أنَّهُ سمعهُما يذكُران أنَّ يحيى بنَ سعيد ابن العاص طلَّقَ بنتَ عبد الرَّحمن ابن الحكم، فانتقلَها عبدُ الرَّحمن فأرسلتْ عائشةُ أمُّ المؤمنينَ إلى مروانَ بن الحكم وهُوَ أميرُ المدينة: اتَّقِ اللهَ وارْدُدْها إلى بيْتها. قالَ مرْوانُ في حديث سُليْمانَ: إنَّ عبْدَ الرَّحمن ابنَ الحكم غلبني. وقالَ القاسمُ بنُ مُحمَّد: أوَ ما بلغكَ شأنُ فاطمةَ بنْت قيْس؟ قالتْ: لا يضُرُّكَ أنْ لا تذْكُرَ حديثَ فاطمةَ. فقالَ مرْوانُ بنُ الحكم: إنْ كانَ بكِ شرٌّ فحسْبُكِ ما بينَ هذيْن منَ الشرِّ.

243. Narrated Al-Qāsim: 'Āisha رضي الله عنها said, "What is wrong with Fāṭima? Why doesn't she fear Allāh?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).

٢٤٣ - حدَّثنا مُحمَّدُ بنُ بشَّار: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبةُ، عنْ عبْد الرَّحمن بن القاسم، عنْ أبيه، عنْ عائشةَ: أنَّها قالتْ: ما لفاطمةَ؟ ألا تتَّقي اللهَ؟ يعْني في قوْلها: لا سُكْنى ولا نفقةَ

244. Narrated Qāsim: 'Urwa said to

٢٤٤ - حدَّثنا عمْرُو بنُ عبَّاس:

ʿĀisha رضي الله عنها "Do you know so-and-so, the daughter of Al-Ḥakam? Her husband divorced her irrevocably and she left (her husband's house)." ʿĀisha said, "What a bad thing she has done!" ʿUrwa said (to ʿĀisha), "Haven't you heard the statement of Fāṭima?" ʿĀisha replied, "It is not in her favour to mention." ʿUrwa added, ʿĀisha reproached (Fāṭima) severely and said, "Fāṭima was in a lonely place, and she was proned to danger, so the Prophet ﷺ allowed her (to go out of her husband's house)." (1)

حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا سُفْيانُ، عَنْ عَبْدِ الرَّحمنِ بنِ القاسِمِ، عَنْ أبيهِ، قالَ: قالَ عُرْوَةُ لعائشةَ: ألَمْ تَرَيْ إلى فُلانَةَ بِنْتِ الحَكَمِ؟ طَلَّقَها زَوْجُها البَتَّةَ فخَرَجَتْ، فقالَتْ: بِئْسَ ما صَنَعَتْ. قالَ: ألَمْ تَسْمَعِي قَوْلَ فاطِمَةَ؟ قالَتْ: أمَا إنَّهُ لَيْسَ لَهَا خَيْرٌ فى ذِكْرِ هَذا الحَدِيثِ. وَزادَ ابنُ أبي الزِّنادِ، عَنْ هِشامٍ، عَنْ أبيهِ: عابَتْ عائشةُ أشَدَّ العَيْبِ وقالَتْ: إنَّ فاطِمَةَ كانَتْ فى مَكانٍ وَحْشٍ فَخِيفَ عَلى ناحِيَتِها، فَلِذَلكَ أرْخَصَ لَهَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ.

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband's house or that she may abuse her husband's family (she has the right to leave her husband's house).

باب المُطَلَّقَةِ إذا خُشِيَ عَلَيْها فى مَسْكَنِ زَوْجِها أنْ يُقْتَحَمَ عَلَيْها أوْ تَبْذُوَ عَلى أهْلِها بِفاحِشَةٍ.

---

(1) Fāṭima was divorced and came to the Prophet ﷺ and said, "My husband has divorced me twice, and I am afraid that somebody may attack me in my house." The Prophet ﷺ allowed her to move to her parent's house.

245. Narrated ʿUrwa : ʿĀisha disapproved of what Fāṭima used to say.' (1)

٢٤٥ - حَدَّثَنِي حِبَّانُ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ : أَنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ .

(43) CHAPTER. The Statement of Allāh ﷻ :—

"And it is not allowed for them to hide what Allāh has created in their wombs.' (2 : 228)

(It means) the menses or pregnancy.

باب قَوْلِ اللهِ تَعَالَى - وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللهُ فِي أَرْحَامِهِنَّ - مِنَ الْحَيْضِ وَالْحَمْلِ .

246. Narrated ʿĀisha ؓ : When Allāh's Apostle ﷺ decided to leave Mecca after the Ḥajj he saw Ṣafiyya, sad and standing at the entrance of her tent. He said to her, "Aqr (or) Ḥalq! You will detain us. Did you perform Ṭawāf-al-Ifāḍa on the day of Nahr?" She said, "Yes." He said, " Then you can depart."

٢٤٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنِ الْحَكَمِ ، عَنِ الْأَسْوَدِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : لَمَّا أَرَادَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ أَنْ يَنْفِرَ إِذَا صَفِيَّةُ عَلَى بَابِ خِبَائِهَا كَئِيبَةً ، فَقَالَ لَهَا : عَقْرَى أَوْ حَلْقَى ، إِنَّكِ لَحَابِسَتُنَا ، أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ ؟ قَالَتْ : نَعَمْ ، قَالَ : فَانْفِرِي إِذًا .

(44) CHAPTER. Their husbands

باب - وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ -

---

(1) See Ḥadīth 243.

have right to take them (divorced ladies) back,' (2 : 228) during the period of Iddat. And how will a person retain his wife he has divorced once or twice ?

And His Statement :—

> 'Do not prevent them (from marrying).' (2 : 232)

فى العِدَّةِ ، و كَيْفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ ؟ وَقَوْلُهُ - فَلَا تَعْضُلُوهُنَّ - .

247. Narrated Al-Ḥasan : Ma'qil gave his sister in marriage and later her husband divorced her once.

٢٤٧ - حَدَّثَنِي مُحَمَّدٌ : أَخْبَرَنَا عَبْدُ الوَهَّابِ : حَدَّثَنَا يُونُسُ ، عَنِ الحَسَنِ قَالَ : زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً .

248. Narrated Al-Ḥasan : The sister of Ma'qil bin Yasār was married to a man and then that man divorced her and remained away from her till her Iddat expired. Then he demanded her hand in marriage, but Ma'qil got angry out of pride and said, " He kept away from her when he could still retain her, and now he demands her hand again ? " So Ma'qil disagreed to remarry her to him. Then Allāh revealed :

> 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2 : 232)

So the Prophet ﷺ sent for Ma'qil

٢٤٨ - وَحَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى : حَدَّثَنَا عَبْدُ الأَعْلَى : حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ : حَدَّثَنَا الحَسَنُ : أَنَّ مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا ثُمَّ خَلَّى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا ، فَحَمِيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَفًا فَقَالَ : خَلَّى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا ، ثُمَّ يَخْطُبُهَا، فَحَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللهُ تَعَالَى - وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ - إِلَى آخِرِ الآيَةِ ، فَدَعَاهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَقَرَأَ عَلَيْهِ فَتَرَكَ الحَمِيَّةَ وَاسْتَقَادَ لِأَمْرِ اللهِ .

and recited to him (Allāh's order) and consequently Maʿqil gave up his pride and yielded to Allāh's order.

249. Narrated Nāfiʿ: Ibn ʿUmar bin Al-Khaṭṭāb divorced his wife during her menses. Allāh's Apostle ﷺ ordered him to retain her till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her he could do so before having sexual relations with her. And that is the period Allāh has fixed for divorcing women. Whenever ʿAbdullāh (bin ʿUmar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn ʿUmar further said, "Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so."

٢٤٩ ـ حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا اللَّيْثُ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُما طَلَّقَ امْرأةً لَهُ وهِيَ حائِضٌ تَطْلِيقَةً واحِدَةً، فأَمَرَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أنْ يُراجِعَها ثُمَّ يُمْسِكَها حتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمْهِلَها حتَّى تَطْهُرَ مِنْ حَيْضِها. فإنْ أرادَ أنْ يُطَلِّقَها فَلْيُطَلِّقْها حِينَ تَطْهُرُ مِنْ قَبْلِ أنْ يُجامِعَها. فَتِلْكَ العِدَّةُ الَّتى أمَرَ اللهُ أنْ يُطَلَّقَ لَها النِّساءُ. وكانَ عَبْدُ اللهِ إذا سُئِلَ عَنْ ذلكَ قالَ لأحَدِهِمْ: إنْ كُنْتَ طَلَّقْتَها ثَلاثاً فَقَدْ حَرُمَتْ عَلَيْكَ حتَّى تَنْكِحَ زَوْجاً غَيْرَكَ. وَزادَ فيهِ غيرُهُ عَنِ اللَّيْثِ: حَدَّثَني نافِعٌ: قالَ ابنُ عُمَرَ: لَوْ طَلَّقْتَ مَرَّةً أوْ مَرَّتَيْنِ، فإنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أمَرَني بِهذا.

(45) CHAPTER. Retaining one's wife (if she is divorced) while in her menses.

باب مُراجَعَةِ الحائِضِ.

250. Narrated Yūnus Ibn Jubair: Ibn ʿUmar divorced his wife while she was having her menses. ʿUmar asked the Prophet ﷺ who said, "Order him (your son) to take her back, and then divorce her before her Iddat has elapsed." I asked Ibn ʿUmar, "Will that divorce (during the menses) be counted?" He replied, "If somebody behaves foolishly (will his foolishness be an excuse for his misbehaviour)?"

٢٥٠ ـ حدَّثنا حَجَّاجٌ: حدَّثنا يَزِيدُ ابنُ إبْرَاهِيمَ: حدَّثنا مُحَمَّدُ بنُ سِيرِينَ: حدَّثَنِى يُونُسُ ابنُ جُبَيْرٍ: سألْتُ ابنَ عُمَرَ فقالَ: طَلَّقَ ابنُ عُمَرَ امْرأتَهُ وَهِىَ حائضٌ، فسألَ عُمَرُ النَّبِىَّ صلى اللهُ عليه وسلَّمَ، قالَ: مُرْهُ أنْ يُرَاجِعَهَا ثُمَّ يُطَلِّقَ مِنْ قَبْلِ عِدَّتِها. قُلْتُ: أفَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةُ؟ قالَ: أرأيْتَ إنْ عَجَزَ واسْتَحْمَقَ؟

(46) CHAPTER. A wid should mourn for four months and ten days. And Az-Zuhrī said: I think that a widowed girl should not put perfume, for she has to observe the Iddat.

باب تُحِدُّ المُتَوَفَّى عَنْها زَوْجُها أرْبَعَةَ أشْهرٍ وعَشْرًا. وَقالَ الزُّهْرِىُّ: لا أرَى أنْ تَقْرَبَ الصَّبِيَّةُ الطِّيبَ لأنَّ عَلَيْها العِدَّةَ.

251. Narrated Ḥumaid bin Nāfiʿ: Zainab bint Abū Salama told me these three narrations: Zainab said: I went to Um Ḥabība, the wife of the Prophet ﷺ when her father, Abū Sufyān bin Herb had died. Um Ḥabība asked for a perfume which contained yellow scent (Khalūq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allāh, I am not in need of

٢٥١ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ: عَنْ عَبْدِ اللهِ بنِ أبى بَكْرِ ابنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عَنْ حُمَيْدِ بنِ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أبى سَلَمَةَ: أنَّها أخبرَتْهُ هَذِهِ الأحادِيثَ الثَّلاثَةَ. قالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ حينَ تُوُفِّىَ أبُوها أبُو سُفْيانَ بنُ حَرْبٍ. فدَعَتْ أُمُّ حَبِيبَةَ بطِيبٍ

perfume, but I have heard Allah's Apostle ﷺ saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband and for whom she should mourn for four months and ten days.'" Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle ﷺ saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'" Zainab further said, "I heard my mother, Um Salama saying that a woman came to Allah's Apostle ﷺ and said, "O Allah's Apostle! The husband of my daughter has died and she is suffering from am eye disease, can she apply kohl to her eye?" Allah's Apostle ﷺ replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Apostle ﷺ added, "It is just a matter of four months and ten days. In the Pre-Islamic Ignorant Period a widow among you would throw a globe of dung when one year has elapsed." I said to Zainab, "What does 'throwing a globe of dung when one year had elapsed mean?" Zainab

فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ : وَاللهِ مالى بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أنى سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ باللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيَالٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ و عَشْرًا . قَالَتْ زَيْنَبُ : فَدَخَلْتُ عَلَى زَيْنَبَ ابْنَةِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا ، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ : أما وَاللهِ مالى بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أنى سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ عَلَى الْمِنْبَرِ : لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ باللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاثِ لَيَالٍ ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ و عَشْرًا . قالت زَيْنَبُ : و سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ : جَاءَتِ امْرَأَةٌ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَتْ : يارَسُولَ اللهِ ، إِنَّ ابْنَتِى تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنَهَا أفَتَكْحُلُهَا؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لا ، مَرَّتَيْنِ أَوْ ثَلاثًا، كُلُّ ذَلِكَ يَقُولُ : لا ، ثُمَّ قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِنَّمَا هِىَ أَرْبَعَةُ أَشْهُرٍ و عَشْرًا وَقَدْ كَانَتْ إِحْدَاكُنَّ فى الجَاهِلِيَّةِ تَرْمى بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ . وَقَالَ

said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e. g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

حُمَيْدٌ : فَقُلْتُ لِزَيْنَبَ : وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ ؟ فَقَالَتْ زَيْنَبُ : كَانَتِ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا حَتَّى تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلاَّ مَاتَ. ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ. سُئِلَ مَالِكٌ رَحِمَهُ اللهُ : مَا تَفْتَضُّ بِهِ ؟ قَالَ : تَمْسَحُ بِهِ جِلْدَهَا .

(47) CHAPTER. Is a mourning lady allowed to use kohl?

بَاب الْكُحْلِ لِلْحَادَّةِ .

252. Narrated Um Salama: A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allāh's Apostle ﷺ and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic Ignorant Period) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe

٢٥٢ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا : أَنَّ امْرَأَةً تُوُفِّيَ زَوْجُهَا فَخَشُوا عَلَى عَيْنَيْهَا فَأَتَوْا رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ : لاَ تَكْتَحِلْ، قَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي شَرِّ أَحْلاَسِهَا أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ حَوْلٌ فَمَرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ. فَلاَ حَتَّى تَمْضِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ . و

of dung, Nay. (she cannot use kohl) till four months and ten days have elapsed."

Narrated Um Ḥabība: The Prophet ﷺ said, "It is not lawful for a Muslim woman who believes in Allāh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

سَمِعْتُ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ قالَ: لا يَحِلُّ لامْرأةٍ مُسْلِمَةٍ تُؤْمِنُ بِاللهِ واليَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاثَةِ أيامٍ إلاَّ عَلى زَوْجِها أَرْبَعَةَ أَشْهُرٍ وعَشْرًا.

253. Narrated Um ʿAṭiyya: We were forbidden to mourn for more than three days except for a husband.

٢٥٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرٌ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ: قالَتْ أُمُّ عَطِيَّةَ: نُهِينا أَنْ نُحِدَّ أَكْثَرَ مِنْ ثَلاثٍ إلاَّ بِزَوْجٍ.

(48) CHAPTER. Qusṭ (incense) may be used by a mourning lady after being cleaned from her menses.

باب القُسْطِ للحادَّةِ عِنْدَ الطُّهْرِ.

254. Narrated Um ʿAṭiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of ʿAṣb (special clothes made in Yemen). But it was permissible

٢٥٤ - حدَّثَنِي عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُنْهَى أَنْ نُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلاَّ عَلى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وعَشْرًا، وَلا نَكْتَحِلَ وَلا نَتَطَيَّبَ وَلا نَلْبَسَ ثَوْبًا مَصْبُوغًا إلاَّ ثَوْبَ

for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

عَصْبٍ. وَقَدْ رُخِّصَ لَنا عِنْدَ الطُّهْرِ إِذا اغْتَسَلَتْ إِحْدانا مِنْ مَحِيضِها فى نُبْذَةٍ مِنْ كُسْتِ أَظْفارٍ، وكُنَّا نُنْهَى عَنِ اتِّباعِ الجَنائِزِ. قالَ أَبُو عَبْدِ اللهِ: القُسْطُ والكُسْتُ مِثْلُ الكافُورِ والقافُورِ. نُبْذَةٌ: قِطْعَةٌ.

(49) CHAPTER. A mourning lady can wear clothes of ʿAṣb.

بابٌ تَلْبَسُ الحادَّةُ ثِيابَ العَصْبِ.

255. Narrated Um ʿAṭiyya : The Prophet ﷺ said, "It is not lawful for a lady who believes in Allāh and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of ʿAṣb."

Um ʿAṭiyya added : The Prophet ﷺ said, " She should not use perfume except when she becomes clean from her menses whereupon she can use Qusṭ and Azfār (two kinds of incense).

٢٥٥ ـ حدَّثَنا الفَضْلُ بنُ دُكَيْنٍ: حدَّثَنا عَبْدُ السَّلامِ بنُ حَرْبٍ، عَنْ هِشامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاثٍ إِلاَّ عَلى زَوْجٍ فإِنَّها لا تَكْتَحِلُ ولا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ. وقالَ الأَنْصارِيُّ: حدَّثَنا هِشامٌ: حدَّثَتْنا حَفْصَةُ: حدَّثَتْنِي أُمُّ عَطِيَّةَ: نَهَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ: ولا تَمَسَّ طِيبًا إِلاَّ أَدْنَى طُهْرِها إِذا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ وأَظْفارٍ. قالَ أبوعبدالله: القُسْطُ والكُسْتُ مِثْلُ الكافُورِ والقافُورِ

(50) CHAPTER. 'Those who die, among you and leave wives behind..... and Allāh is Well-Acquainted with what you do.' (2 : 234)

256. Narrated Mujāhid : (regarding the Verse).

> 'If any of you dies and leaves wives behind,' (1) :

That was ʿIddat which the widow was obliged to spend in the house of the late husband.

Then Allāh revealed:

> And those of you who die and leave wives should bequeath for their widows a year's maintenance and residence. But if they leave there is no blame on you for what they do with themselves, provided it is reasonable.' (2: 240)

Mujāhid said: Allāh has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete one year (of ʿIddat). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the statement of Allāh ;

'But if they leave there is no blame

باب - وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ. وَيَذَرُونَ أَزْوَاجًا - إلى قَوْلِهِ - خَبِيرٌ - .

٢٥٦ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ - وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا - قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبًا، فَأَنْزَلَ اللهُ - وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إلى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فى أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ - قَالَ: جَعَلَ اللهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فى وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللهِ تَعَالَى - غَيْرَ إِخْرَاجٍ، فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ - فَالْعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ نَسَخَتْ هَذِهِ

---

(1) They shall wait concerning themselves, four months and ten days. (2 : 234)

on you.' (2 : 240)

Ibn ʿAbbās said: The above Verse has cancelled the order of spending the ʿIddat at her late husband's house, and so she could spend her Iddat wherever she likes. And Allāh تعالى says:

'Without turning them out.'

ʿAṭā said: If she would, she could spend her Iddat at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allāh says:—

> 'There is no blame on you for what they do of themselves.'

ʿAṭā added: Then the Verses of inheritance were revealed where the order of residence (for the widow) was cancelled, and she could spend her Iddat wherever she would, and she was no longer entitled to be accommodated by her husband's family.

الآيَةُ عِدَّتَها عِنْدَ أهْلِها فتَعْتَدُّ حَيْثُ شاءَتْ، وَقَوْلُ اللهِ تَعالَى- غَيرَ إخْرَاجٍ- وَقالَ عَطاءٌ: إنْ شاءَتْ اعْتَدَّت عِنْدَ أهْلِها وَسَكَنَتْ فى وَصِيَّتِها، و إنْ شاءَتْ خَرَجَتْ لقَوْلِ اللهِ- فَلا جُناحَ عَلَيْكُمْ فيما فَعَلْنَ فى أنْفُسِهِنَّ- قالَ عَطاءٌ: ثُمَّ جاءَ المِيرَاثُ فَنَسَخَ السُّكْنَى فتَعْتَدُّ حَيْثُ شاءَتْ وَلا سُكْنَى لَهَا.

257. Narrated Zainab bint Um Salama: When Um Ḥabība bint Abi Sufyān was informed of her father's death, she asked for perfume and it rubbed over her arms and said, "I am not in need of perfume, but I have heard the Prophet ﷺ saying, "It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and

٢٥٧ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ عَبْدِ اللهِ بنِ أبى بَكْرِ ابنِ عَمْرِو بنِ حَزْمٍ: حدَّثَنِى حُمَيْدُ ابنُ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أبى سُفْيانَ: لَمَّا جاءَها نَعِيُّ أبيها دَعَتْ بطِيبٍ فَمَسَحَتْ ذِرَاعَيْها وَقالَتْ: مالى بالطِّيبِ مِنْ حاجَةٍ لَوْلا أنى سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: لا يَحِلُّ لامْرأةٍ

ten days."

تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

(51) CHAPTER. What is said regarding) the earnings of a prostitute and the illegal wedding.

Al-Hasan (Al-Basari) said : If a person mistakenly marries a lady from the forbidden degrees of consanguinity (i. e. Mohram) they should be separated with divorce, and she would keep what she has taken of the Mahr. And she would not be entitled to take anything else. Later on Al-Hasan said : She would be entitled to take her full Mahr.

باب مَهْرِ الْبَغِيِّ وَالنِّكَاحِ الْفَاسِدِ.

وَقَالَ الْحَسَنُ : إِذَا تَزَوَّجَ مُحَرَّمَةً وَهُوَ لَا يَشْعُرُ فُرِّقَ بَيْنَهُمَا وَلَهَا مَا أَخَذَتْ ، وَلَيْسَ لَهَا غَيْرُهُ ، ثُمَّ قَالَ بَعْدُ : لَهَا صَدَاقُهَا .

258. Narrated Abū Mas'ūd ﵁ : The Prophet ﷺ forbade the use of the price of a dog, the money charged by a soothsayer and the earnings of a prostitute.

٢٥٨ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ : نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ ثَمَنِ الْكَلْبِ ، وَحُلْوَانِ الْكَاهِنِ ، وَمَهْرِ الْبَغِيِّ .

259. Narrated Abū Juhaifa : The Prophet ﷺ has cursed the lady who practices tattooing and the one who

٢٥٩ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ ، عَنْ أَبِيهِ قَالَ : لَعَنَ النَّبِيُّ صلى الله عليه وسلم

gets herself tattooed, the one who takes Riba(1) (usury) and the one who gives it. And he has also forbidden the use of the price of a dog, and the earnings of a prostitute, and cursed the picture makers.

الوَاشِمَةَ والمُسْتَوشِمَةَ، وآكِلَ الرِّبا ومُوكِلَهُ. ونَهَى عَنْ ثَمَنِ الكَلْبِ، وكَسْبِ البَغِيِّ، ولَعَنَ المُصَوِّرِينَ.

260. Narrated Abū Huraira ؓ : The Prophet ﷺ forbade the utilisation of money earned by slave girls (through prostitution).

٢٦٠ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ: أخبرَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ جُحادَةَ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ: نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ كَسْبِ الإِماءِ.

(52) CHAPTER. (What is said regarding) the Mahr of the lady whose husband entered upon her to consummate his marriage. And does just entering upon one's bride and staying with her in seclusion means the same as the consummation of marriage. And what if a man divorced his wife before entering upon her and before consummating his marriage with her.

باب المَهْرِ للمَدْخولِ عَلَيْها، وكَيْفَ الدُّخُولُ؟ أوْ طَلَّقَها قَبلَ الدُّخُولِ والمَسِيسِ.

261. Narrated Sa'īd bin Jubair: I

٢٦١ - حدَّثَنا عَمْرُو بنَ زُرَارَةَ:

---

(1) See the glossary.

said to Ibn ʿUmar, "If a man accuses his wife of illegal sexual intercourse (what is the judgement)?" He said, "Allāh's Prophet ﷺ separated the couple of Banī ʿAjlān (when the husband accused his wife for an illegal sexual intercourse). He said, 'Allāh knows that either of you is a liar; will either of you repent?' But they refused. He then said, 'Allāh knows that either of you is a liar; will either of you repent?' But they refused, whereupon he separated them by divorce." Aiyūb (a sub-narrator) said: ʿAmr bin Dinār said to me, "In the narration there is something which I do not see you mentioning, i. e. the husband said, "What about my money (Mahr)?' The Prophet ﷺ said, 'You are not entitled to any money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to it.

أَخْبَرَنا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ قالَ: قُلْتُ: لابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرأَتَهُ، فَقالَ نَبِيُّ اللهِ صلى اللهُ عليهِ وسلَّمَ بَيْنَ أَخَوَىْ بَنِى العَجْلانِ، وَقالَ: اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟ فَأَبَيا، فَقالَ: اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟ فَأَبَيا، فَفَرَّقَ بَيْنَهُما. قالَ أَيُّوبُ: فَقالَ لى عَمْرُو بنُ دِينارٍ: فى الحَدِيثِ شَىْءٌ لا أَراكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالى، قالَ: لا مالَ لكَ، إنْ كُنْتَ صادِقًا فَقَدْ دَخَلْتَ بِها، وإنْ كُنْتَ كاذِبًا فَهُوَ أَبْعَدُ مِنْكَ.

(53) CHAPTER. The gift given by a husband to a divorced lady for whom Mahr has been fixed, by virtue of the Statement of Allāh ﷻ :—

باب المُتْعَةِ لِلَّتِى لَمْ يُفْرَضْ لَها لِقَوْلِهِ تَعالَى

- لا جُناحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّساءَ ما لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً - إلى قَوْلِهِ بَصِيرٌ - وَقَوْلِهِ - ولِلْمُطَلَّقاتِ مَتاعٌ بِالمَعْرُوفِ حَقًّا عَلَى المُتَّقِينَ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آياتِهِ لَعَلَّكُمْ تَعْقِلُونَ - ولَمْ

> 'There is no blame on you if you divorce women while yet you have not touched them nor appointed unto them their dower (Mahr), but bestow upon them (a suitable gift)...... Truly Allāh is Seer of what you do.' (2 : 236-237)

And Allāh also said :—

> And for divorced women maintenance (should be provided) on a reasonable (scale) This is a duty on the pious. Thus Allāh makes clear His Signs to you in order that you may understand.'
> (2 : 241-242)

The Prophet ﷺ did not mention that the gift should be given to the lady whom her husband divorced after they had been involved in a case of Liʿān.

يَذْكُرِ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فى المُلاعَنَةِ مُتْعَةً حينَ طَلَّقَها زَوْجُها.

262. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ said to those who were involved in a case of Liʿān, "Your accounts are with Allāh. Either of you must be a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allāh's Apostle!" The Prophet ﷺ said, "You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

٢٦٢ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِىَّ صلى اللهُ علبهِ وسلَّمَ قالَ لِلْمُتَلاعِنَيْنِ: حِسابُكُما عَلَى اللهِ، أحَدُكُما كاذِبٌ، لا سَبِيلَ لَكَ عَلَيْها. قالَ: يا رَسُولَ اللهِ، مالِى. قالَ: لا مالَ لَكَ، إنْ كُنْتَ صَدَقْتَ عَلَيْها فَهُوَ بِما اسْتَحْلَلْتَ مِنْ فَرْجِها، وَإنْ كُنْتَ كاذِبًا فَذاكَ أبْعَدُ وأبْعَدُ لَكَ مِنْها.

In the Name of Allah,
the Most Beneficent, the Most Merciful

بسم الله الرحمن الرحيم

LXIV. THE BOOK OF PROVISION : outlay)

كتاب النفقات

(1) And the superiority of providing for one's family.

And the Statement of Allah ﷻ :—

('O Muhammad!) They ask you what they ought to spend. Say: That which is beyond your needs. Thus Allah make clear to you His Signs in order that you may give thought (to it) in this worldly life and the Hereafter.'
(2 · 219-220)

And Al-Hasan said: Al-^{c}Afw$^{\prime}$ means the surplus.

وفضل النفقة على الأهل، وقول الله عز وجل - ويسألونك ماذا ينفقون قل العفو كذلك يبين الله لكم الآيات لعلكم تتفكرون في الدنيا والآخرة - وقال الحسن: العفو: الفضل.

263. Narrated Abu Mas'ud Al-Anṣari: The Prophet ﷺ said, "When a Muslim spends something on his family intending to receive Allah's reward, it is regarded as Ṣadaqa for him."

٢٦٣ - حدثنا آدم بن أبي إياس: حدثنا شعبة، عن عدي بن ثابت قال: سمعت عبد الله بن يزيد الأنصاري، عن أبي مسعود الأنصاري: فقلت: عن النبي صلى الله عليه وسلم؟ فقال: عن النبي صلى الله عليه وسلم، قال: إذا أنفق المسلم نفقة على أهله وهو يحتسبها كانت له صدقة.

264. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Allāh said, 'O the son of Adam! Spend, and I shall spend on you.'"

٢٦٤ ـ حدَّثنَا إسْماعِيلُ قالَ: حدَّثنِى مالكٌ، عَنْ أبِى الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: قالَ اللهُ: أنْفِقْ يا ابنَ آدَمَ أُنْفِقْ عَلَيْكَ.

265. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "The one who looks after a widow or a poor person is like a Mujāhid (warrior) who fights for Allāh's Cause, or like him who performs prayers all the night and fasts all the day."

٢٦٥ ـ حدَّثنَا يَحْيَى بنُ قَزَعَةَ: حدَّثنَا مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبِى الغَيْثِ، عَنْ أبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ: قالَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ: السَّاعِى عَلَى الأرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ فى سَبِيلِ اللهِ، أوِ القائِمِ اللَّيْلَ الصَّائِمِ النَّهارَ.

266. Narrated Sa'd ؓ : The Prophet ﷺ visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allāh's Cause?" He said, "No." I said, Half of it?" He said, "No." I said" One third of it?.' He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Ṣadaqa for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allāh

٢٦٦ ـ حدَّثنَا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ سَعْدٍ رَضِىَ اللهُ عَنْهُ قالَ: كانَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ يَعُودُنِى وأنا مَرِيضٌ بِمَكَّةَ، فَقُلْتُ: لى مالٌ، أُوصِى بِمالى كُلِّهِ؟ قالَ: لا. قُلْتُ: فالشَّطْرُ؟ قالَ: لا، قُلْتُ: فالثُّلُثُ؟ قالَ: الثُّلُثُ، والثُّلُثُ كَثِيرٌ. أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيْرٌ مِنْ أنْ تَدَعَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ فى

may let you recover, so that some people may benefit by you and others be harmed by you."

أَيْدِيهِمْ ، وَمَهْمَا أَنْفَقْتَ فَهُوَ لَكَ صَدَقَةٌ حَتَّى اللُّقْمَةَ تَرْفَعُهَا فِي امْرَأَتِكَ ، وَلَعَلَّ اللهُ يَرْفَعُكَ ، يَنْتَفِعُ بِكَ نَاسٌ ، وَيُضَرُّ بِكَ آخَرُونَ

(2) CHAPTER. It is obligatory to spend for one's wife and household.

بَاب وُجُوبِ النَّفَقَةِ عَلَى الأَهْلِ وَالعِيالِ .

267. Narrated Al-ʿAmash.........

٢٦٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ .

268. Narrated Abū Ṣaliḥ : Abū Huraira ؓ narrated to me, "The Prophet ﷺ said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should support your dependants first.' A wife says, You should either provide me with food or divorce me. A slave says, 'Give me food and enjoy my service." A son says, "Give me food; To whom do you leave me?' " The people said, "O Abū Huraira! Did you hear that from Allāh's Apostle ﷺ ?" He said, "No, it is from my ownself."

٢٦٨ - حَدَّثَنَا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غِنًى ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ. تَقُولُ الْمَرْأَةُ: إِمَّا أَنْ تُطْعِمَنِي ، وَإِمَّا أَنْ تُطَلِّقَنِي ، وَيَقُولُ الْعَبْدُ : أَطْعِمْنِي وَسْتَعْمِلْنِي، وَيَقُولُ الابْنُ: أَطْعِمْنِي، إِلَى مَنْ تَدَعُنِي؟ فَقَالُوا: يَا أَبَا هُرَيْرَةَ ، سَمِعْتَ هَذَا مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ ؟ قَالَ : لا ، هَذَا مِنْ كِيسِ أَبِي هُرَيْرَةَ .

269. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "The best alms is that which you give when you are rich, and you should support your dependants first."

٢٦٩ ـ حدَّثنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثني عَبْدُ الرَّحمنِ بنُ خالِدِ بنِ مُسافِرٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: خَيْرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ.

(3) CHAPTER. To provide one's family with food sufficient for one year in advance.

And how one should spend on his dependants.

باب حَبْسِ الرَّجُلِ قُوتَ سَنَةٍ عَلَى أهْلِهِ، وكَيْفَ نَفَقَاتُ العِيالِ؟

270. Narrated ʿUmar ؓ: The Prophet ﷺ used to sell the dates of the garden of Banī An-Naḍir and store for his family so much food as would cover their needs for a whole year.

٢٧٠ ـ حدَّثني مُحَمَّدُ بنُ سَلامٍ: أخبرَنا وَكِيعٌ، عَنِ ابنِ عُيَيْنَةَ قالَ: قالَ لي مَعْمَرٌ: قالَ لي الثَّوْرِيُّ: هَلْ سَمِعْتَ في الرَّجُلِ يَجْمَعُ لأهْلِهِ قُوتَ سَنَتِهِمْ أوْ بَعْضَ السَّنَةِ؟ قالَ مَعْمَرٌ: فَلَمْ يَحْضُرْنِي، ثُمَّ ذَكَرْتُ حَدِيثًا حَدَّثَناهُ ابنُ شِهابٍ الزُّهْرِيُّ، عَنْ مالكِ بنِ أوْسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ كانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ وَيَحْبِسُ لأهْلِهِ قُوتَ سَنَتِهِمْ.

271. Narrated Mālik bin Aus bin Al-Ḥadathān: Once I set out to visit

٢٧١ ـ حدَّثنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثني اللَّيْثُ قالَ: حدَّثنا عُقَيْلٌ، عَنِ

ʿUmar (bin Al-Khaṭṭāb). (While I was sitting there with him) his gate-keeper, Yarfā, came and said, "ʿUthmān, ʿAbdur-Raḥmān (bin ʿAuf), Az-Zubair and Saʿd (bin Abī Waqqas) are seeking leave (to meet you)." ʿUmar said, "Yes." So he admitted them and they entered, greeted, and sat down. After a short while Yarfā came again and said to ʿUmar, "Shall I admit ʿAlī and ʿAbbās?" ʿUmar said, "Yes." He admitted them and when they entered, they greeted and sat down. ʿAbbās said, "O the Chief of the Believers! Judge between me and this (ʿAlī)." The group, ʿUthmān and his companions said, "O the Chief of the Believers! Judge between them and relieve one from the other." ʿUmar said, "Be quiet! (Wait)! I beseech you by Allāh, by Whose permission (order) both the Heaven and the Earth are standing, do you know that Allāh's Apostle ﷺ said, 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allāh's Apostle ﷺ meant himself?" The group said, "He did say so." ʿUmar then turned towards ʿAlī and ʿAbbās and said, "I beseech you both by Allāh, do you know that Allāh's Apostle ﷺ said that?" They said, "Yes." ʿUmar said, "Now, let me talk to you about this matter. Allāh favoured His Apostle ﷺ with something of this property (war booty) which

ابنِ شِهابٍ قالَ: أَخْبَرَنِي مالِكُ بنُ أَوْسِ ابنِ الحَدَثانِ ، وكانَ مُحَمَّدُ بنُ جُبَيْرِ ابنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ فانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى مالِكِ بنِ أَوْسٍ فَسَأَلْتُهُ فَقالَ مالِكٌ: انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ إِذْ أَتاهُ حاجِبُهُ يَرْفأُ فَقالَ: هَلْ لَكَ فِي عُثْمانَ وَعَبْدِ الرَّحمنِ والزُّبَيْرِ وسَعْدٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ ، فأَذِنَ لَهُمْ. قالَ: فَدَخَلُوا وسَلَّمُوا فجَلَسُوا. ثُمَّ لَبِثَ يَرْفأُ قَلِيلاً ، فَقالَ لِعُمَرَ: هَلْ لَكَ فِي عَلِيٍّ وعَبَّاسٍ؟ قالَ: نَعَمْ ، فأَذِنَ لَهُما ، فَلَمَّا دَخَلا سَلَّما وجَلَسا . فَقالَ عَبَّاسٌ: يا أَمِيرَ المُؤْمِنِينَ ، اقْضِ بَيْنِي وبَيْنَ هَذَا . فَقالَ الرَّهْطُ عُثْمانُ وأَصحابُهُ: يا أَمِيرَ المُؤْمِنِين ، اقْضِ بَيْنَهُما وأَرِحْ أَحَدَهُما مِنَ الآخَرِ . فَقالَ عُمَرُ: اتَّئِدُوا ، أَنْشُدُكُمْ باللهِ الَّذِي بِهِ تَقُومُ السَّماءُ والأَرْضُ ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: لا نُورَثُ ، ما تَرَكْنا صَدَقَةٌ ، يُرِيدُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذَلكَ . فأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وعَبَّاسٍ فَقالَ: أَنْشُدُكُما باللهِ ، هَلْ تَعْلَمانِ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ ذَلكَ؟ قالا: قَدْ قالَ ذَلكَ ، قالَ عُمَرُ: فإنِّي

He did not give to anybody else. And Allāh said :—

> ' And what Allāh has bestowed on His Apostle (as Booty) from them for which you made no expedition with either cavalry or camelary ...... Allāh is Able to do all things.' (59 : 6)

So this property was espcially granted to Allāh's Apostle ﷺ But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allāh's Apostle ﷺ used to provide his family with their yearly needs, and whatever remained, he would spend where Allāh's Property (the revenues of Ẓakāt) used to be spent. Allāh's Apostle ﷺ kept on acting like this throughout his life time. Now I beseech you by Allāh, do you know that ? " They said, " Yes." Then ʿUmar said to ʿAlī and ʿAbbās, " I beseech you by Allāh, do you both know that ? " They said, " Yes." ʿUmar added, " When Allāh had taken His Apostle ﷺ unto Him, Abū Bakr said, ' I am the successor of Allāh's Apostle ﷺ .' So he took charge of that property and did with it the same what Allāh's Apostle ﷺ used to do, and both of you knew all about it then." Then ʿUmar turned towards ʿAlī and Abbas and said, "You

أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ ، إِنَّ اللهَ كَانَ خَصَّ رَسُولَهُ صلى اللهُ عليه وسلَّمَ فى هَذَا المَالِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ، قالَ اللهُ - ما أَفاءَ اللهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلا رِكابٍ - إلى قَوْلِهِ - قَدِيرٌ - فَكانَتْ هَذِهِ خالِصَةً لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ ، وَاللهِ ما احْتازَها دُونَكُمْ وَلا اسْتَأْثَرَ بِها عَلَيْكُمْ . لَقَدْ أَعْطاكُمُوها وَبَثَّها فِيكُمْ حَتَّى بَقِيَ مِنْها هَذَا المَالُ ، فكانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا المَالِ ، ثُمَّ يَأْخُذُ ما بَقِيَ ، فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ ، فَعَمِلَ بِذَلِكَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ حَيَاتَهُ . أَنْشُدُكُمْ بِاللهِ ، هَلْ تَعْلَمُونَ ذَلِكَ ؟ قالُوا : نَعَمْ ، قالَ لِعَلِيٍّ وَعَبَّاسٍ : أَنْشُدُكُما بِاللهِ ، هَلْ تَعْلَمانِ ذَلِكَ ؟ قالا : نَعَمْ . ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ صلى اللهُ عليه وسلَّمَ فَقالَ أَبُو بَكْرٍ : أنا وَلِيُّ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقَبَضَها أَبُو بَكْرٍ فَعَمِلَ فِيها بِما عَمِلَ بِهِ فِيها رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ و أَنْتُما حِينَئِذٍ . و أَقْبَلَ عَلَى عَلِيٍّ و عَبَّاسٍ : تَزْعُمانِ أَنَّ أَبا بَكْرٍ كَذَا و كَذَا ؟ وَاللهُ يَعْلَمُ أَنَّهُ فِيها صادِقٌ بارٌّ رَاشِدٌ تابِعٌ لِلْحَقِّ . ثُمَّ تَوَفَّى اللهُ أَبا بَكْرٍ ، فَقُلْتُ : أنا وَلِيُّ

both claim that Abū Bakr was so-and-so! But Allāh knows that he was honest, sincere, pious and right (in that matter). Then Allāh caused Abū Bakr to die, and I said, 'I am the successor of Allāh's Apostle ﷺ and Abū Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allāh's Apostle ﷺ and Abū Bakr used to do. Later both of you (ʿAlī and ʿAbbās) came to me with the same claim and the same problem. (O ʿAbbās!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (ʿAlī) came to me demanding his wife's share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allāh that you will manage it in the same way as Allāh's Apostle ﷺ and Abū Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allāh, did I hand it over to them on that condition?" The group said, "Yes." ʿUmar then faced ʿAlī and ʿAbbās and said, "I beseech you both by Allāh, did I hand it over to you both on that condition?" They both said, "Yes." ʿUmar added, "Do you now seek of me

رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وأبى بَكْرٍ، فَقَبَضْتُها سَنَتَيْنِ أعمَلُ فِيها بِمَا عَمِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وأبو بَكْرٍ، ثُمَّ جِئْتُمانِى وكَلِمَتُكُما وَاحِدَةٌ وأمْرُكُما جميعٌ، جِئْتَنِى تَسألُنِى نَصِيبَكَ مِنِ ابنِ أخِيكَ وأتَى هَذَا يَسألُنِى نَصِيبَ امْرأتِهِ مِنْ أبِيها فَقُلْتُ: إنْ شِئْتُمَا دَفَعْتُهُ إلَيْكُما عَلَى أنَّ عَلَيْكُما عَهْدَ اللهِ وَمِيثاقَهُ لَتَعْمَلانِ فِيها بِمَا عَمِلَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وبِما عَمِلَ بِهِ فِيها أبُو بَكْرٍ، وبِمَا عَمِلْتُ بِهِ فِيها مُنْذُ وُلِّيتُها، وَإلاَّ فَلا تُكَلِّمانِى فِيها. فَقُلْتُما: ادْفَعْها إلَيْنا بِذَلِكَ، فَدَفَعْتُها إلَيْكُما بِذَلِكَ. أنْشُدُكُمْ بِاللهِ: هَلْ دَفَعْتُها إلَيْهِما بِذَلِكَ؟ فَقالَ الرَّهْطُ: نَعَمْ. قالَ: فأقْبَلَ عَلَى عَلِىٍّ وعَبَّاسٍ فَقالَ: أنْشُدُكُما بِاللهِ هَلْ دَفَعْتُها إلَيْكُما بِذَلِكَ؟ قالا: نَعَمْ. قالَ: أفَتَلْتَمِسانِ مِنِّى قَضاءً غَيْرَ ذَلِكَ؟ فَوَ الَّذِى بِإذْنِهِ تَقُومُ السَّماءُ والأرْضُ لا أقْضِى فِيها قَضاءً غَيْرَ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فإنْ عَجَزْتُمَا عَنْها فادْفَعاها فأنا أكْفِيكُماها.

to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth are standing, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf."

(4) CHAPTER. The expenditure of a woman whose husband is away from her, and the expenditure of her child.

باب نَفَقَةِ المَرْأةِ إذَا غابَ عَنْها زَوْجُها، وَنَفَقَةِ الوَلَدِ .

272. Narrated ʿAisha رضي الله عنها : Hind bint ʿUtba came and said, "O Allāh's Apostle! Abū Sufyān is a miser. Is there any harm if I spend something of his property for our children?" Allāh's Apostle ﷺ said, "No, if you spend it according to your needs, justly and reasonably."

٢٧٢ ـ حَدَّثَنا ابنُ مُقاتِلٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا يُونُسُ ، عَنِ ابنِ شِهابٍ : أخْبَرَنى عُرْوَةُ : أنَّ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ : جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقالَتْ : يا رَسُولَ اللهِ ، إنَّ أبا سُفْيانَ رَجُلٌ مِسِّيكٌ ، فَهَلْ عَلَىَّ حَرَجٌ أنْ أُطْعِمَ مِنَ الَّذِى لَهُ عِيالَنا ؟ قالَ : لا، إلاَّ بالمَعْرُوفِ .

273. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "If the wife gives of her husband's property (something in charity) without his permission, he will get half the reward."

٢٧٣ ـ حَدَّثَنا يَحْيَى : حَدَّثَنا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ قالَ : سَمِعْتُ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إذَا أنْفَقَتِ المَرْأةُ مِنْ كَسْبِ زَوْجِها مِنْ

(5) CHAPTER. 'The mothers shall give suck to their offspring for two whole years, (that is) for those parents who desire to complete the term.........Allāh is Seer of what you do.' (2 : 233)

And Allāh also said :—

> " And the bearing of him (the child) and the weaning of him is (a period of) 30 months.' (46 : 15)

And Allāh said :—

> " But if you make difficulties for one another, let another woman give suck for him (the child's father). Let the rich man spend according to his means................ Allāh will grant after hardship ease.' (65 : 6-7)

Az-Zuhrī said : Allāh has forbidden that a (divorced) mother should hurt her child by saying, " I am not going to suckle it" for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allāh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no blame on them if both parents willingly agree to have their child suckled by some other woman; and

غَيْرِ أمْرِهِ فَلَهُ نِصْفُ أجْرِهِ .

باب - وَالوَالِدَاتُ يُرْضِعْنَ أوْلادَهُنَّ حَوْلَيْنِ كامِلَيْنِ لِمَنْ أرَادَ أنْ يُتِمَّ الرَّضَاعَةَ - إلى قَوْلِهِ - بَصِيرٌ - وَقالَ - وَحَمْلُهُ وَفِصَالُهُ ثَلاثُونَ شَهْرًا - وَقالَ - وَإنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ - إلى قَوْلِهِ - بَعْدَ عُسْرٍ يُسْرًا - وَقالَ يُونُسُ عَنِ الزُّهْرِيِّ : نَهَى اللهُ تَعالَى أنْ تُضَارَّ وَالِدَةٌ بِوَلَدِها ، وَذَلِكَ أنْ تَقُولَ الوَالِدَةُ : لَسْتُ مُرْضِعَتَهُ ، وَهِيَ أمْثَلُ لَهُ غِذَاءً وَأشْفَقُ عليهِ أرْفَقُ بِهِ مِنْ غَيْرِها. فَلَيْسَ لَهَا أنْ تَأبَى بَعْدَ أنْ يُعْطِيَهَا مِنْ نَفْسِهِ ما جَعَلَ اللهُ عَلَيْهِ ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أنْ يُضَارَّ بِوَلَدِهِ وَالِدَتَهُ ، فَيَمْنَعَهَا أنْ تُرْضِعَهُ ضِرَارًا لَهَا إلى غَيْرِها ، فَلا جُنَاحَ عَلَيْهِما أنْ يَسْتَرْضِعا عَنْ طِيبِ نَفْسِ الوَالِدِ والوَالِدَةِ ، فإنْ أرَادَا فِصَالاً عَنْ تَرَاضٍ مِنْهُما وَتَشَاوُرٍ فَلا جُنَاحَ عَلَيْهِما بَعْدَ أنْ يَكُونَ ذَلكَ عَنْ تَرَاضٍ مِنْهُما وَتَشَاوُرٍ. فِصَالُهُ : فِطامُهُ .

there is no blame on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation.

(6) CHAPTER. The working of a lady in her husband's house.

بابُ عَمَلِ المَرأةِ فى بَيْتِ زَوْجِها.

274. Narrated ʿAlī: Fāṭima عليها السلام went to the Prophet ﷺ complaining about the bad effect of the stone hand-mill on her hand. She had heard that the Prophet ﷺ had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to ʿĀisha. When the Prophet ﷺ came, ʿĀisha informed him about that. So the Prophet ﷺ came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subḥān Allāh' thirty-three times, 'Alḥamdulillāh' thirty three times, and 'Allāhu Akbar' thirty four times, for that is better for you than a servant.

٢٧٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَنِى الحَكَمُ عَنِ ابنِ أبِى لَيْلَى: حدَّثَنا عَلى أنَّ فاطِمَةَ عَلَيْها السَّلامُ أتَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ تَشْكُو إلَيْهِ ما تَلْقَى فى يَدِها مِنَ الرَّحَى، وَبَلَغَها أنَّهُ جاءَهُ رَقِيقٌ، فَلَمْ تُصادِفْهُ فَذَكَرَتْ ذَلِكَ لعائِشَةَ، فَلَمَّا جاءَ أخْبَرَتْهُ عائِشَةُ، قالَ: فَجاءَنا وَقَدْ أخَذْنا مَضاجِعَنا، فَذَهَبْنا نَقُومُ فَقالَ: عَلى مَكانِكُما، فَجاءَ فَقَعَدَ بَيْنِى وَبَيْنَها حتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلى بَطْنِى فقالَ: ألا أدُلُّكُما عَلى خَيْرٍ مِمَّا سَألْتُما: إذا أخَذْتُما مَضاجِعَكُما أوْ أوَيْتُما إلى فِراشِكُما فَسَبِّحا ثَلاثاً وثَلاثِينَ، و احْمَدا ثَلاثاً و ثَلاثِينَ، و كَبِّرا أرْبَعاً وَثَلاثِينَ، فَهُوَ خَيْرٌ لَكُما مِنْ خادِمٍ.

(7) CHAPTER. A servant for one's wife.

بَاب خادِمِ المَرأةِ .

275. Narrated ʿAlī bin Abī Ṭālib: Faṭima ﵂ came to the Prophet ﷺ asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite 'Subḥān Allāh' thirty three times, 'Alḥamdulillāh' thirty three times, and 'Allāhu Akbar' thirty four times. ʿAlī added, 'I have never failed to recite it eversince." Somebody asked, "Even on the night of the battle of Siffīn?" He said, "No, even on the night of the battle of Siffīn."

٢٧٥ ـ حدَّثَنا الحُمَيْدِيّ : حدَّثَنا سُفْيانُ: حدَّثَنا عُبَيْدُ اللهِ بنُ أبي يَزِيدَ: سَمِعَ مُجاهِدًا: سَمِعْتُ عَبْدَالرَّحمٰنِ ابنَ أبي لَيْلَى يُحَدِّثُ عَنْ عَلِيِّ بنِ أبي طالِبٍ أنَّ فاطِمَةَ عَلَيْها السَّلامُ أتَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ تَسألُهُ خادِمًا فَقالَ: ألا أُخْبِرُكِ ما هُوَ خَيرٌ لَكِ مِنْهُ؟ تُسَبِّحِينَ اللهَ عِنْدَ مَنامِكِ ثَلاثًا وَثَلاثِينَ، وتَحْمَدِينَ اللهَ ثَلاثًا وثَلاثِينَ، وَتُكَبِّرِينَ اللهَ أرْبَعًا وَثَلاثِينَ. ثُمَّ قالَ سُفْيانُ إحْداهُنَّ أرْبَعٌ وَثَلاثُونَ فَما تَرَكْتُها بَعْدُ، قِيلَ: وَلا لَيْلَةَ صِفِّينَ؟ قالَ: وَلا لَيْلَةَ صِفِّينَ .

(8) CHAPTER. A man's serving his family.

بَاب خِدْمَةِ الرَّجُلِ فى أهْلِهِ .

276. Narrated Al-Aswad bin Yazīd: I asked ʿĀisha ﵂, "What did the Prophet ﷺ use to do at home?" She said, "He used to work for his family, and when he heard the Adhān (call for the prayer), he would go out."

٢٧٦ ـ حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ عَنِ الحَكَمِ بنِ عُتَيْبَةَ: عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ بنِ يَزِيدَ: سألْتُ عائشَةَ رَضِيَ اللهُ عَنْها: ما كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَصْنَعُ فى

البَيْتِ ؟ قالَتْ : كانَ يَكُونُ فى مِهْنَةِ أهْلِهِ فإذَا سَمِعَ الأذَانَ خَرَجَ .

(9) CHAPTER. If a man does not provide for his family, then the wife can take of his wealth what will satisfy her needs and the needs of her children reasonably.

باب إذا لَمْ يُنْفِقِ الرَّجُلِ فَلِلْمَرْأةِ أنْ تَأخُذَ بغَيْرِ عِلْمِهِ ما يَكْفِيها وَوَلَدَها بالمَعْرُوفِ .

277. Narrated ʿĀisha رضي الله عنها : Hind bint ʿUtba said, " O Allah's Apostle ! Abū Sufyān is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge? " The Prophet ﷺ said, " Take what is sufficient for you and your children in a reasonble way."

٢٧٧ ـ حدَّثَنِى مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيَى عَنْ هِشامٍ قالَ : أخْبَرَنِى أبى عَنْ عائشَةَ أنَّ هِنْدًا بِنْتَ عُتْبَةَ قالَتْ يا رَسُولَ اللهِ إنَّ أبا سُفْيانَ رَجُلٌ شَحِيحٌ ، وَلَيْسَ يُعْطِينى ما يَكْفِينى وَوَلَدى إلاَّ ما أخَذْتُ مِنْهُ وَهُوَ لا يَعْلَمُ ، فَقالَ : خُذِى ما يَكْفِيكِ وَوَلَدَكِ بالمَعْرُوفِ .

(10) CHAPTER. The care a woman should take of the wealth of her husband, and of what he offers to spend (on her behalf).

باب حِفظِ المَرْأةِ زَوْجِها فى ذاتِ يَدِهِ والنَّفَقَةِ .

278. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " The best

٢٧٨ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : حدَّثَنا ابنُ طاوُسٍ عَنْ

women among the camel riders, are the women of Quraish." (Another narrator said) The Prophet ﷺ said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property."

أبِيهِ ، و أبو الزِّنادِ عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ : أنّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : خَيْرُ نِساءٍ رَكِبْنَ الإبِلَ نِساءُ قُرَيْشٍ ، وَقالَ الآخَرُ : صالِحُ نِساءِ قُرَيْشٍ ، أحْناهُ عَلى وَلَدٍ في صِغَرِهِ ، و أرْعاهُ عَلى زَوْجٍ في ذاتِ يَدِهِ. وَيُذْكَرُ عَنْ مُعاوِيَةَ وَابنِ عَبّاسٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(11) CHAPTER. Providing one's wife with clothes reasonably.

باب كِسْوَةِ المَرْأةِ بالمَعْرُوفِ .

279. Narrated ʿAlī ؓ : The Prophet ﷺ gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

٢٧٩ ـ حدَّثَنا حَجّاجُ بنُ مِنْهالٍ : حدَّثَنا شُعْبَةُ قالَ : أخْبَرَنِي عَبْدُ المَلِكِ ابنُ مَيْسَرَةَ قالَ : سَمِعْتُ زَيْدَ بنَ وَهْبٍ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ : آتى إلَيَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ حُلَّةَ سِيَراءَ فَلَبِسْتُها. فَرَأيْتُ الغَضَبَ في وَجْهِهِ فَشَقَقْتُها بَيْنَ نِسائي .

(12) CHAPTER. A lady should help her husband in looking after his children.

باب عَوْنِ المَرْأةِ زَوْجَها في وَلَدِهِ .

280. Narrated Jābir bin ʿAbdullāh :

٢٨٠ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا حَمّادُ

My father died and left seven or nine girls and I married a matron. Allāh's Apostle ﷺ said to me, "O Jābir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." He said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, "'Abdullāh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allāh bless you," or "That is good."

ابنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: هَلَكَ أبى وتَرَكَ سَبْعَ بَنَاتٍ أوْ تِسْعَ بَنَاتٍ، فتَزَوَّجْتُ امْرأةً ثَيِّبًا، فقالَ لى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: تَزَوَّجْتَ يا جابِرُ؟ فقُلْتُ: نَعَمْ، فقالَ: أبِكْرًا أمْ ثَيِّبًا؟ قُلْتُ: بَلْ ثَيِّبًا، قالَ: فهَلَّا جارِيَةً تُلاعِبُها وتُلاعِبُكَ، وتُضاحِكُها وتُضاحِكُكَ؟ قالَ: فقُلْتُ لَهُ: إنَّ عَبْدَ اللهِ هَلَكَ وتَرَكَ بَنَاتٍ، وإنِّى كَرِهْتُ أنْ أجِيئَهُنَّ بِمِثْلِهِنَّ، فتَزَوَّجْتُ امْرأةً تَقُومُ عَلَيْهِنَّ وتُصْلِحُهُنَّ. فقالَ: بارَكَ اللهُ لكَ، أوْ خَيْرًا.

(13) CHAPTER. The expenditure of a poor man on his family.

بابُ نَفَقَةِ المُعْسِرِ عَلَى أهْلِهِ.

281. Narrated Abū Huraira رضي الله عنه : A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "Why?" He said, "I have had sexual intercourse with my wife while fasting (in the month of Ramaḍān)." The Prophet ﷺ said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet ﷺ

٢٨١ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمَنِ، عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتَى النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ رَجُلٌ فقالَ: هَلَكْتُ، قالَ: ولِمَ؟ قالَ: وَقَعْتُ عَلَى أهْلِى فى رَمَضانَ، قالَ: فأعْتِقْ

said, "Then fast for two successive months." He said, "I cannot." The Prophet ﷺ said, "Then feed sixty poor persons." He said, "I have nothing to do so." In the meantime a basket full of dates was brought to the Prophet ﷺ. He said, "Where is the questioner?" The man said, "I am here." The Prophet ﷺ said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allāh's Apostle! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet ﷺ smiled till his pre-molar teeth became visible. He then said, "Then take it."

رَقَبَةً. قالَ: لَيْسَ عِنْدِي، قالَ: فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ. قالَ: لا أَسْتَطِيعُ، قالَ: فأَطْعِمْ سِتِّينَ مِسْكِينًا، قالَ: لا أَجِدُ، فأُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ فَقالَ: أَيْنَ السَّائِلُ؟ قالَ: ها أنا ذَا، قالَ: تَصَدَّقْ بِهَذَا، قالَ: عَلَى أَحْوَجَ مِنَّا يا رَسُولَ اللهِ؟ فَوَالَّذِي بَعَثَكَ بالحَقِّ ما بَيْنَ لابَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا فَضَحِكَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ حتَّى بَدَتْ أَنْيابُهُ، قالَ: فَأَنْتُمْ إِذًا.

(14) CHAPTER. (The Statement of Allāh:)

> "And on the (father's) heir is incumbent the like of that (which was incumbent on the father)'
>
> (2: 233)

And is a woman chargeable with any thing thereof?

And Allāh said,

> 'Allāh puts forward (another) example of two men, one of them dumb.........' (16: 76)

بَاب - وَعَلَى الوَارِثِ مِثْلُ ذَلِكَ - وَهَلْ عَلَى المَرْأَةِ مِنْهُ شَيْءٌ؟ - وضَرَبَ اللهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ - الآيَةَ.

282. Narrated Um Salama: I said, "O Allāh's Apostle! Shall I get a

٢٨٢ - حدَّثَنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثَنا وُهَيْبٌ: أخبرَنا هِشامٌ عَنْ أَبِيهِ،

reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet ﷺ said, "Yes, you will be rewarded for that which you will spend on them."

عَنْ زَيْنَبَ بِنْتِ أبى سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: قُلْتُ: يارَسُولَ اللهِ، هَلْ لى مِنْ أجْرٍ فى بَنى أبى سَلَمَةَ أنْ أنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتارِكَتِهِمْ هَكَذَا و هَكَذَا إنَّمَا هُمْ بَنِىَّ، قالَ: نَعَمْ، لَكِ أجْرُ ما أنْفَقْتِ عَلَيْهِمْ.

283. Narrated ʿAisha ؓ : Hind (bint ʿUtba) said, "O Allāh's Apostle! Abū Sufyān is a miser. Is there any harm if I take of his property what will cover my and my children's needs?" The Prophet ﷺ said, "Take (according to your needs) in a reasonable manner."

٢٨٣ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها: قالَتْ هِنْدُ: يارَسُولَ اللهِ، إنَّ أباسُفْيانَ رَجُلٌ شَحِيحٌ فَهَلْ عَلَىَّ جُناحٌ أنْ آخُذَ مِنْ مالِهِ ما يَكْفِينى و بَنِىَّ؟ قالَ: خُذِى بالمَعْرُوفِ.

(15) CHAPTER. The statement of the Prophet ﷺ : "If one dies leaving debts to be repaid or dependents to be taken care of, it is for me (to pay the debts and look after the needy dependents)."

باب قَوْلِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ: مَنْ تَرَكَ كَلاًّ أوْ ضَيَاعا فالَىَّ.

284. Narrated Abū Huraira ؓ : A dead man in debt to others used to be brought to Allāh's Apostle ﷺ who

٢٨٤ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أبى سَلَمَةَ، عَنْ أبى هُرَيْرَةَ

would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts, the Prophet ﷺ would offer the funeral prayer for him; otherwise he would say to the Muslims (present there), "Perform the funeral prayer for your friend:" But when Allāh helped the Prophet ﷺ to gain victory (on his expiditions), he said, "I am closer to the Believers than themselves, so, if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs.

رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ كانَ يُؤْتَى بالرَّجُلِ المُتَوَفَّى عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً؟ فإنْ حُدِّثَ أَنَّهُ تَرَكَ وَفاءً صَلَّى، وَإلاَّ قالَ لِلْمُسْلِمِينَ: صَلُّوا عَلَى صَاحِبِكُمْ، فَلَمَّا فَتَحَ اللهُ عليهِ الفُتُوحَ قالَ: أنا أَوْلَى بالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيْناً فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مالاً فلِوَرَثَتِهِ.

(16) CHAPTER. Freed female slaves or any other women can be wet nurses.

باب المَرَاضِعِ مِنَ المَوَالِيَاتِ وَغَيْرِهِنَّ.

285. Narrated Um Ḥabība, the wife of the Prophet ﷺ: I said, "O Allāh's Apostle! Will you marry my sister, the daughter of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allāh's Apostle! We have heard that you want to marry Durra, the daughter of Abū

٢٨٥ ـ حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أخبرَنِي عُرْوَةُ: أنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أخبرَتْهُ: أنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، انْكِحْ أُخْتِي ابْنَةَ أبي سُفْيانَ، قالَ: و تُحِبِّينَ ذَلِكِ؟ قُلْتُ: نَعَمْ: لَسْتُ لَكَ بِمُخْلِيَةٍ، و أَحَبُّ مَنْ شارَكَنِي فِي الخَيْرِ أُخْتِي،

Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she is unawfull for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters."

Narrated ʿUrwa: T̲h̲uwaiba had been a slave girl whom Abū Lahab had emancipated.

فَقَالَ: إِنَّ ذَلِكِ لا يَحِلُّ لى، فَقُلْتُ يَارَسُولَ اللهِ، فَوَاللهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبى سَلَمَةَ، فَقَالَ: ابْنَةَ أُمِّ سَلَمَةَ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَوَاللهِ لَوْ لَمْ تَكُنْ رَبِيبَتِى فى حَجْرِى مَا حَلَّتْ لى إِنَّهَا ابْنَةُ أَخى مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِى وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلا تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ. وَقَالَ شُعَيْبٌ، عَنِ الزُّهْرِىِّ: قَالَ: عُرْوَةُ: ثُوَيْبَةَ أَعْتَقَهَا أَبُو لَهَبٍ.

**In the Name of Allāh,
the Most Beneficent, the Most Merciful**

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXV. THE BOOK OF FOODS (MEALS):

كتاب الاطعمة

(1) The Statement of Allāh ﷻ :
'Eat of the lawful things that We have bestowed upon you......'
(2 : 172)

And His Statement :
'Spend of the good things which you have legally earned.'
(2 : 267)

And His Statement :
'Eat of the good things and do righteous deeds, verily, I am Aware of what you do.' (23 : 51)

وَقَوْلِ اللهِ تَعَالَى ـ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ـ الآيَةَ . وَقَوْلِهِ ـ أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ ـ وَقَوْلِهِ ـ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ـ .

286. Narrated Abū Mūsa Al-Ash'arī ؓ : The Prophet ﷺ said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)."

٢٨٦ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ ، عَنْ أَبِى وَائِلٍ ، عَنْ أَبِى مُوسَى الأَشْعَرِىِّ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى الله عليه وسلم قَالَ : أَطْعِمُوا الجَائِعَ ، وَعُودُوا المَرِيضَ ، وَفُكُّوا العَانِىَ . قَالَ سُفْيَانُ : وَالعَانِى : الأَسِيرُ .

287. Narrated Abū Huraira رضي الله عنه : The family of Muhammad ﷺ did not eat their fill for three successive days till he died.

Narrated Abū Huraira رضي الله عنه : Once while I was in a state of fatigue (because of severe hunger), I met ʿUmar bin Al-Khaṭṭāb, so I asked him to recite a Verse from Allāh's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allāh's Apostle ﷺ standing by my head. He said, "O Abū Huraira!" I replied, "Labbaik, O Allāh's Apostle, and Saddaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abū Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met ʿUmar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O ʿUmar, took over the case. By Allāh, I asked you to recite a Verse to me while I knew it better than you." On that ʿUmar said to me, "By Allāh, if I admitted and entertained you, it would have been dearer to me than having nice red camels."

٢٨٧ ـ حدَّثَنا يُوسُفُ بنُ عِيسَى: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ عَنْ أبِيهِ ، عَنْ أبى حازِمٍ ، عَنْ أبى هُرَيْرَةَ قالَ : ما شَبِعَ آلُ مُحَمَّدٍ صلى اللهُ عليه وسلَّمَ مِنْ طَعامٍ ثَلاثَةَ أيَّامٍ حتَّى قُبِضَ . وعَنْ أبى حازِمٍ ، عَنْ أبى هُرَيْرَةَ قالَ : أصابَنِى جَهْدٌ شَدِيدٌ فَلَقِيتُ عُمَرَ بنَ الخَطَّابِ ، فاسْتَقْرأتُهُ آيَةً مِنْ كِتابِ اللهِ ، فَدَخَلَ دارَهُ و فَتَحَها عَلَىَّ فَمَشَيْتُ غَيرَ بَعِيدٍ فخَرَرْتُ لِوَجْهِى مِنَ الجَهْدِ والجُوعِ ، فإذَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ قائمٌ عَلَى رأسِى فَقَالَ : يا أبا هُرَيْرَةَ ، فَقُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ ، فأخَذَ بِيَدِى فأقامَنِى وَعَرَفَ الَّذى بِى ، فانْطَلَقَ بِى إلى رَحْلِهِ فأمَرَ لى بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ قالَ : عُدْ فاشْرَبْ يا أبا هِرٍّ ، فَعُدْتُ فَشَرِبْتُ ثُمَّ قالَ : عُدْ فَعُدْتُ فَشَرِبْتُ حتَّى اسْتَوَى بَطْنِى فَصَارَ كالقِدْحِ ، قالَ : فَلَقِيتُ عُمَرَ وَذَكَرْتُ لَهُ الَّذى كانَ مِنْ أمْرِى وَقُلْتُ لَهُ : تَوَلَّى ذَلِكَ مَنْ كانَ أحَقَّ بِهِ مِنْكَ يا عُمَرُ ، وَاللهِ لَقَدِ اسْتَقْرَأتُكَ الآيَةَ ولأنا أقْرَؤُها مِنْكَ . قالَ عُمَرُ : وَاللهِ لأنْ أكُونَ أدْخَلْتُكَ أحَبُّ إلَىَّ مِنْ أنْ يَكُونَ لى مِثْلُ حُمْرِ النَّعَمِ .

(2) CHAPTER. To mention the Name of Allāh on starting to eat, and to eat with the right hand.

١ بابُ التَّسْمِيَةِ عَلَى الطَّعامِ والأَكْلِ باليَمِينِ .

288. Narrated ʿUmar bin Abī Salama: I was a boy under the care of Allāh's Apostle ﷺ and my hand used to go around the dish while I was eating. So Allāh's Apostle ﷺ said to me, 'O boy! Mention the Name of Allāh and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those intructions when eating.

٢٨٨ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : أخبرَنا سُفْيانُ : قالَ الوَلِيدُ بنُ كَثِيرٍ : أخبرَنِي أنَّهُ سَمِعَ وَهْبَ بنَ كَيْسانَ : أنَّهُ سَمِعَ عُمَرَ بنَ أبي سَلَمَةَ يَقُولُ : كُنْتُ غُلاما في حَجْرِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ و كانَتْ يَدِي تَطِيشُ في الصَّحْفَةِ ، فقالَ لي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يا غُلامُ سَمِّ اللهَ و كُلْ بيَمِينِكَ و كُلْ مِمَّا يَلِيكَ ، فَمَا زَالَتْ تِلكَ طِعْمَتِي بَعْدُ .

(3) CHAPTER. To eat of the dish what is nearer to you.

Anas said: The Prophet ﷺ said, "Mention the Name of Allāh when you start eating, and every man should eat of the dish what is nearer to him.

بابُ الأَكْلِ مِمَّا يَلِيهِ .

وَقالَ أنَسٌ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : اذْكُرُوا اسْمَ اللهِ ، ولْيأْكُلْ رَجُلٌ مِمَّا يَلِيهِ .

289. Narrated ʿUmar bin Abī Salama who was the son of Um Salama, the wife of the Prophet ﷺ: Once I ate a meal with Allāh's Apostle ﷺ: and I was eating from all sides of the dish. So Allāh's Apostle ﷺ said

٢٨٩ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ : حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ ، عَنْ مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ الدِّيلِيِّ ، عَنْ وَهْبِ بنِ كَيْسانَ أبي نُعَيْمٍ ، عَنْ عُمَرَ بنِ أبي سَلَمَةَ وَهُوَ

to me, "Eat of the dish what is nearer to you."

ابنُ أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى اللهُ
عليهِ وسلَّمَ قالَ: أكَلْتُ يَوْماً مَعَ رَسُولِ
اللهِ صلى اللهُ عليهِ وسلَّمَ طَعاما فَجَعَلْتُ
آكُلَ مِنْ نَوَاحي الصَّحْفَةِ ، فَقالَ لى
رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: كُلْ مِمَّا
يَليكَ .

290. Narrated Wahb bin Kaisān Abī Nuʿaim : A meal was brought to Allāh's Apostle ﷺ while his step-son, ʿUmar bin Abī Salama was with him. Allāh's Apostle ﷺ said to him, "Mention the Name of Allāh and eat of the dish what is nearer to you."

٢٩٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ:
أخْبرَنا مالكٌ، عَنْ وَهْبِ بنِ كَيْسانَ
أبى نُعَيْمٍ قالَ: أُتِيَ رَسُولَ اللهِ صلى اللهُ
عليهِ وسلَّمَ بطعامٍ وَمَعَهُ رَبِيبُهُ عُمَرُ
ابنُ أبى سَلَمَةَ فقالَ: سَمِّ اللهَ وكُلْ
مِمَّا يَليكَ .

(4) CHAPTER. Eating from around the dish while taking one's meal with someone else if he knows that his compainion does not dislike that.

باب مَنْ تَتَبَّعَ حَوَالىِ القَصْعَةِ
مَعَ صَاحِبِهِ إذَا لَمْ يَعْرِفْ مِنْهُ
كَرَاهِيَةً .

291. Narrated Anas bin Mālik ﵁ : A tailor invited Allāh's Apostle ﷺ to a meal which he had prepared. I went along with Allāh's Apostle ﷺ and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat

٢٩١ ـ حدَّثَنا قُتَيْبَةُ عَنْ مالكٍ ،
عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبى طَلْحَةَ:
أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ : إنَّ
خَيَّاطا دَعا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ
لِطَعامٍ صَنَعَهُ، قالَ أنَسٌ: فذَهَبْتُ مَعَ
رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فرَأيْتُهُ

gourd.

ʿUmar bin Abī Salama said: The Prophet ﷺ said to me, "Eat with your right hand."

يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَى الْقَصْعَةِ، قَالَ:
فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ.
قَالَ عُمَرُ بْنُ أَبى سَلَمَةَ: قَالَ لى النَّبِىُّ
صلى اللهُ عليهِ وسلَّمَ: كُلْ بِيَمِينِكَ.

(5) CHAPTER. To eat with the right hand and to start with the right side in doing anything.

باب التَّيَمُّنِ فى الأَكْلِ وغَيْرِهِ.

292. Narrated ʿĀisha ؓ: The Prophet ﷺ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair.

(Al-Ashʿath said (in Wasit): The Prophet ﷺ used to do so in all his affairs.)

٢٩٢ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَشْعَثَ،
عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ
رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِىُّ
صلى اللهُ عليهِ وسلَّمَ يُحِبُّ التَّيَمُّنَ مَا
اسْتَطَاعَ فى طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ، و
كَانَ قَالَ بِوَاسِطٍ قَبْلَ هَذَا فى شَأْنِهِ كُلِّهِ.

(6) CHAPTER. Whoever ate till he was satisfied.

باب مَنْ أَكَلَ حَتَّى شَبِعَ.

293. Narrated Anas bin Malik ؓ: Abū Ṭalḥa said to Um Sulaim, "I have heard the voice of Allah's Apostle ﷺ, which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out

٢٩٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِى
مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبى
طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ
يَقُولُ: قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ لَقَدْ ١
سَمِعْتُ صَوْتَ رَسُولِ اللهِ صلى اللهُ عليهِ

some loaves of barley bread, then took her face covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allāh's Apostle ﷺ. I went with that, and found Allāh's Apostle ﷺ in the mosque with some people. I stood up near them, and Allāh's Apostle ﷺ asked me, "Have you been sent by Abū Ṭalḥa?" I said, "Yes." He asked, "To bring some food (to us)?" I said, "Yes." Then Allāh's Apostle ﷺ said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abū Ṭalḥa. Abū Ṭalḥa then said, "O Um Sulaim! Allāh's Apostle ﷺ has arrived along with the people, and we do not have food enough to feed them all." She said, "Allāh and His Apostle know better." So Abū Ṭalḥa went out till he met Allāh's Apostle ﷺ. Then Abū Ṭalḥa and Allāh's Apostle ﷺ came and entered the house. Allāh's Apostle ﷺ said, "Um Sulaim! Bring whatever you have." She brought that very bread. The Prophet ﷺ ordered that it be crushed into small pieces, and Um Sulaim pressed a skin of butter on it. Then Allāh's Apostle ﷺ said whatever Allāh wished him to say (to bless the food)

وسلَّمَ ضَعِيفا أعْرِفُ فيهِ الجُوعَ، فَهَلْ عِنْدَكِ شَيْءٌ؟ فأخْرَجَتْ أقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أخْرَجَتْ خِمارًا لَهَا فَلَفَّتِ الخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِى وَرَدَّتْنِى بِبَعْضِهِ، ثُمَّ أرْسَلَتْنِى إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ، قالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فى المَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِمْ، فَقالَ لى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: آرْسَلَكَ أبو طَلْحَةَ؟ فَقُلْتُ: نَعَمْ، قالَ: بِطَعامٍ؟ قالَ: فَقُلْتُ: نَعَمْ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لِمَنْ مَعَهُ: قُومُوا، فانْطَلَقَ وانْطَلَقْتُ بَيْنَ أيْدِيهِمْ حَتَّى جِئْتُ أبا طَلْحَةَ، فَقالَ أبو طَلْحَةَ: يا أمْ سُلَيْمٍ قَدْ جاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بالنَّاسِ وَلَيْسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ، فَقالَتْ: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: فانْطَلَقَ أبو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فأقْبَلَ أبو طَلْحَةَ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حَتَّى دَخَلا، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: هَلُمِّى يا أُمَّ سُلَيْمٍ ما عِنْدَكِ، فأتَتْ بِذَلِكَ الخُبْزِ، فأمَرَ بِهِ فَفُتَّ وَعَصَرَتْ عليهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فأدَمَتْهُ، ثُمَّ قالَ فِيهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ماشاءَ اللهُ أنْ يَقُولَ، ثُمَّ قالَ:

and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet ﷺ then said, "Admit ten (more)." They were admitted, ate their fill, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men. (1)

ائْذَنْ لِعَشَرَةٍ، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: ائْذَنْ لِعَشَرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: ائْذَنْ لِعَشَرَةٍ، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ أَذِنَ لِعَشَرَةٍ فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ ثَمَانُونَ رَجُلاً.

294. Narrated ʿAbdur-Raḥmān bin Abū Bakr رضي الله عنهما: We were one hundred and thirty men sitting with the Prophet ﷺ. The Prophet ﷺ said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan man came, driving some sheep. The Prophet ﷺ asked, "Will you sell us (a sheep), or give (it to) us as a gift?" The pagan said, "No, but I will sell it." So the Prophet ﷺ bought from him a sheep which was slaughtered, and then the Prophet ﷺ ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allāh, none of those one

٢٩٤ - حَدَّثَنَا مُوسَى: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: وَحَدَّثَ أَبُو عُثْمَانَ أَيْضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ، فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: أَبَيْعٌ أَمْ عَطِيَّةٌ؟ أَوْ قَالَ هِبَةٌ؟ قَالَ: لَا، بَلْ بَيْعٌ، قَالَ: فَاشْتَرَى مِنْهُ شَاةً فَصُنِعَتْ، فَأَمَرَ نَبِيُّ اللهِ صلى اللهُ عليهِ وسلَّمَ بِسَوَادِ الْبَطْنِ يُشْوَى،

---

(1) See the Appendix (Miracles of the Prophet ﷺ).

hundred and thirty men but had his share of those things. The Prophet ﷺ gave to those who were present, and also kept a share for those who were absent. He then made two dishes of that sheep and we all ate together our fill; yet there remained a part of the two dishes which I carried on the camel.

وَايمُ اللهِ ما مِنَ الثَّلاثِينَ وَمائَةِ إلاَّ قَدْ حَزَّ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِها ، إنْ كانَ شاهِداً أعْطاها إيَّاهُ ، و إنْ كانَ غائِبا خَبأها لَهُ ، ثُمَّ جَعَلَ فِيها قَصْعَتَيْنِ فأكَلْنا أجْمَعُونَ وَشَبِعْنا وَفَضَلَ فى القَصْعَتَيْنِ ، فحَمَلْتُهُ عَلى البَعِيرِ أوْ كمَا قالَ .

295. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ died when we had satisfied our hunger with the two black things, i. e. dates and water.

٢٩٥ - حدَّثَنا مُسْلِمٌ : حدَّثَنا وُهَيْبٌ : حدَّثَنا مَنْصُورٌ ، عَنْ أُمِّهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها : تُوُفِّيَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ حينَ شَبِعْنا مِنَ الأسْوَدَيْنِ : التَّمْرِ والماءِ .

(7) CHAPTER. 'No blame is there upon the blind......' (24 : 61)

An-Nahd (i. e. the custom of collecting food by different persons to make one meal to be eaten by all of them together) and the gathering together by a group of persons to share a meal.

بابٌ - لَيْسَ عَلَى الأعمَى حَرَجٌ - والنَّهْدُ والاجْتِماعُ عَلَى الطَّعامِ .

296. Narrated Suwaid bin An-Nuʿmān: We went out with Allāh's Apostle ﷺ to Khaibar, and when we were at Aṣ-Ṣahbā', (Yaḥyā, a sub-narrator said, "Aṣ-Ṣahbā' is a place at a distance of one day's journey to Khaibar)

٢٩٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : قالَ يَحْيَى بنُ سَعِيد : سَمِعْتُ بُشَيْرَ بنَ يَسارٍ يَقُولُ : حدَّثَنا سُوَيْدُ بنُ النُّعْمانِ قالَ : خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ إلى خَيْبَرَ

Allāh's Apostle ﷺ asked the people to bring there food, but there was nothing with the people except Sawīq. So we all chewed and ate of it. Then the Prophet ﷺ asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

فَلَمَّا كُنَّا الصَّهْبَاءِ ، قالَ يَحْيَى: وَهِيَ مِنْ خَيْبَرَ عَلَى رَوْحَةٍ ، دَعَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بطَعَامٍ فَمَا أُتِيَ إلاَّ بسَوِيقٍ فَلُكْنَاهُ فأكَلْنَا مِنْهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَمَضْمَضْنَا ، فَصَلَّى بِنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. قالَ سُفْيانُ: سَمِعْتُهُ مِنْهُ عَوْدًا وَبَدْءًا .

(8) CHAPTER. Thin bread and eating at an eating table, or a dining table.

باب الخُبزِ المُرَقَّقِ والأكْلِ عَلَى الخِوَانِ والسُّفْرَةِ .

297. Narrated Qatāda: We were in the company of Anas whose baker was with him. Anas said, The Prophet ﷺ did not eat thin bread, or a roasted sheep till he met Allāh..

٢٩٧ ـ حدَّثَنَا محمَّد بن سِنان : حدَّثنا هَمَّامٌ عَنْ قَتَادَةَ قالَ: كُنَّا عِنْدَ أنَسٍ وَعِنْدَهُ خَبَّازٌ لَهُ فَقَالَ: ما أكَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ خُبزًا مُرَقَّقًا وَلا شاةً مَسْمُوطَةً حتَّى لَقِيَ اللهَ .

298. Narrated Anas ؓ : To the best of my knowledge, the Prophet ﷺ did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at an eating table.

٢٩٨ ـ حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنَا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَنِي أبِي، عَنْ يُونُسَ: قالَ عَلِيٌّ هُوَ الإسْكافُ، عَنْ قَتَادَةَ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ما عَلِمْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أكَلَ عَلَى سُكْرُجَةٍ قَطُّ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلا أكَلَ عَلَى خِوَانٍ قَطُّ. قِيلَ لقَتَادَةَ: فَعَلامَ كانُوا يأكُلُونَ؟ قالَ: عَلَى السُّفَرِ .

299. Narrated Anas: The Prophet ﷺ halted to consummate his marriage with Ṣafiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghourt and butter were put on those sheets. Anas added: The Prophet ﷺ consummated his marriage with Ṣafiyya (during a journey) whereupon Ḥais (sweet dish) was served on a leather dining sheet.

٢٩٩ ـ حدَّثَنَا ابنُ أبي مَرْيَمَ : أخبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ : أخبَرَنى حُمَيْدٌ أنَّهُ سَمِعَ أنَسًا يَقُولُ : قامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَبْنِى بصَفِيَّةَ فَدَعَوْتُ المُسْلِمِينَ إلى وَلِيمَتِهِ ، أمَرَ بالأنْطاعِ فبُسِطَتْ فأُلْقِيَ عَلَيْها التَّمْرُ والأقِطُ والسَّمْنُ . و قالَ عَمْرٌو عَنْ أنَسٍ : بَنَى بِها النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ثُمَّ صَنَعَ حَيْسًا فى نِطَعٍ .

300. Narrated Wahb bin Kaisān: The People of Sha'm taunted ʿAbdullāh bin Az-Zubair by calling him "The son of Dhatin-Niṭāqain" (the woman who has two girdles). (His mother) Asmā' said to him, "O my son! They taunt you with the two girdles. Do you know what the two girdles were? That was my girdle which I divided in two parts. I tied the waterskin of Allāh's Apostle ﷺ with one part, and with the other part I tied his food container."

٣٠٠ ـ حدَّثَنَا مُحَمَّدٌ : أخبَرَنا أبو مُعاوِيَةَ : حدَّثَنا هِشامٌ ، عَنْ أبِيهِ ، وَعَنْ وَهْبِ بنِ كَيْسانَ قالَ : كانَ أهْلُ الشَّامِ يُعَيِّرُونَ ابنَ الزُّبَيْرِ ، يَقُولُونَ : يا ابنَ ذَاتِ النِّطاقَيْنِ ، فَقالَتْ لَهُ أسماءُ : يابُنَىَّ إنَّهُمْ يُعَيِّرُونَكَ بالنِّطاقَيْنِ ، هَلْ تَدْرِى ما كانَ النِّطاقَيْنِ ؟ إنَّما كانَ نِطاقٌ شَقَقْتُهُ نِصْفَيْنِ ، فأوْكَيْتُ قِرْبَةَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ بأحَدِهِما وَجَعَلْتُ فى سُفْرَتِهِ آخَرَ ، قالَ : فَكانَ أهْلُ الشَّامِ إذَا عَيَّرُوهُ بالنِّطاقَيْنِ يَقُولُ إيها والإلَهِ ـ تِلْكَ شَكاةٌ ظاهِرٌ عَنْكَ عارُها .

301. Narrated Ibn ʿAbbās

٣٠١ ـ حدَّثَنَا أبوالنُّعْمانِ : حدَّثَنَا

hat his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet ﷺ butter, dried yoghourt and mastigures. The Prophet ﷺ invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet ﷺ did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet ﷺ nor would he have ordered that they be eaten.

أبو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ أُمَّ حُفَيْدٍ بِنْتَ الحارِثِ بنِ حَزْنٍ خالَةَ ابنِ عَبَّاسٍ أهْدَتْ إلى النَّبِيِّ صلى اللهُ عليه وسلَّمَ سَمْعنا وأقِطًا وأضُبًّا، فَدَعا بِهِنَّ فأُكِلْنَ عَلَى مائدَتِهِ وتَرَكَهُنَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ كالمُسْتَقْذِرِ لَهُنَّ، ولَوْ كُنَّ حَرَامًا ما أُكِلْنَ عَلَى مائدَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ولا أمَرَ بأكْلِهِنَّ.

(9) CHAPTER. As-Sawiq. (1)

باب السَّوِيقِ.

302. Narrated Suwaid bin An-Nu'man that while they were with the Prophet ﷺ at As-Sahbā' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet ﷺ asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it). and then offered the (Maghrib) prayer and we too, offered the prayer but the Prophet ﷺ did not perform ablution (again after

٣٠٢ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ يَحْيَى، عَنْ بُشَيْرِ ابنِ يَسارٍ، عَنْ سُوَيْدِ ابنِ النُّعْمانِ أنَّهُ أخْبَرَهُ أنَّهُمْ كانُوا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بالصَّهْباءِ وَهِيَ عَلَى رَوْحَةٍ مِنْ خَيْبَرَ، فحَضَرَتِ الصَّلاةُ فَدَعا بِطَعامٍ فَلَمْ يَجِدْهُ إلَّا سَوِيقًا فَلاكَ مِنْهُ فَلُكْنا مَعَهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ، ثُمَّ صَلَّى وصَلَّيْنا ولَمْ يَتَوَضَّأْ.

---

(1) See the glossary.

eating the Sawīq)·

(10) **CHAPTER.** The Prophet ﷺ never used to eat anything unless it was named for him so that he might know what it was.

303. Narrated Ibn ʿAbbās رضي الله عنهما : Khalid bin Al-Walīd who was called Saif-Ullāh (Allāh,s Sword), told me that he went with Allāh,s Apostle ﷺ to the house of Maimūna, who was his and Ibn ʿAbbās' aunt. He found with her a roasted mastigure which her sister Ḥufaidha bint Al-Ḥārith had brought from Najd. Maimūna presented the mastigure before Allāh's Apostle ﷺ who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allāh,s Apostle ﷺ . stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allāh's Apostle ﷺ of what you have presented to him. O Allāh's Apostle! It is the meat of a mastigure." (On learning that) Allāh's Apostle ﷺ withdrew his hand from the meat of the mastigure. Khalid bin Al-Walīd said, "O Allāh's Apostle! Is this unlawful to eat?" Allāh,s Apostle ﷺ replied, "No, but it is not found

باب ما كانَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ لا يأكُلُ حتَّى يُسَمَّى لهُ فيَعْلَمَ ما هُوَ .

٣٠٣ ـ حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا يُونُسُ عَنِ الزُّهْرِىِّ قالَ : أخْبَرَنى أبو أُمامَةَ بنُ سَهْلِ بنِ حُنَيْفٍ الأنْصارِىُّ أنَّ ابنَ عَبَّاسٍ أخْبَرَهُ أنَّ خالِدَ بنَ الوَلِيدِ الَّذى يُقالُ لَهُ سَيْفُ اللهِ أخْبَرَهُ أنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ على مَيْمُونَةَ وَهىَ خالَتُهُ وَخالَةُ ابنِ عَبَّاسٍ ، فوَجَدَ عِنْدَها ضَبّاً مَحْنُوذاً قَدِمَتْ بِهِ أُخْتُها حُفَيْدَةُ بِنْتُ الحارِثِ مِنْ نَجْدٍ ، فقَدَّمَتِ الضَّبَّ لرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وكانَ قَلَّما يُقَدِّمُ يَدَهُ لطَعامٍ حتَّى يُحَدَّثَ بِهِ ويُسَمَّى لَهُ ، فأهْوَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدَهُ إلى الضَّبِّ ، فقالَتِ امْرَأةٌ مِنَ النِّسْوَةِ الحُضُورِ : أخْبِرْنَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ ما قَدَّمْتُنَّ لَهُ ، هُوَ الضَّبُّ يا رَسُولَ اللهِ ، فرَفَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدَهُ عَنِ الضَّبِّ ،

in the land of my people, so I do not like it." Khalid soid, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Apostle ﷺ was looking at me.

فَقَالَ خَالِدُ ابْنُ الوَلِيدِ: أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللهِ؟ قَالَ: لَا وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ، قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَنْظُرُ إِلَيَّ.

(11) CHAPTER. The food of one person is sufficient for two persons.

بَابٌ طَعَامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ.

304. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons."

٣٠٤ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، وحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: طَعَامُ الاثْنَيْنِ كَافِي الثَّلاثَةِ، وطَعَامُ الثَّلاثَةِ كَافِي الأَرْبَعَةِ.

(12) CHAPTER. A believer eats in one intestine (i. e. he is satisfied with a little food).

بَابٌ المُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ. فِيهِ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ.

305. Narrated Nāfi': Ibn 'Umar never used to take his meal unless a poor man was called to eat with him.

٣٠٥ ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ:

One day I brought a poor man to eat with him. The man ate too much, whereupon Ibn ‘Umar said, "O Nafi‘! Don't let this man enter my house, for I heard the Prophet ﷺ saying, "A believer eats in one intestine (is satisfied with a little food), and a kāfir (unbeliever) eats in seven inestines (eats much food)."

كانَ ابنُ عُمَرَ لا يأكُلُ حتَّى يُؤْتَى بمِسْكينٍ يأكُلُ معَهُ فأدْخلْتُ رَجُلاً يأكُلُ معَهُ فأكَلَ كَثيرًا فقالَ: يا نافِعُ، لا تُدْخِلْ هذَا علَيَّ، سَمِعْتُ النَّبيَّ صلى اللهُ عليه وسلَّمَ يقُولُ: المُؤْمِنُ يأكُلُ فى مِعًى واحِدٍ، والكافِرُ يأكُلُ فى سَبْعَةِ أمْعاءٍ.

(13) CHAPTER. A believer eats in one intestine (is satisfied with a little food). This has been narrated by Abū Huraira on the authority of the Prophet ﷺ.

بابٌ المُؤْمِنُ يأكُلُ فى مِعًى واحِدٍ، فيهِ أبو هُرَيْرَةَ عَنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ.

306. Narrated Ibn ‘Umar رضي الله عنه: Allāh's Apostle ﷺ said, "A believer eats in one intestine (is satisfied with a little food), and a kāfir (unbeliever) or a hypocrite eats in seven intestines (eats too much)."

٣٠٦ ـ حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: إنَّ المُؤْمِنَ يأكُلُ فى مِعًى واحِدٍ، وإنَّ الكافِرَ أوِ المُنافِقَ ـ فَلا أدْرِى أيُّهُما قالَ عُبَيْدُ اللهِ رَضِيَ اللهُ عَنْهُ، يأكُلُ فى سَبْعَةِ أمْعاءٍ. وقالَ ابنُ بُكَيْرٍ: حدَّثَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ بِمِثْلِهِ.

307. Narrated ᶜAmr : Abū Nahīk was avaricious eater. Ibnᶜ Umar said to him, "Allāh's Apostle ﷺ said, "A Kāfir (unbeliever) eats in seven intestines (eats much)." On that Abū Nahīk said, " But I believe in Allāh and His Apostle ﷺ ."

٣٠٧ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ ، عَنْ عَمْرٍو و قالَ : كانَ أبو نَهِيكٍ رَجُلاً أكُولاً ، فقالَ : لَهُ ابنُ عُمَرَ : إنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : إنَّ الكافِرَ يأكُلُ فى سَبْعَةِ أمْعاءٍ ، فقالَ : فأنا أؤمِنُ باللهِ و رَسُولِهِ .

308. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " A Muslim eats in one intestine (i. e. he is satisfied with a little food) while a Kāfir (unbeliever) eats in seven intestines (eats much) ."

٣٠٨ - حدَّثنا إسْماعِيلُ : حدَّثني مالكٌ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : يأكُلُ المُسْلِمُ فى مِعًى واحِدٍ ، والكافِرُ يأكُلُ فى سَبْعَةِ أمْعاءٍ .

309. Narrated Abū Huraira ؓ : A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet ﷺ who then said, " A believer eats in one intestine (is satisfied with a little food) and a kāfir eats in seven intestines (eats much)."

٣٠٩ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثنا شُعْبَةُ ، عَنْ عَدِيِّ بنِ ثابِتٍ ، عَنْ أبي حازِمٍ ، عَنْ أبي هُرَيْرَةَ : أنَّ رَجُلاً كانَ يأكُلُ أكْلاً كَثِيرًا ، فأسْلَمَ فكانَ يأكُلُ أكْلاً قَلِيلاً . فذَكَرَ ذلكَ للنَّبِيِّ صلى اللهُ عليه وسلَّمَ فقالَ : إنَّ المُؤْمِنَ يأكُلُ فى مِعًى واحِدٍ ، والكافِرُ يأكُلُ فى سَبْعَةِ أمْعاءٍ .

(14) CHAPTER. To eat while leaning (against something).

باب الأكْلِ مُتَّكِئًا .

310. Narrated Abu Juhaifa : Allah's Apostle ﷺ said, "I do not take my meals while leaning (against something)."

٣١٠ - حدَّثنا أبو نُعَيْم: حدَّثنا مِسْعَرٌ، عَنْ عَلِيِّ بنِ الأقمرِ: سَمِعْتُ أبا جُحَيْفَةَ يَقُولُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إنى لا آكُلُ مُتَّكِئًا.

311. Narrated Abu Juhaifa : While I was with the Prophet ﷺ he said to a man who was with him, "I do not take my meals while leaning."

٣١١ - حدَّثنى عُثْمانُ بنُ أبى شَيْبَةَ: أخبرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عَلِيِّ بنِ الأقمرِ، عَنْ أبى جُحَيْفَةَ قالَ: كُنْتُ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فقالَ لِرَجُلٍ عِنْدَهُ: لا آكُلُ وأنا مُتَّكِىءٌ.

(15) CHAPTER. (What is said regarding) roasted (meat).

And Allah said :—

'He brought a roasted calf.'
(11 : 69)

بابُ الشِّوَاءِ، وقَوْلِ اللهِ تعالى - فَجاءَ بِعِجْلٍ حَنِيذٍ - أىْ مَشْوِى.

312. Narrated Ibn 'Abbas (رضي الله عنهما) : Khalid bin Al-Walid said that a roasted mastigure was brought to the Prophet ﷺ who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" The Prophet ﷺ said, "No, but it is not found in the land of my people and

٣١٢ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا هِشامُ بنُ يُوسُفَ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِىِّ، عَنْ أبى أُمامَةَ بنِ سَهْلٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ خالِدِ بنِ الوَلِيدِ قالَ: أُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِضَبٍّ مَشْوِىٍّ، فأهْوَى إلَيْهِ لِيَأكُلَ فَقِيلَ لَهُ إنَّهُ ضَبٌّ، فأمْسَكَ يَدَهُ،

that is why I do not like eating it." So Khalid started eating (it) while Allāh's Apostle ﷺ was looking at him.

فَقَالَ خَالِدٌ: أَحَرَامٌ هُوَ؟ قَالَ: لاَ، وَلَكِنَّهُ لاَ يَكُونُ بِأَرْضِ قَوْمِى، فَأَجِدُنِى أَعَافُهُ، فَأَكَلَ خَالِدٌ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَنْظُرُ. قَالَ مَالِكٌ، عَنِ ابْنِ شِهَابٍ: بِضَبٍّ مَحْنُوذٍ.

(16) CHAPTER. 'Al-Khazīra' (a kind of dish prepared from white flour with fat).

An-Naḍr said : 'Al-Khazīra' (is prepared) from bran while 'Al-Harīra' is prepared from milk.

بَاب الخَزِيرَةِ ، قَالَ النَّضْرُ : الخَزِيرَةُ مِنَ النُّخَالَةِ ، وَالحَرِيرَةُ مِنَ اللَّبَنِ .

313. Narrated ʿUtbān bin Mālik who attended the Badr battle and was from the Anṣar, that he came to the Prophet ﷺ and said, "O Allāh's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allāh's Apostle! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet ﷺ said, "Allāh willing, I will do that." The next morning, soon after the sun had risen, Allāh's Apostle ﷺ came with Abū Bakr. The Prophet ﷺ asked for the permission to enter and I

٣١٣ - حَدَّثَنِى يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِى مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِىُّ : أَنَّ عِتْبَانَ بْنَ مَالِكٍ ، وَكَانَ مِنْ أَصْحَابِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ أَنَّهُ أَتَى النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : يَا رَسُولَ اللهِ ، إِنِّى أَنْكَرْتُ بَصَرِى وَأَنَا أُصَلِّى لِقَوْمِى ، فَإِذَا كَانَتِ الأَمْطَارُ سَالَ الوَادِى الَّذِى بَيْنِى وَبَيْنَهُمْ لَمْ أَسْتَطِعْ أَنْ آتِىَ مَسْجِدَهُمْ فَأُصَلِّىَ لَهُمْ ، فَوَدِدْتُ يَا رَسُولَ اللهِ أَنَّكَ تَأْتِينِى فَتُصَلِّىَ فِى بَيْتِى فَأَتَّخِذَهُ مُصَلًّى ، فَقَالَ ،

admitted him. The Prophet ﷺ had not sit till he had entered the house and said to me, " Where do you like me to pray in your house? " I pointed at a place in my house whereupon he stood and said, " Allāhu Akbar." We lined behind him and he prayed two Rak'at and said Taslim. We then requested him to stay for a special meal of Khazīra which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, " Where is Mālik bin Ad-Dukhshun? " Another man said, " He is a hypocrite and does not love Allāh and His Apostle." The Prophet ﷺ said, " Do not say so. Do you not think that he has said 'None has the right to be worshipped except Allāh' seeking Allāh's pleasure? " The man said, "Allāh and His Apostle ﷺ know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet ﷺ said, " Allāh has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped except Allāh, seeking Allāh's pleasure. "

سأفْعَلُ إنْ شاءَ اللهُ. قالَ عِتْبانُ: فَغَدَا عَلَيَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ و أبو بَكْرٍ حِينَ ارْتَفَعَ النَّهارُ، فاسْتأذَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فأذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حتَّى دَخَلَ البَيْتَ ثُمَّ قالَ لى: أيْنَ تُحِبُّ أنْ أُصَلِّيَ مِنْ بَيْتِكَ؟ فأشَرْتُ إلى ناحِيَةَ مِنَ البَيْتِ، فقَامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَكَبَّرَ فَصَفَفْنا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، وَحَبَسْناهُ عَلَى خَزِيرٍ صَنَعْناهُ، فثابَ فى البَيْتِ رِجالٌ مِنْ أهْلِ الدَّارِ ذَوُو عَدَدٍ فاجْتَمَعُوا فقَالَ قائِلٌ مِنْهُمْ: أينَ مالكُ بنُ الدُّخْشُنِ؟ فقَالَ بَعْضُهُمْ: ذَلكَ مُنافِقٌ لا يُحِبُّ اللهَ وَرَسُولَهُ، قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لاتَقُلْ، ألا تَرَاهُ قالَ: لا إلَهَ إلاَّ اللهُ، يُرِيدُ بِذَلكَ وَجْهَ اللهِ؟ قالَ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: قُلْنا فإنَّا نَرَى وَجْهَهُ و نَصِيحَتَهُ إلى المُنافِقِينَ، فقَالَ: فإنَّ اللهَ حَرَّمَ عَلَى النَّارِ مَنْ قالَ لا إلَهَ إلاَّ اللهُ، يَبْتَغِى بذَلكَ وَجْهَ اللهِ. قالَ ابنُ شِهابٍ: ثُمَّ سألْتُ الحُصَيْنَ بنَ مُحَمَّدٍ الأنْصارِيَّ أحَدَ بَنِى سالمٍ وكانَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودٍ فَصَدَّقَهُ.

(17) CHAPTER. (What is said about)

باب الأقِطِ ، وَقالَ حُمَيْدٌ :

Al-Iqṭ (dried yoghourt). Ḥumaid said : I heard Anas saying, " When the Prophet ﷺ married Ṣafiyya, he gave a banquet offering dates, Iqṭ and butter."

314. Narrated Ibn ʿAbbās : My aunt presented (roasted) mastigures, Iqt and milk to the Prophet ﷺ . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet ﷺ drank the milk and ate the Iqṭ only.

(18) CHAPTER. (What is said regarding) the Silq (a kind of beet) and barley.

315. Narrated Sahl bin Saʿd : We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. When we had finished the prayer, we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or

سَمِعْتُ أَنَسًا : بَنَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِصَفِيَّةَ . فَأَلْقَى التَّمْرَ والأَقِطَ والسَّمْنَ . وَقالَ عَمْرُو بنُ أَبي عَمْرٍو ، عَنْ أَنَسٍ : صَنَعَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ حَيْسًا .

٣١٤ ـ حدَّثَنا مُسْلِمُ بنُ إِبْرَاهِيمَ : حدَّثَنا شُعْبَةُ ، عَنْ أَبي بِشْرٍ ، عَنْ سَعِيدٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : أَهْدَتْ خالَتِي إلى النَّبِيِّ صلى اللهُ عليه وسلَّمَ ضِبابًا وأَقِطًا ولَبَنًا ، فَوُضِعَ الضَّبُّ عَلَى مائِدَتِهِ ، فَلَوْ كانَ حَرَامًا لَمْ يُوضَعْ ، وشَرِبَ اللَّبَنَ وأَكَلَ الأَقِطَ .

باب السِّلْقِ والشَّعِيرِ .

٣١٥ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبي حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ : إنْ كُنَّا لَنَفْرَحُ بِيَوْمِ الجُمُعَةِ ، كانَتْ لَنا عَجُوزٌ تَأْخُذُ أُصُولَ السِّلْقِ ، فَتَجْعَلُهُ في قِدْرٍ لَها فَتَجْعَلُ فيهِ حَبَّاتٍ مِنْ شَعِيرٍ ، إِذا صَلَّيْنا زُرْناها فَقَرَّبَتْهُ إِلَيْنا ،

have a mid-day nap except after the Friday prayer. By Allāh, that meal contained no fat.

وكُنا نَفْرَحُ بيَوْمِ الجُمُعَةِ مِنْ أجْلِ ذَلكَ وَما كُنَّا نَتَغَدَّى وَلا نُقِيلُ إلاَّ بَعْدَ الجُمُعَةِ. وَاللهِ ما فِيهِ شَحْمٌ وَلا وَدَكٌ .

(19) CHAPTER. To seize and bite flesh with the teeth (to strip the bone of its flesh).

باب النَّهْشِ وَانْتِشالِ اللَّحْمِ .

316. Narrated Ibn ᶜAbbās رضي الله عنه : The Prophet ﷺ ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without performing the ablution anew.

Narrated Ibn ᶜAbbās رضي الله عنه : The Prophet ﷺ took out a bone with meat on it from a cooking pot and ate of it, and then offered the prayer without performing ablution anew.

٣١٦ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ : حدَّثَنا حَمَّادٌ : حدَّثَنا أيُّوبُ ، عَنْ مُحَمَّدٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : تَعَرَّقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ كَتِفا ، ثُمَّ قامَ فَصَلَّى ولَمْ يَتَوَضَّأْ . وَعَنْ أيُّوبَ وعاصِمٍ عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ قالَ : انْتَشَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَرْقا مِنْ قِدْرٍ فأكَلَ ثُمَّ صَلَّى ولَمْ يَتَوَضَّأْ .

(20) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

باب تَعَرُّقِ العَضُدِ .

317. Narrated Abū Qatāda : We

٣١٧ - حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى

went out towards Mecca with the Prophet ﷺ ....

قالَ: حدَّثَنِي عُثْمانُ بنُ عُمَرَ: حدَّثَنا فُلَيْحٌ: حدَّثَنا أبو حازِمٍ المَدَنِيُّ: حدَّثَنا عَبْدُ اللهِ بنُ أبى قَتادَةَ، عَنْ أبِيهِ قالَ: خَرَجْنا مَعَ النَّبِىِّ صلى اللهُ عليه وسلَّمَ نَحْوَ مَكَّةَ.

318. Narrated Abū Qatāda: Once, while I was sitting with the companions of the Prophet ﷺ at a station on the road to Mecca and Allāh's Apostle ﷺ was stationing ahead of us and all the people were in the state of Iḥrām and I was not, my companions saw an onager while I was busy mending my shoes. They did not inform me of the onager but they wished that I would see it. Suddenly I looked and saw the onager. Then I headed towards my horse, saddled it and rode, but I fogot to take the lash and the spear. So I said to them (my companions), "Give me the lash and the spear." But they said, "No, by Allāh, we will not help you in any way to hunt it." I got angry, dismounted, took it (the spear and the lash), rode (the horse), chased the onager and wounded it. Then I brought it when it had died. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Iḥrām. Then I proceeded further and I kept one of its forelegs

٣١٨ - و حدَّثَنِي عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ أبى حازِمٍ، عَنْ عَبْدِ اللهِ بنِ أبى قَتادَةَ السَّلَمِىِّ، عَنْ أبِيهِ أنَّهُ قالَ: كُنْتُ يَوْمًا جالِسًا مَعَ رِجالٍ مِنْ أصحَابِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فى مَنْزِلٍ فى طَرِيقِ مَكَّةَ، وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ نازِلٌ أمامَنا، والقَوْمُ مُحْرِمُونَ و أنا غَيرَ مُحْرِمٍ، فأبْصَرُوا حِمارًا وَحْشِيًّا و أنا مَشْغُولٌ أخْصِفُ نَعْلِى فلَمْ يُؤْذِنُونِى لَهُ، و أحَبُّوا لَوْ أنى أبْصَرْتُهُ، فالْتَفَتُّ فأبْصَرْتُهُ فَقُمْتُ إلى الفَرَسِ فأسْرَجْتُهُ ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ والرُّمْحَ فَقُلْتُ لَهُمْ: ناوِلُونِى السَّوْطَ والرُّمْحَ، فَقالُوا لا، وَاللهِ لا نُعِينُكَ عَلَيْهِ بِشَىْءٍ، فَغَضِبْتُ فَنَزَلْتُ فأخَذْتُهُما ثُمَّ رَكِبْتُ فَشَدَدْتُ عَلَى الحِمارِ فعَقَرْتُهُ ثُمَّ جِئْتُ بِهِ وَقَدْ ماتَ فَوَقَعُوا فِيهِ يأكُلُونَهُ، ثُمَّ إنَّهُمْ شَكُّوا فى أكْلِهِمْ إيَّاهُ وَهُمْ

with me. When we met Allah's Apostle ﷺ we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Iḥrām.

حُرُمٌ فَرُحْنَا وَخَبَأْتُ العَضُدَ مَعِي، فَأَدْرَكْنَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ: مَعَكُمْ مِنْهُ شَيْءٌ؟ فَنَاوَلْتُهُ العَضُدَ فَأَكَلَهَا حَتَّى تَعَرَّقَهَا وَهُوَ مُحْرِمٌ. قَالَ مُحَمَّدُ بنُ جَعْفَرٍ: وحَدَّثَنِي زَيْدُ بنُ أَسْلَمَ عَنْ عَطَاءِ بنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ مِثْلَهُ.

(21) CHAPTER. To cut the meat with a knife.

باب قَطْعِ اللَّحْمِ بالسِّكِّينِ.

319. Narrated ʿAmr bin Umaiyya that he saw the Prophet ﷺ holding a shoulder of mutton in his hand and cutting part of it with a knife. Then he was called for the prayer whereupon he put down the shoulder and the knife with which he was cutting it, and then stood for prayer without performing ablution again.

٣١٩ - حدَّثَنَا أبو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي جَعْفَرُ بنُ عَمْرِو بنِ أُمَيَّةَ: أَنَّ أَبَاهُ عَمْرَو بنَ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فِي يَدِهِ فَدُعِيَ إِلَى الصَّلَاةِ فَأَلْقَاهَا وَالسِّكِّينَ الَّتِي يَحْتَزُّ بِهَا ثُمَّ قَالَ: فَصَلَّى وَلَمْ يَتَوَضَّأْ.

(22) CHAPTER. The Prophet ﷺ never criticized any food (that was offered to him).

باب ما عابَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ طَعَامًا.

320. Narrated Abū Huraira ؓ : The Prophet ﷺ never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it.

٣٢٠ ـ حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ عَنِ الأَعْمَشِ ، عَنْ أَبى حازِمٍ ، عَنْ أَبى هُرَيْرَةَ قالَ : ما عابَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ طَعاما قَطُّ ، إنِ اشْتَهاهُ أَكَلَهُ ، و إنْ كَرِهَهُ تَرَكَهُ .

(23) CHAPTER. To blow (on the ground) barley (to remove the husk).

باب النَّفْخِ فى الشَّعِيرِ .

321. Narrated Abū Ḥāzim that he asked Sahl, " Did yon use white flour during the lifetime of the Prophet ﷺ ?" Sahl replied, " No." Ḥāzim asked, " Did you use to sift barley flour ? " He said, " No, but we used to blow off the husk (of the barley)."

٣٢١ ـ حَدَّثَنا سَعِيدُ بنُ أَبى مَرْيَمَ : حَدَّثَنا أَبو غَسَّانَ قالَ : حَدَّثَنِى أَبو حازِمٍ أَنَّهُ سَأَلَ سَهْلاً : هَلْ رَأَيْتُمْ فى زَمانِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ النَّقِىَّ ؟ قالَ : لا ، وَلَكِنْ كُنا نَنْفُخُهُ .

(24) CHAPTER. What the Prophet ﷺ and his companions used to eat.

باب ما كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ و أَصحابُهُ يأكُلُونَ .

322. Narrated Abū Huraira ؓ : Once the Prophet ﷺ distributed dates among his companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

٣٢٢ ـ حَدَّثَنا أَبو النُّعْمانِ : حَدَّثَنا حمادُ بنُ زَيْدٍ ، عَنْ عَبَّاسٍ الجُرَيْرِىِّ ، عَنْ أَبى عُثْمانَ النَّهْدِىِّ ، عَنْ أَبى هُرَيْرَةَ قالَ : قَسَمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَوْما بَيْنَ أَصحابِهِ تَمْرًا ، فأَعطَى كُلَّ إنْسانٍ سَبْعَ تَمَراتٍ ، فأَعْطانِى سَبْعَ

تَمَرَاتٍ إِحْدَاهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَيَّ مِنْهَا، شَدَّتْ فِى مَضَاغِى.

323. Narrated Saʿd: I was one of (the first) seven (who had embraced Islam) with Allāh's Apostle and we had nothing to eat then, except the leaves of the Ḥabala or Ḥubula tree, so that our stool used to be similar to that of sheep. Now the tribe of Banī Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

٣٢٣ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ قَالَ: رَأَيْتُنِى سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الحَبْلَةِ أَوِ الحُبْلَةِ حَتَّى يَضَعَ أَحَدُنَا مَا تَضَعُ الشَّاةُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِى عَلَى الإِسْلَامِ، خَسِرْتُ إِذًا لمَ ضَلَّ سَعْيِى.

324. Narrated Abū Ḥāzim: I asked Sahl bin Saʿd, "Did Allāh's Apostle ever take white flour?" Sahl said, "Allāh's Apostle never used to take white four since Allāh sent him as an Apostle till He took him unto Him." I asked, "Did the people use sieves during the lifetime of Allāh's Apostle?" Shal said, "Allāh's Apostle never used a sieve since Allāh sent him as an Apostle until He took him unto Him." I said, "How could you eat barley unsifted?" He said, "We used to grind it and then blow off its husk, and after the husk flew away, we

٣٢٤ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِى حَازِمٍ قَالَ: سَأَلْتُ سَهْلَ بْنَ سَعْدٍ فَقُلْتُ: هَلْ أَكَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم النَّقِىَّ؟ فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم النَّقِىَّ مِنْ حِينَ ابْتَعَثَهُ اللهُ حَتَّى قَبَضَهُ اللهُ، قَالَ: فَقُلْتُ: هَلْ كَانَتْ لَهُمْ فِى عَهْدِ رَسُولِ اللهِ مَنَاخِلُ؟ قَالَ: مَا رَأَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مُنْخُلًا مِنْ حِينَ ابْتَعَثَهُ اللهُ حَتَّى قَبَضَهُ اللهُ.

used to prepare the dough (bake) and eat it."

قَالَ: قُلْتُ: كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟ قَالَ: كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ مَا طَارَ وَمَا بَقِيَ ثَرَّيْنَاهُ فَأَكَلْنَاهُ.

325. Narrated Abū Huraira ؓ that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allāh's Apostle ﷺ left this world without satisfying his hunger even with barley bread.

٣٢٥ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ فَدَعَوْهُ فَأَبَى أَنْ يَأْكُلَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صلى اللَّهُ عليهِ وسلَّم مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنَ الْخُبْزِ الشَّعِيرِ.

326. Narrated Anas bin Mālik ؓ: The Prophet ﷺ never took his meals at a dining table, nor in small plates, and he never ate thin well-boked bread. (The sub-narrator asked Qatāda, "Where did they use to take their meals?" Qatāda said, "On leather dining sheets."

٣٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: مَا أَكَلَ النَّبِيُّ صلى اللَّهُ عليهِ وسلَّم عَلَى خِوَانٍ وَلَا فِي سُكُرُّجَةٍ وَلَا خُبِزَ لَهُ مُرَقَّقٌ، قُلْتُ لِقَتَادَةَ: عَلَى مَا يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ.

327. Narrated 'Aisha ؓ: The family of Muhammad ﷺ had not eaten wheat bread to their satisfaction for three

٣٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ

consecutive days since his arrival at Medina till he died.

عنها قالت: ما شبع آل محمد صلى الله عليه وسلم منذ قدم المدينة من طعام البر ثلاث ليال تباعا حتى قبض.

(25) CHAPTER. The Talbīna (a kind of dish prepard from flour or bran, and sometimes honey is added).

باب التلبينة.

328. Narrated ʿĀisha رضي الله عنها , the wife of the Prophet ﷺ that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbīna he cooked. Then Tharīd (a dish prepared from meat and bread) would be prepared and the Talbīna would be poured on it. ʿĀisha رضي الله عنها would say (to the women), "Eat of it, for I heard Allāh's Apostle ﷺ saying, 'The Talbīna soothes the heart of the patient and releases him of his sorrow.' "

٣٢٨ - حدثنا يحيى بن بكير: حدثنا الليث، عن عقيل، عن ابن شهاب، عن عروة، عن عائشة زوج النبي صلى الله عليه وسلم أنها كانت إذا مات الميت من أهلها فاجتمع لذلك النساء ثم تفرقن إلا أهلها وخاصتها أمرت ببرمة من تلبينة فطبخت، ثم صنع ثريد، فصبت التلبينة عليها ثم قالت: كلن منها، فإني سمعت رسول الله صلى الله عليه وسلم يقول: التلبينة مجمة لفؤاد المريض تذهب ببعض الحزن.

(26) CHAPTER. The Tharīd.

باب الثريد.

329. Narrated Abū Mūsa Al-Ashʿarī: The Prophet ﷺ said, "Many men

٣٢٩ - حدثنا محمد بن بشار: حدثنا غندر: حدثنا شعبة، عن

reached perfection (in character) but none among the women reached perfection except Mary, the daughter of ʿImrān, and Āsia, Pharoah's wife. And the superiority of ʿĀisha ؓ to other women is like the superiority of Tharīd to other kinds of food.

عَمْرِو بنِ مُرَّةَ الجَمَلِيِّ، عَنْ مُرَّةَ الهَمْدَانِيِّ، عَنْ أبِي مُوسَى الأشْعَرِيِّ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: كَمُلَ مِنَ الرِّجالِ كَثِيرٌ، ولَمْ يَكْمُلْ مِنَ النِّساءِ إلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ، وآسِيَةُ امْرَأةُ فِرْعَوْنَ، وفَضْلُ عائشَةَ عَلَى النِّساءِ كفَضْلِ الثَّرِيدِ عَلَى سائرِ الطَّعامِ.

330. Narrated Anas ؓ : The Prophet ﷺ said, "The superiority of ʿĀisha to other women is like the superiority of Tharīd to other kinds of food."

٣٣٠ - حدَّثَنَا عَمْرُو بنُ عَوْنٍ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ أبِي طُوَالَةَ، عَنْ أنَسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: فَضْلُ عائشَةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلَى سائرِ الطَّعامِ.

331. Narrated Anas ؓ : I went along with the Prophet ﷺ to the house of a young tailor of his. The tailor presented a dish of Tharīd to the Prophet ﷺ and resumed his work. The Prophet ﷺ started picking the pieces of gourd and I too, started picking them and putting it before him. Since then I have always loved (to eat) gourd.

٣٣١ - حدَّثَنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أبا حاتِمٍ الأشْهَلَ بنَ حاتِمٍ: حدَّثَنا ابنُ عَوْنٍ، عَنْ ثُمَامَةَ بنِ أنَسٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عَلَى غُلامٍ لَهُ خَيَّاطٍ فَقَدَّمَ إلَيْهِ قَصْعَةً فِيها ثَرِيدٌ. قالَ: وأقْبَلَ عَلَى عَمَلِهِ، قالَ: فَجَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَتَتَبَّعُ الدُّبَّاءَ. قالَ: فجَعَلْتُ أتَتَبَّعُهُ فَأضَعُهُ بَيْنَ يَدَيْهِ، قالَ: فَمَا زِلْتُ بَعْدُ أُحِبُّ الدُّبَّاءَ.

(27) CHAPTER. A roasted sheep (and the eating of a piece of meat) from the shoulder of mutton or from the ribs.

باب شاةٍ مَسْمُوطَةٍ والكَتِفِ والجَنْبِ .

332. Narrated Qatāda : We used to visit Anas bin Mālik ؓ while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet ﷺ had ever seen well-baked bread till he met Allāh, nor had he ever seen a roasted sheep with his own eyes."

٣٣٢ ـ حدَّثَنَا هُدْبَةُ بنُ خالِدٍ : حدَّثَنَا هَمَّامُ بنُ يَحْيَى ، عَنْ قَتَادَةَ قالَ : كُنَّا نأتِي أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ وخَبَّازُهُ قائمٌ ، قالَ : كُلُوا فمَا أعْلَمُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم رأى رَغِيفًا مُرَقَّقًا حتَّى لَحِقَ باللهِ ، ولا رَأى شاةً سَمِيطَةً بعَيْنِهِ قَطُّ .

333. Narrated ʿAmr bin Umaiyay Aḍ-Ḍamrī : I saw Allāh's Apostle ﷺ cutting part of the shoulder of mutton with a knife. He ate of it and then was called for prayer whereupon he got up and put down the knife and offered the prayer without performing new ablution.

٣٣٣ ـ حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ : أخبرَنا عَبْدُ اللهِ : أخبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ جَعْفَرِ ابنِ عَمْرِو بنِ أُمَيَّةَ الضَّمْرِيِّ ، عَنْ أبيهِ قالَ : رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَحْتَزُّ مِنْ كَتِفِ شاةٍ فأكَلَ مِنْها ، فدُعِيَ إلى الصَّلاةِ فقامَ فطَرَحَ السِّكِّينَ فصَلَّى ولَمْ يَتَوَضَّأْ .

(28) CHAPTER. What our predecessors used to store of food, meat, etc., in their houses and carry with them while on a journey.

ʿĀisha and Asma said : We prepared for the Prophet ﷺ and Abū Bakr, provision (when they both emigrated to Medina).

باب ما كانَ السَّلَفُ يَدَّخِرُونَ في بُيُوتِهِمْ وأسْفارِهِمْ مِنَ الطَّعامِ واللَّحْمِ وغَيْرِهِ ، وقالَتْ عائشَةُ وأسْماءُ : صَنَعْنَا للنَّبِيِّ صلى اللهُ عليهِ وسلَّم وأبي بَكْرٍ سُفْرَةً .

334. Narrated ʿĀbis: I asked ʿĀisha رضي الله عنها, "Did the Prophet ﷺ forbid eating the meat of sacrifices offered on ʿĪd-ul-Aḍḥā for more than three days?" She said, "The Prophet ﷺ did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muḥammad ﷺ did not eat to their satisfaction white bread with meat soup for three successive days till he met Allāh."

٣٣٤ ـ حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: أَنَهَى النَّبِىُّ صلى اللهُ عليه وسلَّم أَنْ تُؤْكَلَ لُحُومُ الأَضَاحِى فَوْقَ ثَلَاثٍ؟ قَالَتْ: مَا فَعَلَهُ إِلَّا فِى عَامٍ جَاعَ النَّاسُ فِيهِ، فَأَرَادَ أَنْ يُطْعِمَ الْغَنِىُّ الْفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الْكُرَاعَ فَنَأْكُلُهُ بَعْدَ خَمْسَ عَشْرَةَ، قِيلَ: مَا اضْطَرَّكُمْ إِلَيْهِ؟ فَضَحِكَتْ، قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ صلى اللهُ عليه وسلَّم مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلَاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللهِ، وَقَالَ ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ بِهَذَا.

335. Narrated Jābir: We used to carry the meat of the Hadis (sacrificed animals) to Medina during the life-time of the Prophet ﷺ.

٣٣٥ ـ حَدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الْهَدْىِ عَلَى عَهْدِ النَّبِىِّ صلى اللهُ عليه وسلَّم إِلَى الْمَدِينَةِ. تَابَعَهُ مُحَمَّدٌ عَنِ ابْنِ عُيَيْنَةَ. وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: أَقَالَ حَتَّى جِئْنَا الْمَدِينَةَ؟ قَالَ: لَا،

(29) CHAPTER. The Ḥais (special

بَابُ الْحَيْسِ.

dish prepared from dried yogourt, butter and dates).

336. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said to Abū Ṭalha, "Seek one of your boys to serve me." Abū Ṭalha mounted me behind him (on his riding animal) and took me (to the Prophet ﷺ). So I used to serve Allāh's Apostle ﷺ whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allāh! I seek refuge with you from having worries and sorrows, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we returned from the battle of Khaibar. The Prophet ﷺ then brought Ṣafiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached Aṣ-Ṣahbā', he had Ḥais prepared and placed on a dining sheet. Then he sent me to invite some men, who (came and) ate; and that was his and Ṣafiyya's wedding banquet. Then the Prophet ﷺ proceeded, and when he noticed the mountain of Uḥud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allāh! I make the area between its two mountains a sanctuary as Abraham

٣٣٦ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللهِ ابْنِ حَنْطَبٍ : أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لأَبِي طَلْحَةَ : الْتَمِسْ غُلاماً مِنْ غِلْمَانِكُمْ يَخْدُمُنِي ، فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كُلَّمَا نَزَلَ ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ، وَالْعَجْزِ وَالْكَسَلِ ، وَالْبُخْلِ وَالْجُبْنِ ، وَضَلَعِ الدَّيْنِ ، وَغَلَبَةِ الرِّجَالِ ، فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ قَدْ حَازَهَا فَكُنْتُ أَرَاهُ يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ أَوْ بِكِسَاءٍ ثُمَّ يُرْدِفُهَا وَرَاءَهُ حَتَّى إِذَا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نِطَعٍ ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجَالاً فَأَكَلُوا ، وَكَانَ ذَلِكَ بِنَاءَهُ بِهَا ، ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَا لَهُ أُحُدٌ ، قَالَ : هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ، فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ : اللَّهُمَّ إِنِّي أُحَرِّمُ مَا

has made Mecca a sanctuary. O Allāh! Bless their Mudd and Sā‘ (special kinds of measure)."

بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ ، اللَّهُمَّ بَارِكْ لَهُمْ فِى مُدِّهِمْ وَصَاعِهِمْ .

(30) CHAPTER. Eating in a dish decorated with silver.

باب الأكل فى إناءٍ مُفَضَّضٍ .

337. Narrated ‘Abdur-Raḥmān bin Abī Lailā: We were sitting in the company of Ḥudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet ﷺ saying, 'Do not wear silk or Dīybāj, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this wordly life and for us in the Hereafter."

٣٣٧ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سَيْفُ بْنُ أَبِى سُلَيْمَانَ قَالَ : سَمِعْتُ مُجَاهِدًا يَقُولُ : حَدَّثَنِى عَبْدُ الرَّحْمَنِ بْنُ أَبِى لَيْلَى أَنَّهُمْ كَانُوا عِنْدَ حُذَيْفَةَ فَاسْتَسْقَى فَسَقَاهُ مَجُوسِىٌّ ، فَلَمَّا وَضَعَ الْقَدَحَ فِى يَدِهِ رَمَاهُ بِهِ ، وَقَالَ : لَوْلَا أَنِّى نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ ، كَأَنَّهُ يَقُولُ لَمْ أَفْعَلْ هَذَا ، وَلَكِنِّى سَمِعْتُ النَّبِىَّ صلى الله عليه وسلم يَقُولُ : لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ ، وَلَا تَشْرَبُوا فِى آنِيَةِ الذَّهَبِ وَالْفِضَّةِ ، وَلَا تَأْكُلُوا فِى صِحَافِهَا فَإِنَّهَا لَهُمْ فِى الدُّنْيَا وَلَنَا فِى الْآخِرَةِ .

(31) CHAPTER. The mention of food.

باب ذِكْرِ الطَّعَامِ .

338. Narrated Abū Mūsa Al-Ash‘arī: Allāh's Apostle ﷺ said, "The example of a Believer who recites the Qur'ān, is that of a citron which smells good and tastes good; And the example

٣٣٨ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ ، عَنْ أَبِى مُوسَى الْأَشْعَرِى قَالَ : قَالَ رَسُولُ اللهِ صلى الله عليه وسلم : مَثَلُ الْمُؤْمِنِ

of a Believer who does not recite the Qur'ān, is that of a date which has no smell but tastes sweet ; and the example of a hypocrite who recites the Qur'ān, is that of an aromatic plant which smells good but tastes bitter ; and the example of a hypocrite who does not recite the Qur'ān, is that of a colocynth plant which has no smell and is bitter in taste."

الَّذِى يَقْرَأُ القُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ، وطَعْمُهَا طَيِّبٌ. وَمَثَلُ المُؤْمِنِ الَّذِى لا يَقْرَأُ القُرْآنَ كَمَثَلِ التَّمْرَةِ، لا رِيحَ لهَا وطَعْمُهَا حُلْوٌ. وَمَثَلُ المُنَافِقِ الَّذِى يَقْرَأُ القُرْآنَ كَمَثَلِ التَّمْرَةِ، لا رِيحَ لَهَا و طَعْمُهَا حُلْوٌ. وَمَثَلُ المُنافِقِ الَّذِى يَقْرَأُ القُرْآنَ كمَثَلِ الحَنْظَلَةِ لَيْسَ لها رِيحٌ، وطَعْمُهَا مُرٌّ.

339. Narrated Anas ﵁ : The Prophet ﷺ said, "The superiority of ʿĀisha to other ladies, is like the superiority of Tharid to other kinds of food."

٣٣٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خالِدٌ: حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الرَّحمنِ، عَنْ أَنَسٍ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ: فَضْلُ عائشةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلَى سائرِ الطَّعامِ.

340. Narrated Abū Huraira ﵁ : The Prophet ﷺ said, "Travel is a sort of torture, for it disturbs one's sleep and meals! so when you have finished your job, return home as soon as possible."

٣٤٠ - حدَّثَنَا أبو نُعَيمٍ، حدَّثَنا مالكٌ، عَنْ سُمَىٍّ، عَنْ أَبِى صَالحٍ، عن أبى هُرَيْرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ: السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يمْنَعُ أحَدَكُمْ نَوْمَهُ وطَعامَهُ، فإذَا قَضَى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إلى أهْلِهِ.

(32) CHAPTER. The Udm (additional food taken with bread).

باب الأُدْمِ.

341. Narrated Qāsim bin Muḥammad :

٣٤١ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ:

Three traditions have been established because of Barīra : ʿĀisha رضي الله عنها intended to buy her and set her free, but Barīra's masters said, "Her walā' will be for us." ʿĀisha رضي الله عنها mentioned that to Allāh's Apostle ﷺ who said, "You could accept their condition if you wished, for the wala is for the one who manumits the slave." Barīra was manumitted, then she was given the choice either to stay with her husband or leave him ; One day Allāh's Apostle ﷺ entered ʿĀisha's house while there was a cooking pot of food on the fire. The Prophet ﷺ asked for lunch, and he was presented with bread and some extra food from the home-made Udm (e.g., soup). He asked, "Don't I see meat (being cooked) ?" They said, "Yes, O Allāh's Apostle ! But it is meat that has been given to Barīra in charity and she has given it to us as a present." He said, "For Barīra it is alms, but for us it is a present."

حَدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ ، عَنْ رَبِيعَةَ أنَّهُ سَمِعَ القاسِمَ بنَ مُحَمَّدٍ يَقُولُ : كانَ فِي بَرِيرَةَ ثَلاثُ سُنَنٍ : أرادَتْ عائِشَةُ أنْ تَشْتَرِيَها فَتُعْتِقَها فَقالَ أهْلُها : وَلَنا الوَلاءُ . فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقالَ : لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ ، فإنَّما الوَلاءُ لِمَنْ أعْتَقَ . قالَ : وأُعْتِقَتْ فَخُيِّرَتْ فِي أنْ تَقِرَّ تَحْتَ زَوْجِها أوْ تُفارِقَهُ . ودَخَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَوْماً بَيْتَ عائِشَةَ وعَلَى النَّارِ بُرْمَةٌ تَفُورُ ، فَدَعا بِالغَداءِ فأُتِيَ بِخُبْزٍ وأُدْمٍ مِنْ أُدْمِ البَيْتِ فَقالَ : ألَمْ أرَ لَحْماً ؟ قالُوا : بَلَى يا رَسُولَ اللهِ ولَكِنَّهُ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فأهْدَتْهُ لَنا ، فَقالَ : هُوَ صَدَقَةٌ عَلَيْها وهَدِيَّةٌ لَنا .

(33) CHAPTER. Sweets and honey.

باب الحَلْوَى والعَسَلِ .

342. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ used to love sweets and honey.

٣٤٢ ـ حَدَّثَنِي إسْحاقُ بنُ إبْراهِيمَ الحَنْظَلِيُّ ، عَنْ أبِي أُسامَةَ ، عَنْ هِشامٍ قالَ : أخْبَرَنِي أبِي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يُحِبُّ الحَلْوَى والعَسَلَ .

343. Narrated Abū Huraira : I used to accomany Allāh's Apostle ﷺ to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to tie stones to my belly and ask somebody to recite a Qur'ānic Verse for me though I knew it, so that he might take me to his house and feed me. Ja'far bin Abī Ṭālib was very kind to the poor, and he used to take us and feed us with what ever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

٣٤٣ ـ حدَّثنا عبدُ الرَّحمنِ بنُ شَيْبَةَ قالَ: أخبرَني ابنُ أبي الفُدَيْكِ، عن ابنِ أبي ذِئبٍ، عنِ المَقْبُرِيِّ، عن أبي هُرَيْرَةَ رَضِيَ اللهُ عنهُ قالَ: كُنتُ ألزَمُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ لِشِبَعِ بَطْني حينَ لا آكُلُ الخَميرَ ولا ألبَسُ الحَريرَ، ولا يَخْدُمُني فُلانٌ ولا فُلانَةُ، وألصِقُ بَطْني بالحَصْباءِ. وأسْتَقْرِئُ الرَّجُلَ الآيَةَ وهِيَ مَعي كي يَنْقَلِبَ بي فيُطْعِمُني، وخَيرُ النَّاسِ للمَساكينِ جَعْفَرُ بنُ أبي طالِبٍ، يَنْقَلِبُ بِنا فيُطْعِمُنا ما كانَ في بَيْتِهِ، حتَّى إنْ كانَ لَيُخْرِجُ إلَينا العُكَّةَ لَيْسَ فيها شَيْءٌ فنَشْتَقُّها فنَلْعَقُ ما فيها .

(34) CHAPTER. Ad-Dubā' gourd).

باب الدُّبَّاءِ .

344. Narrated Anas : Allāh's Apostle ﷺ went to (the house of) his slave tailor, and he was offered (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allāh's Apostle ﷺ eating it.

٣٤٤ ـ حدَّثنا عَمْرُو بنُ عَلِيٍّ: حدَّثنا أزْهَرُ بنُ سَعْدٍ، عنِ ابنِ عَوْنٍ، عنْ ثُمامَةَ بنِ أنَسٍ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ أتى مَوْلًى لهُ خَيَّاطًا، فأُتِيَ بدُبَّاءٍ فجَعَلَ يأكُلُهُ فلَمْ أزَلْ أُحِبُّهُ مُنْذُ رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يأكُلُهُ .

(35) CHAPTER. A man may take the trouble to prepare a meal for his (Muslim) brethern.

بابُ الرَّجُلِ يَتَكَلَّفُ الطَّعامَ لإخْوانِهِ .

345. Narrated Abū Mas'ūd Al-Anṣārī: There was a man called Abū Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allāh's Apostle ﷺ along with four other men." So he invited Allāh's Apostle ﷺ and four other men, but another man followed them whereupon the Prophet ﷺ siad, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him."

Narrated Muḥammad bin Isma'īl: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

٣٤٥ ـ حدَّثنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ أبى وائِلٍ ، عَنْ أبى مَسْعُودٍ الأنْصارِىِّ قالَ : كانَ مِنَ الأنْصارِ رَجُلٌ يُقالُ لَهُ أبو شُعَيْبٍ ، وكانَ لَهُ غُلامٌ لَحَّامٌ فَقالَ : اصْنَعْ لى طَعاما أدْعُو رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ خامِسَ خَمْسَةٍ ، فَدَعا رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ خامِسَ خَمْسَةٍ ، فَتَبِعَهُمْ رَجُلٌ ، فَقالَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ : إنَّكَ دَعَوْتَنا خامِسَ خَمْسَةٍ وهَذا رَجُلٌ قَدْ تَبِعَنا ، فإنْ شِئْتَ أذِنْتَ لَهُ ، وإنْ شِئْتَ تَرَكْتَهُ ، قالَ : بَلْ أذِنْتُ لَهُ ، قالَ مُحَمَّدُ بنُ يُوسُفَ : سَمِعْتُ مُحَمَّدَ بنَ إسْماعِيلَ يَقُولُ : إذا كانَ القَوْمُ عَلَى المائِدَةِ لَيْسَ لَهُمْ أنْ يُناوِلُوا مِنْ مائِدَةٍ إلى مائِدَةٍ أُخْرَى ، ولَكِنْ يُناوِلُ بَعْضُهُمْ بَعْضًا فى تِلْكَ المائِدَةِ أوْ يَدَعُوا .

(36) CHAPTER. Whoever invited a man to a meal and then went to carry on his job.

بابُ مَنْ أضافَ رَجُلاً إلى طَعامٍ وأقْبَلَ هُوَ عَلى عَمَلِهِ .

346. Narrated Anas ﵁ : I was a young boy when I once was walking with Allāh's Apostle ﷺ . Allāh's Apostle ﷺ entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allāh's Apostle ﷺ started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added : I have kept on loving gourd since I saw Allāh's Apostle ﷺ doing what he was doing.

٣٤٦ - حدَّثَنِي عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ النَّضْرَ: أخبَرَنا ابنُ عَوْنٍ قالَ: أخبَرَنِي ثُمَامَةُ بنُ عَبْدِ اللهِ بنِ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ غُلامًا أمْشِي مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَدَخَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ عَلَى غُلامٍ لَهُ خَيَّاطٍ، فأتاهُ بقَصْعَةٍ فيها طَعامٌ وعَلَيْهِ دُبَّاءٌ، فجَعَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَتَتَبَّعُ الدُّبَّاءَ، قالَ: فلَمَّا رأيْتُ ذَلكَ جَعَلْتُ أجمَعُهُ بَيْنَ يَدَيْهِ، قالَ: فأقْبَلَ الغُلامُ عَلَى عَمَلِهِ، قالَ أنَسٌ: لا أزَالُ أُحِبُّ الدُّبَّاءَ بَعْدَ ما رأيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ صَنَعَ ما صَنَعَ.

(37) CHAPTER. Soup.

بابُ المَرَقِ.

347. Narrated Anas bin Mālik ﵁ : A tailor invited the Prophet ﷺ to a meal which he had prepared, and I went along with the Prophet ﷺ . The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

٣٤٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ: أنَّ خَيَّاطًا دَعا النَّبِيَّ صلى اللهُ عليه وسلَّمَ لطَعامٍ صَنَعَهُ. فذَهَبْتُ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فقَرَّبَ خُبْزَ شَعِيرٍ ومَرَقًا فيهِ دُبَّاءٌ وقَدِيدٌ، فرأيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَتَتَبَّعُ الدُّبَّاءَ مِنْ

حَوَالِى القَصْعَةِ ، فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمَئِذٍ .

(38) CHAPTER. Cured meat.

بَاب القَدِيدِ .

348. Narrated Anas ؓ : I saw the Prophet ﷺ being served with soup and containing gourd and cured meat, and I saw him picking and eating the pieces of gourd.

٣٤٨ ـ حدَّثَنَا أبو نُعَيْمٍ : حدَّثَنَا مالكُ بنُ أنَسٍ ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : رأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أُتِيَ بِمَرَقَةٍ فِيها دُبَّاءٌ وَقَدِيدٌ : فَرَأَيْتُهُ يَتَتَبَّعُ الدُّبَّاءَ يَأكُلُها .

349. Narrated ʿĀisha ؓ · The Prophet ﷺ did not do that (i.e., forbade the storage of the meat of sacrifices for three days) except (he did so) so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muḥammad ﷺ did not eat wheat bread with meat or soup to their satisfaction for three successive days.

٣٤٩ ـ حدَّثَنَا قَبِيصَةُ : حدَّثَنَا سُفْيانُ ، عَنْ عَبْدِ الرَّحمَنِ بنِ عابِسٍ ، عَنْ أبِيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : ما فَعَلَهُ إلاَّ فى عامٍ جاعَ النَّاسُ ، أرَادَ أنْ يُطْعِمَ الغَنِىُّ الفَقِيرَ ، و إنْ كُنَّا لنَرْفَعُ الكُرَاعَ بَعْدَ خَمْسَ عَشَرَةَ . وَما شَبِعَ آلُ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ مِنْ خُبْزِ بُرٍّ مَأدُومٍ ثَلاثًا .

(39) CHAPTER. Whoever handed over or presented something to his companion accross the dining table.

بَاب مَنْ ناوَلَ أوْ قَدَّمَ إلى صاحِبِهِ عَلَى المَائدَةِ شَيْئًا ، قالَ : وَقالَ ابنُ

Ibn Al-Mubārak said: There is no harm in serving one another, but one should not carry food from one dining table to another.

المُبارَكِ : لا بأسَ أنْ يُناوِلَ بَعْضُهُمْ بَعْضًا ، ولا يُناوِلُ مِنْ هَذِهِ المَائِدَةِ إلى مائِدَةٍ أُخْرَى .

350. Narrated Anas bin Mālik ؓ: A tailor invited Allāh's Apostle ﷺ to meat which he had prepared. I went with Allāh's Apostle ﷺ to that meal, and the tailor served the Prophet ﷺ with barley bread and soup of gourd and cured meat. I saw Allāh's Apostle ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

٣٥٠ - حدَّثنا إسْماعيلُ قالَ: حدَّثني مالكٌ ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ : أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: إنَّ خَيَّاطًا دَعا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ لطَعامٍ صَنَعَهُ ، قالَ أنَسٌ : فَذَهَبْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ إلى ذَلكَ الطَّعامِ فقَرَّبَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ خُبْزًا مِنْ شَعِيرٍ ، ومَرَقًا فيهِ دُبَّاءٌ وقَدِيدٌ. قالَ أنَسٌ : فَرأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوْلِ القَصْعَةِ ، فَلَمْ أزَلْ أحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ . وقالَ ثُمامَةُ عَنْ أنَسٍ : فجَعَلْتُ أجمَعُ الدُّبَّاءَ بَينَ يَدَيْهِ .

(40) CHAPTER. The eating of snake cucumber with fresh dates.

باب القِثَّاءِ بالرُّطَبِ .

351. Narrated ʿAbdullāh bin Jaʿfar bin Abī Ṭālib ؓ: I saw Allāh's Apostle ﷺ eating fresh dates with snake cucumber.

٣٥١ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ : حدَّثني إبْراهيمُ بنُ سَعْدٍ ، عَنْ أبيهِ ، عَنْ عَبْدِ اللهِ بنِ جَعْفَرِ بنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُما

قالَ: رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يأكُلُ الرُّطَبَ بالقِثَّاءِ.

(41) CHAPTER :—

باب :ـ

352. Narrated Abū ʿUthmān : I was a guest of Abū Huraira for seven days. Abū Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abū Huraira saying, "Allāh's Apostle ﷺ distributed dates among his companions and my share was seven dates, one of which was a Ḥashafa (a date which dried on the tree before it was fully ripe).

٣٥٢ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ عَبَّاسٍ الجُرَيْرِىِّ، عَنْ أبى عُثْمانَ قالَ: تَضَيَّفْتُ أبا هُرَيْرَةَ سَبْعًا، فَكانَ هُوَ وامْرَأتُهُ وَخادِمُهُ يَعْتَقِبونَ اللَّيْلَ أثلاثا، يُصَلِّى هَذَا ثُمَّ يُوقِظُ هَذَا. وسَمِعْتُهُ يَقُولُ: قَسَمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بَيْنَ أصحابِهِ تَمْرًا فأصابَنِى سَبْعُ تَمَراتٍ إحْداهُنَّ حَشَفَةٌ.

353. Narrated Abū Huraira ﵁ : The Prophet ﷺ distributed dates among us, and my share was five dates, four of which were good, and one was a Ḥashafa, and I found the Ḥashafa the hardest for my teeth.

٣٥٣ ـ حدَّثَنا مُحَمَّدُ الصَّبَّاحِ: حدَّثَنا إسْماعِيلُ بنُ زَكَرِيَّا، عَنْ عاصِمٍ، عَنْ أبى عُثْمانَ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: قَسَمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم بَيْنَنا تَمْرًا فأصابَنِى مِنْهُ خَمْسٌ، أرْبَعُ تَمْرٌ وحَشَفَةٌ، ثُمَّ رأيْتُ الحَشَفَةَ هِىَ أشَدُّهُنَّ لِضِرْسِى.

(42) CHAPTER. Fresh dates and dry dates.

And the Statement of Allāh ﷻ :—

باب الرُّطَبِ والتَّمْرِ وقَوْلِ اللهِ تَعالَى ـ وَهُزِّى إلَيْكِ بِجِذْعِ النَّخْلَةِ

'And shake the trunk of the date-palm tree towards you; it will let fall fresh dates upon you.'

(19 : 25)

'Āisha ؓ said, " When Allāh's Apostle ﷺ died, we had been satisfied by the two black things, i.e., dates and water.

354. Narrated Jābir bin 'Abdullāh ؓ : There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Rūma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet ﷺ whereupon he said to his companions, "Let us go andask the Jew for respite for Jābir." All of them came to me in my garden, and the Prophet ﷺ started speaking to the Jew, but the Jew said, "O Abal Qāsim! I will not grant him respite." When the Prophet ﷺ saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet ﷺ . He ate and then said to me, " Where is your hut,

تُساقِطْ عَلَيْكِ رُطَبا جَنِيًّا ـ وَقالَ مُحَمَّدُ بنُ يُوسُفَ، عَنْ سُفْيانَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ: حَدَّثَتْنِى أُمِّى، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ: تُوُفِّىَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم وَقَدْ شَبِعْنا مِنَ الأَسْوَدَيْنِ: التَّمْرِ والماءِ.

٣٥٤ ـ حدَّثَنا أبو سَعيدِ بنَ أبى مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَنى أبو حازِمٍ، عَنْ إبْراهيمَ بنِ عَبْدِ الرَّحمَنِ ابنِ عَبْدِ اللهِ بنِ أبى رَبيعَةَ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما قالَ: كانَ بالمَدينَةِ يَهُودِىٌّ وكانَ يُسْلِفُنِى فى تَمْرِى إلى الجِذاذِ، وكانَتْ لجابِرٍ الأَرْضُ التى بطَريقِ رُومَةَ فجَلَسَتْ فَخَلا عاما فَجاءَنِى اليَهُودِىُّ عِنْدَ الجَذاذِ ولمْ أجِدْ مِنْها شَيْئا، فَجَعَلْتُ أسْتَنْظِرُهُ إلى قابِلٍ فَيَأْبَى، فأُخْبِرَ بِذَلِكَ النَّبِىُّ صلى اللهُ عليه وسلّم فَقالَ لأَصحابِهِ: امْشُوا نَسْتَنْظِرْ لجابِرٍ مِنَ اليَهُودِىِّ، فَجاءُونِى فى نَخْلِى، فَجَعَلَ النَّبِىُّ صلى اللهُ عليه وسلّم يُكَلِّمُ اليَهُودِىَّ فَيَقُولُ: أبا القاسِمِ، لا أُنْظِرُهُ. فَلَمَّا رَأى النَّبِىُّ صلى اللهُ عليه وسلّم قامَ فَطافَ فى النَّخْلِ ثُمَّ جاءَهُ فَكَلَّمَهُ فأَبَى فَقُمْتُ فَجِئْتُ بقَليلِ رُطَبٍ فَوَضَعْتُهُ بَيْنَ يَدَىِ النَّبِىِّ صلى اللهُ عليه وسلّم

O Jābir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet ﷺ got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jābir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet ﷺ and informed him of the good news, whereupon he said, "I testify that I am Allāh's Apostle."

فأكَلَ ثُمَّ قالَ: أينَ عَرِيشُكَ يا جابِرُ؟ فأخْبَرْتُهُ فَقالَ: افْرُشْ لى فِيهِ، فَفَرَشْتُهُ فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيْقَظَ فجِئْتُهُ بقَبْضَةٍ أُخْرَى فأكَلَ مِنْها ثُمَّ قامَ فَكَلَّمَ اليَهُودِىَّ فأبَى عَلَيْهِ، فَقامَ فى الرِّطابِ فى النَّخْلِ الثَّانِيَةَ ثُمَّ قالَ: يا جابِرُ، جُدَّ وَاقْضِ. فَوَقَفَ فى الجَدَادِ فجَدَدْتُ مِنْها ما قَضَيْتُهُ وَفَضَلَ مِنْهُ، فخَرَجْتُ حتَّى جِئْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم فَبَشَّرْتَهُ فَقالَ: أشْهَدُ أنى رَسُولُ اللهِ، عَرْشٌ وعَرِيشٌ: بِناءٌ. وَقالَ ابنُ عَبَّاسٍ: مَعْرُوشاتٍ: ما يُعَرَّشُ مِنَ الكُرُومِ وغَيرِ ذَلكَ، يُقالُ عُرُوشُها، أبْنِيَتُها. قالَ مُحَمَّدُ بنُ يُوسُفَ: قالَ أبو جَعْفَرٍ: قالَ مُحَمَّدُ ابنُ إسْماعِيلَ: فخَلا لَيْسَ عِنْدى مُقَيَّدًا، ثُمَّ قالَ: فجَلَّى لَيْسَ فِيهِ شَكَّ.

(43) CHAPTER. The eating of a spadix of the palm tree.

باب أكْلِ الجُمَّارِ.

355. Narrated 'Abdullāh bin Umar رضي الله عنهما: While we were sitting with the Prophet ﷺ a spadix of palm tree was brought to him The Prophet ﷺ said, "There is a tree among the trees which is as blessed as a Muslim" I thought that

٣٥٥ ـ حدَّثَنا عُمَرُ بنُ حَفْصِ ابنِ غِياثٍ: حدَّثَنا أبى: حدَّثَنا الأعمَشُ قالَ: حدَّثَنِى مُجاهِدٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ: بَيْنا نَحْنُ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم

it was the date palm tree and intended to say, "It is the date-palm tree, O Allāh's Apostle!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet' Then the Prophet ﷺ said, "It is the date-palm tree."

جُلوسٌ إذْ أُتِيَ بِجُمَّارِ نَخْلَةٍ ، فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : إنَّ مِنَ الشَّجَرِ لمَا بَرَكَتُهُ كَبَرَكَةِ المُسْلِمِ . فظَنَنْتُ أنَّهُ يَعْنِي النَّخْلَةَ ، فأرَدْتُ أنْ أقُولَ : هيَ النَّخْلَةُ يا رَسُولَ اللهِ ، ثُمَّ الْتَفَتُّ فإذَا أنا عاشِرُ عَشَرَةٍ أنا أحْدَثُهُمْ فَسَكَتُّ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : هيَ النَّخْلَةُ .

(44) CHAPTER. Al-ʿAjwa (pressed date i.e., after washing them and then packing them in big tins).

باب العَجْوَةِ .

356. Narrated Saʿd: Allāh's Apostle ﷺ said, "He who eats seven ʿAjwa dates every morning, will not be affected by poison or magic on the day he eats them."

٣٥٦ ـ حدَّثَنا جُمْعَةُ بنُ عَبْدِ اللهِ : حدَّثَنا مَرْوَانُ : أخْبَرَنا هاشِمُ بنُ هاشِمٍ : أخْبَرَنا عامِرُ بنُ سَعْدٍ ، عَنْ أبِيهِ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةٍ لمْ يَضُرُّهُ في ذَلكَ اليَوْمِ سُمٌّ ولا سِحْرٌ .

(45) CHAPTER. To eat two dates at a time.

باب القِرَانِ في التَّمْرِ

357. Narrated Jabala bin Suhaim. At the time of Ibn Az-Zubair, we were

٣٥٧ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا جَبَلَةُ بنُ سُحَيْمٍ قالَ : أصابَنا

struck with famine, and he provided us with dates for our food. ʿAbdullāh bin ʿUmar ﵁ used to pass by us while we were eating, and say, " Do not eat two dates together at a time, for the Prophet ﷺ forbade the taking of two dates together at a time (in a gathering)." Ibn ʿUmar used to add, " Unless one takes the permission of one's companions."

عامُ سَنَةٍ مَعَ ابنِ الزُّبَيرِ فَرَزَقَنا تَمْرًا، فكانَ عَبْدُ اللهِ بنُ عُمَرَ يَمُرُّ بِنا ونَحْنُ نأكُلُ ويَقُولُ لا تُقارِنُوا، فإنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم نَهَى عَنِ الإقْرانِ، ثُمَّ يَقُولُ: إلاَّ أنْ يَسْتأذِنَ الرَّجُلُ أخاهُ. قالَ شُعْبَةُ: الإذْنُ مِنْ قَوْلِ ابنِ عُمَرَ.

(46) CHAPTER. The snake cucumber.

باب القِثّاءِ.

358. Narrated ʿAbdullāh bin Jaʿfar ﵄ : I saw the Prophet ﷺ eating fresh dates with snake cucumbers.

٣٥٨ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: رَأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يأكُلُ الرُّطَبَ بالقِثّاءِ.

(47) CHAPTER. The goodness of the date-palm tree.

باب بَرَكَةِ النَّخْلَةِ.

359. Narrated Ibn ʿUmar : The Prophet ﷺ said, " There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree."

٣٥٩ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ مُجاهِدٍ قالَ: سَمِعْتُ ابنَ عُمَرَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: مِنَ الشَّجَرِ شَجَرَةٌ تَكُونُ مِثْلَ المُسْلِمِ، وهِيَ النَّخْلَةُ

(48) CHAPTER. The taking of two kinds of fruit or two kinds of food at a time.

باب جَمْعِ اللَّوْنَيْنِ أَوِ الطَّعَامَيْنِ بِمَرَّةٍ .

360. Narrated ᶜAbdullāh bin Jaᶜfar ؓ : I saw Allāh's Apostle ﷺ eating fresh dates with snake cucumbers.

٣٦٠ ـ حَدَّثَنَا ابْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللهِ ابْنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَأْكُلُ الرُّطَبَ بِالقِثَّاءِ .

(49) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns).

And the sitting for the meals in batches of ten persons each.

باب مَنْ أَدْخَلَ الضِّيفَانَ عَشَرَةً ، عَشَرَةً والجُلُوسِ عَلَى الطَّعَامِ عَشَرَةً عَشَرَةً .

361. Narrated Anas ؓ : My mother, Um Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it), a butter skin she had with her Then she sent me to the Prophet ﷺ , and I reached him while he was sitting with his companions. I invited him, whereupon he said, " And those who are with me ? " I returned and said, " He says, ' And those who are with me ? " Abū Ṭaiḥa went out to him and said, " O Allāh's

٣٦١ ـ حدَّثَنِي الصَّلْتُ بنُ مُحَمَّدٍ : حدَّثَنَا حَمَّادُ بنُ زَيْدٍ ، عَنِ الجَعْدِ أَبِي عُثْمَانَ ، عَنْ أَنَسٍ وَعَنْ هِشَامٍ ، عَنْ مُحَمَّدٍ عَنْ أَنَسٍ ، وَعَنْ سِنَانٍ أَبِي رَبِيعَةَ عَنْ أَنَسٍ : أَنَّ أُمَّ سُلَيْمٍ أُمَّهُ عَمَدَتْ إِلَى مُدٍّ مِنْ شَعِيرٍ جَشَّتْهُ وَجَعَلَتْ مِنْهُ خَطِيفَةً وَعَصَرَتْ عُكَّةً عِنْدَهَا ، ثُمَّ بَعَثَتْنِي إِلَى النَّبِيِّ صلى اللهعليهوسلم فَأَتَيْتُهُ وَهُوَ فِي أَصْحَابِهِ فَدَعَوْتُهُ ، قال: وَمَنْ مَعِي،

Apostle! It is just a meal prepared by Um Sulaim." The Prophet ﷺ entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all. Then Allāh's Apostle ﷺ ate and got up. I started looking (at the food) to see if it decreased or not.

فَجِئْتُ فَقُلْتُ : إِنَّهُ يَقُولُ وَمَنْ مَعِي، فَخَرَجَ إِلَيْهِ أَبُو طَلْحَةَ قَالَ : يَا رَسُولَ اللهِ إِنَّمَا هُوَ شَيْءٌ صَنَعَتْهُ أُمُّ سُلَيْمٍ، فَدَخَلَ فَجِيءَ بِهِ وَقَالَ : أَدْخِلْ عَلَيَّ عَشَرَةً، فَأُدْخِلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قَالَ : أَدْخِلْ عَلَيَّ عَشَرَةً حَتَّى عَدَّ أَرْبَعِينَ، ثُمَّ أَكَلَ النَّبِيُّ صلى اللهُ عليه وسلَّم ثُمَّ قَامَ، فَجَعَلْتُ أَنْظُرُ هَلْ نَقَصَ مِنْهَا شَيْءٌ؟

(50) CHAPTER. What is disliked as regarding the eating of garlic or other (bad smelling vegetables).

This has been narrated by Ibn ʿUmar on the authority of the Prophet ﷺ.

بَاب مَا يُكْرَهُ مِنَ الثُّومِ وَالبُقُولِ . فِيهِ ابْنُ عُمَرَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

362. Narrated ʿAbdul ʿAzīz: It was said to Anas ﵁, "What did you hear the Prophet ﷺ saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

٣٦٢ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قَالَ : قِيلَ لأَنَسٍ : مَا سَمِعْتَ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ فِي الثُّومِ؟ فَقَالَ : مَنْ أَكَلَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا .

363. Narrated Jābir bin ʿAbdullāh ﵁: The Prophet ﷺ said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque)."

٣٦٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللهِ بْنُ سَعِيدٍ : أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ : حَدَّثَنِي عَطَاءٌ : أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ

رَضِىَ اللهُ عَنْهُما زَعَمَ أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ أكَلَ ثُوماً أوْ بَصَلاً فلْيَعْتَزِلْنا أوْ لِيَعْتَزِلْ مَسْجِدَنا .

(51) CHAPTER. Al-Kabāth, i.e., the leaves of Al-Arāk.

باب الكَبَاثِ وَهُوَ وَرَقُ الأَرَاكِ .

364. Narrated Jābir bin ʿAbdullāh رضي الله عنه: We were with Allāh's Apostle ﷺ collecting Al-Kabāth at Mar-Aẓ-Zahrān. The Prophet ﷺ said, "Collect the black ones, for they are better." Somebody said, (O Allāh's Apostle!) Have you ever shepherded sheep?" He said, "There has been no prophet but has shepherded them."

٣٦٤ ـ حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِى أبو سَلَمَةَ قالَ: أخْبَرَنِى جابِرُ بنُ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم بِمَرِّ الظَّهْرانِ نَجْنِى الكَبَاثَ فَقالَ: عَلَيْكُمْ بالأسْوَدِ مِنْهُ فإنَّهُ أيْطَبُ، فَقِيلَ: أكُنْتَ تَرْعَى الغَنَمَ؟ قالَ: نَعَمْ، وَهَلْ مِنْ نَبِىٍّ إلاَّ رَعاها؟

(52) To rinse the mouth after taking meals.

باب المَضْمَضَةِ بَعْدَ الطَّعامِ .

365. Narrated Suwaid bin An Nuʿmān: We went out with Allāh's Apostle ﷺ to Khaibar, and when we reached Aṣ-Ṣahbāʾ, the Prophet ﷺ asked for food, and he was offered nothing but Sawīq. We

٣٦٥ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: سَمِعْتُ يَحْيَى بنَ سَعِيدٍ، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ قالَ: خَرَجْنا مَعَ

ate, and then Allah's Apostle ﷺ stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths.

Narrated Suwaid ; We went out with Allah's Apostle ﷺ to Khaibar, and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet ﷺ asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet ﷺ asked for water and rinsed his mouth, an we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again.

رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إلى خَيْبَرَ ، فَلَمَّا كُنَّا بالصَّهْباءِ دَعا بطَعامٍ ، فَمَا أُتِيَ إلاَّ بسَوِيقٍ فأكَلْنا ، فَقامَ إلى الصَّلاةِ فتَمَضْمَضَ ومَضْمَضْنا . قالَ يَحْيَى : سَمِعْتُ بُشَيْرًا يَقُولُ : أخْبَرَنا سُوَيْدٌ : خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إلى خَيْبَرَ ، فَلَمَّا كُنَّا بالصهْباءِ قالَ يَحْيَى : وهِيَ مِنْ خَيْبَرَ عَلى رَوْحَةٍ ، دَعا بطَعامٍ فَمَا أُتِيَ إلاَّ بسَوِيقٍ ، فَلُكْناهُ فأكَلْنا مِنْهُ ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ ومَضْمَضْنا مَعَهُ ، ثُمَّ صَلَّى بِنا المَغْرِبَ ولَمْ يَتَوَضَّأْ . وقالَ سُفْيانُ : كأنَّكَ تَسْمَعُهُ مِنْ يَحْيَى .

(53) CHAPTER. To lick and suck the fingers before cleaning them with a handkerchief.

باب لَعْقِ الأصابِعِ ومَصِّها قَبْلَ أنْ تُمْسَحَ بالمِنْدِيلِ .

366. Narrated Ibn 'Abbas ﵄ : The Prophet ﷺ said, " When you eat, do not wipe your hands till you lick it or have licked it, or had it licked by somebody else."

٣٦٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ ، عَنْ عَمْرِو بنِ دِينارٍ ، عَنْ عَطاءٍ ، عَنِ ابنِ عَبَّاسٍ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : إذا أكَلَ أحَدُكُمْ فَلا يَمْسَحْ يَدَهُ حتَّى يَلْعَقَها أوْ يُلْعِقَها .

(54) CHAPTER. The handkerchief.

باب المِنْدِيلِ .

367. Narrated Saʿīd bin Al-Ḥārith that he asked Jābir bin ʿAbdullāh ؓ about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet ﷺ except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter with out performing new ablution."

٣٦٧ ـ حدَّثَنِي إِبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنِي مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَنِي أبي، عَنْ سَعِيدِ بنِ الحَارِثِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما. سألَهُ عَنِ الوُضُوءِ مِمَّا مَسَّتِ النَّارُ، فَقالَ: لا، قَدْ كُنَّا زَمانَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم لانَجِدُ مِثْلَ ذَلكَ مِنَ الطَّعامِ إلاَّ قَلِيلاً، فإذَا نَحْنُ وَجَدْناهُ لمْ يَكُنْ لَنا مَنادِيلُ إلاَّ أكُفَّنا وَسَوَاعِدَنَا وأقْدَامَنا، ثُمَّ نُصَلِّي وَلا نَتَوَضَّأُ.

(55) CHAPTER. What one should say after finishing one's meal.

بابٌ ما يَقُولُ إذَا فَرَغَ مِنْ طَعامِهِ.

368. Narrated Abū Umāma: Whenever the dining sheet of the Prophet ﷺ was taken away (i.e., whenever he finished his meal), he used to say: "Al-ḥamdu lillāh kathīran taiyiban mubarakan fīhi, ghaira makfiy walā muwada wala mustaghna ʿanhu Rabbana." (1)

٣٦٨ ـ حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ ثَوْرٍ، عَنْ خالِدِ بنِ مَعْدَانَ، عَنْ أبي أُمامَةَ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كانَ إذَا رَفَعَ مائدَتَهُ قالَ: الحَمْدُ للهِ كَثِيرًا طَيِّبًا مُبارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلا مُوَدَّعٍ وَلا مُسْتَغْنًى عَنْهُ رَبَّنا.

---

(1) Praise be to Allāh! Much good and blessed praise! O our Lord We cannot reject You favour. nor leave it, nor dispense of it.

369. Narrated Abū Umāma: Whenever the Prophet ﷺ finished his meals (or when his dining sheet was taken away), he used to say, "Praise be to Allāh Who has satisfied our needs and quenched our thirst. Your favour cannot be rejected or denied." Once he said, "Praise be to You, O our Lord! Your favour cannot be rejected, nor left, nor dispensed with, O our Lord!"

٣٦٩ ـ حَدَّثَنَا أبو عاصِمٍ، عَنْ ثَوْرِ بنِ يَزِيدَ، عَنْ خالِدِ بنِ مَعْدَانَ، عَنْ أبي أُمامَةَ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كانَ إذا فَرَغَ مِنْ طَعامِهِ وقالَ مَرَّةً إذا رَفَعَ مائِدَتَهُ قالَ: الحَمْدُ للهِ الَّذي كَفانا وأرْوَانا، غَيرَ مَكْفِيٍّ ولا مَكْفُورٍ. وقالَ مَرَّةً: لكَ الحَمْدُ رَبَّنا غَيرَ مَكْفِيٍّ ولا مُوَدَّعٍ ولا مُسْتَغْنًى عَنْهُ رَبَّنا.

(56) CHAPTER. To eat with one's servant.

بابُ الأكْلِ مَعَ الخادِمِ.

370. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

٣٧٠ ـ حَدَّثَنا حَفْصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: إذا أتَى أحَدَكُمْ خادِمُهُ بِطَعامِهِ فإنْ لمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أُكْلَةً أوْ أُكْلَتَيْنِ، أوْ لُقْمَةً أوْ لُقْمَتَيْنِ، فإنَّهُ وَلِيَ حَرَّهُ وعِلاجَهُ.

(57) CHAPTER. A person who thanks Allāh after taking his meals is similar (in reward) to a person who shows patience while fasting. The above statement has come from the Prophet ﷺ through Abū Huraira.

بابٌ الطَّاعِمُ الشَّاكِرُ مِثْلُ الصَّائِمِ الصَّابِرِ، فيهِ عَنْ أبي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليهِ وسلَّم.

(58) CHAPTER. A man is invited to a meal, whereupon he says, "May this (person) come with me too?"

Anas said: When you visit a Muslim who is not suspicious, then eat of his food and drink of his drink.

بَاب الرَّجُلِ يُدْعَى إلى طَعَامٍ فَيَقُولُ: وَهَذَا مَعِي. وَقَالَ أَنَسٌ: إِذَا دَخَلْتَ عَلَى مُسْلِمٍ لا يُتَّهَمُ فَكُلْ مِنْ طَعَامِهِ واشْرَبْ مِنْ شَرَابِهِ.

371. Narrated Abū Mas'ūd Al-Anṣārī: There was an Anṣārī man nicknamed, Abū Shu'aib, who had a slave who was a butcher. He came to the Prophet while he was sitting with his companions and noticed the signs of hunger on the face of the Prophet ﷺ. So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet ﷺ along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet ﷺ said, "O Abū Shu'aib! Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abū Shu'aib said, "No, I will admit him."

٣٧١ - حدَّثَنَا عَبْدُ اللهِ بنُ أبي الأَسْوَدِ: حدَّثَنَا أبو أُسامَةَ: حدَّثَنَا الأَعمَشُ: حدَّثَنا شَقِيقٌ: حدَّثَنا أبو مَسْعُودٍ الأَنْصَارِيُّ قالَ: كانَ رَجُلٌ مِنَ الأَنْصَارِ يُكْنَى أبا شُعَيْبٍ وكانَ لَهُ غُلامٌ لحَّامٌ، فأتى النَّبِيَّ صلى اللهُ عليهِ وسلَّم وَهُوَ في أصحَابِهِ فَعَرَفَ في وَجْهِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَذَهَبَ إلى غُلامِهِ اللَّحَّامِ فقالَ: اصْنَعْ لي طَعاما يَكْفِي خَمْسَةً لَعَلِّي أدْعُو النَّبِيَّ صلى اللهُ عليهِ وسلَّم خامِسَ خَمْسَةٍ. فَصَنَعَ لَهُ طُعَيِّمًا ثُمَّ أتاهُ فَدَعَاهُ، فَتَبِعَهُمْ رَجُلٌ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: يا أبا شُعَيْبٍ، إنْ رَجُلاً تَبِعَنا فإنْ شِئْتَ أذِنْتَ لَهُ، وإنْ شِئْتَ تَرَكْتَهُ، قالَ: لا، بَلْ أذِنْتُ لَهُ.

(59) CHAPTER. If dinner is served then one should not hurry to finish it (when the time for prayer is due).

بَابٌ إذَا حَضَرَ العَشاءُ فَلا يَعْجَلْ عَنْ عَشائِهِ

372. Narrated ʿAmr bin Umaiyya that he saw Allāh's Apostle ﷺ cutting part of a shoulder of mutton he was carrying in his hand. When he was called for prayer, he put it down and the knife with which he was cutting it. Then he stood up and offered the prayer without performing new ablution.

٣٧٢ ـ حدَّثَنا أبو اليَمانِ : أخبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، وقالَ اللَّيْثُ : حدَّثَني يُونُسُ ، عَنِ ابنِ شِهابٍ قالَ : أخبَرَني جَعْفَرُ بنُ عَمْرِو بنِ أُمَيَّةَ أنَّ أباهُ عَمْرَو بنَ أُمَيَّةَ : أخبَرَهُ أنَّهُ رأى رَسُولَ اللهِ صلى الله عليه وسلَّم يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ ، فَدُعِيَ إلى الصَّلاةِ ، فألْقاها والسِّكِّينَ التي كانَ يَحْتَزُّ بِها ، ثُمَّ قامَ فَصَلَّى ولَمْ يَتَوَضَّأْ .

373. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "If supper is served and the Iqāma for (ʿIshā') prayer is proclaimed, start with you supper first."

Narrated Nāfiʿ : Once Ibn ʿUmar ؓ was taking his supper while he was listening to the recitation of (Qur'ān by) the Imām (in the ʿIshā' prayer).

٣٧٣ ـ حدَّثَنا مُعَلَّى بنُ أسَدٍ : حدَّثَنا وُهَيْبٌ ، عَنْ أيُّوبَ ، عَنْ أبي قِلابَةَ ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قالَ : إذا وُضِعَ العَشاءُ وأُقِيمَتِ الصَّلاةُ فابْدَءُوا بالعَشاءِ . وعَنْ أيُّوبَ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم نَحْوَهُ . وعَنْ أيُّوبَ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ : أنَّهُ تَعَشَّى مَرَّةً وهُوَ يَسْمَعُ قِراءَةَ الإمامِ .

374. Narrated ʿĀisha ؓ : The Prophet ﷺ said, "If the Iqāma for (ʿIshā') prayer is said and supper is served, take your supper first."

٣٧٤ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائِشَةَ ، عَنِ النَّبِيِّ

صلى اللهُ عليهِ وسلَّم قالَ: إذَا أُقِيمَتِ الصَّلاةُ وَحَضَرَ العَشاءُ فابْدَءُوا بالعَشاءِ. وَقالَ وُهَيْبٌ وَيَحْيَى بْنُ سَعيدٍ: عَنْ هِشامٍ: إذَا وُضِعَ العَشاءُ.

باب قَوْلِ اللهِ تَعالَى - فإِذَا طَعِمْتُمْ فانْتَشِرُوا -.

(60) **CHAPTER.** The Statement of Allah ﷻ :—

> 'And when you have taken your meal, disperse.' (33 : 53)

٣٧٥ - حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنِي أبِي، عَنْ صَالِحٍ: عَنِ ابنِ شِهابٍ: أنَّ أنَسًا قالَ: أنَا أعْلَمُ النَّاسِ بالحِجابِ، كانَ أُبَيُّ بنُ كَعْبٍ يَسألُنِي عَنْهُ، أصْبَحَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَرُوسًا بزَيْنَبَ بِنْتِ جَحْشٍ وكانَ تَزَوَّجَها بالمَدِينَةِ، فَدَعا النَّاسَ للطَّعامِ بَعْدَ ارْتِفاعِ النَّهارِ فَجَلَسَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَجَلَسَ مَعَهُ رِجالٌ بَعْدَما قامَ القَوْمُ حتَّى قامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَمَشَى وَمَشَيْتُ مَعَهُ حتَّى بَلَغَ بابَ حُجْرَةِ عائشَةَ، ثُمَّ ظَنَّ أنَّهُمْ خَرَجُوا فرَجَعَ وَرَجَعْتُ مَعَهُ فإِذَا هُمْ جُلُوسٌ مَكانَهُمْ، فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حتَّى بَلَغَ بابَ

375. Narrated Anas رضي الله عنه : I know (the story of) the Ḥijāb (the order of veiling of women) more than anybody else. Ubaī bin Ka'b used to ask me about it. One morning Allāh's Apostle ﷺ became the bridegroom of Zainab bint Jaḥsh whom he married at Medina. After the sun had risen high in the sky, the Prophet ﷺ invited the people to a meal. Allāh's Apostle ﷺ remained sitting and some people remained sitting with him after the other guests had left. Then Allāh's Apostle ﷺ got up and went away, and I too, followed him till he reached the door of 'Āisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still at their (same) places. So he went back again for the second time, and I went along with him too.

When we reached the door of ʿĀis̲ha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet ﷺ hung a curtain between me and him, and the Verse regarding the Ḥijāb was revealed.

حُجْرَةِ عائشةَ، فرَجَعَ ورَجَعْتُ مَعَهُ
فإذا هُمْ قامُوا، فضَرَبَ بَيْنِي وبَيْنَهُ
سِتْرًا، وأُنْزِلَ الحِجابُ.

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

LXVI. THE BOOK OF THE ʿAQĪQA : (1)

كتاب العقيقة

(1) CHAPTER. The naming of a newly born child the day it is born, if no ʿAqīqa will be offered for it, and its Taḥnīk.(2)

باب تَسْمِيَةِ المَوْلُودِ غَدَاةَ يُولَدُ لِمَنْ لَمْ يَعُقَّ عَنْهُ، و تَحنيكِهِ.

376. Narrated Abū Mūsa رضي الله عنه : A son was born to me and I took him to the Prophet ﷺ , who named him Ibrāhīm, did Taḥnīk for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added : That was Abū Mūsa's eldest son.)

٣٧٦ - حدَّثَنِي إسحَاقُ بنُ نَصْرٍ : حدَّثَنا أبو أُسامَةَ : حدَّثَنِي بُرَيْدَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ : وُلِدَ لي غُلامٌ، فأتَيْتُ بِهِ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ فسَمَّاهُ إبْرَاهِيمَ فحَنَّكَهُ بتَمْرَةٍ وَدَعا لَهُ بالبَرَكَةِ وَدَفَعَهُ إليَّ، و كانَ أكْبَرَ وَلَدِ أبي مُوسَى.

377. Narrated ʿĀisha رضي الله عنها : A boy was brought to the Prophet ﷺ

٣٧٧ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَحْيَى، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ

---

(1) Aqīqa is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

(2) Taḥnīk is the process of chewing some sweet food (e.g., dates or honey and inserting it into the baby's mouth and rubbing its chin to train it to eat.

to do Taḥnīk for him, but the boy urinated on him, whereupon the Prophet ﷺ had water poured on the place of urine.

اللهُ عَنْها قالَتْ: أُتِيَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِصَبِيٍّ يُحَنِّكُهُ فَبالَ عَلَيْهِ فَأَتْبَعَهُ المَاءَ.

378. Narrated Asmā' bint Abū Bakr ﵂: I conceived 'Abdullāh bin Az-Zubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Qubā', and gave birth at Qubā'. Then I brought the child to Allāh's Apostle ﷺ and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allāh's Apostle ﷺ. Then he did its Taḥnīk with a date, and invoked Allāh to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

٣٧٨ - حدَّثنا إسحاقُ بنُ نَصْرٍ: حدَّثنا أبو أُسامةَ: حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّها حَمَلَتْ بعَبْدِ اللهِ ابنِ الزُّبَيْرِ بِمَكَّةَ، قالَتْ: فخَرَجْتُ وأنا مُتِمٌّ، فأتَيْتُ المَدِينَةَ فنَزَلْتُ قُباءً فوَلَدْتُ بِقُباءٍ ثُمَّ أتَيْتُ بِهِ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ فوَضَعْتُهُ، ثُمَّ دَعا بتَمْرَةٍ فمَضَغَها ثُمَّ تَفَلَ فيهِ. فكانَ أوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ ثُمَّ حَنَّكَهُ بالتَّمْرَةِ ثُمَّ دَعا لَهُ فبَرَّكَ عَلَيْهِ، وكانَ أوَّلَ مَوْلودٍ وُلِدَ في الإسْلامِ، ففَرِحُوا بِهِ فَرَحاً شَديداً لأنَّهُمْ قِيلَ لَهُمْ: إنَّ اليَهُودَ قَدْ سَحَرَتْكُمْ فَلا يُولَدُ لَكُمْ.

379. (A) Narrated Anas bin Mālik ﵁: Abū Ṭalḥa had a child who was sick. Once, while Abū Ṭalḥa was out, the child died. When Abū Ṭalḥa returned home, he asked, "How does my son fare?" Um Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he

(ا) ٣٧٩ - حدَّثني مَطَرُ بنُ الفَضْلِ: حدَّثنا يَزِيدُ بنُ هارُونَ: أخبَرَنا عَبْدُ اللهِ ابنُ عَوْنٍ، عَنْ أنَسِ بنِ سِيرِينَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ ابنٌ لأبي طَلْحَةَ يَشْتَكي فخَرَجَ أبو طَلْحَةَ فقُبِضَ الصَّبِيُّ، فلَمَّا

took his supper and slept with her. When he had finished, she said (to him), "Burry the child (as he 's dead)." Next morning Abū Ṭalḥa came to Allāh's Apostle ﷺ and told him about that. The Prophet ﷺ said (to him), "Did you sleep with your wife last night ?" Abū Ṭalḥa said, "Yes." The Prophet ﷺ said, "O Allāh ! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abū Ṭalḥa told me to take care of the child till it was taken to the Prophet ﷺ . Then Abū Ṭalḥa took the child to the Prophet ﷺ and Um Sulaim sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet ﷺ took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Taḥnīk for him with that, and named him ʿAbdullāh.

رَجَعَ أبو طَلْحَةَ قالَ : ما فَعَلَ ابْنِى ؟ قالَتْ أُمُّ سُلَيْمٍ : هُوَ أَسْكَنُ ما كان ، فقَرَّبَتْ إلَيْهِ العَشاءَ فتَعَشَّى ثُمَّ أصابَ مِنْها ، فلَمَّا فرَغَ قالَتْ : وَارِ الصَّبِىَّ ، فلَمَّا أصْبَحَ أبو طَلْحَةَ أتَى رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فأخبرَهُ فقالَ : أعْرَسْتُمُ اللَّيْلَةَ ؟ قالَ : نَعَمْ ، قالَ : اللَّهُمَّ بارِكْ لهُما فى لَيْلَتِهِما ، فوَلَدَتْ غُلاما ، قالَ لى أبو طَلْحَةَ ، احْفَظْهُ حتَّى تاتِىَ بِهِ النَّبِىَّ صلى اللهُ عليه وسلَّم ، فأتَى بِهِ النَّبِىَّ صلى اللهُ عليه وسلَّم وأرْسَلَتْ مَعَهُ بتَمَرَاتٍ فأخَذَهُ النَّبِىُّ صلى اللهُ عليه وسلَّم فقالَ : أمَعَهُ شَىْءٌ ؟ قالُوا : نَعَمْ ، تَمَرَاتٌ . فأخَذَها النَّبِىُّ صلى اللهُ عليهِ وسلَّم فمَضَغَها ثُمَّ أخَذَ مِنْ فِيهِ فجَعَلَها فى فِى الصَّبِىِّ وَحَنَّكَهُ بِهِ وسَمَّاهُ عَبْدَ اللهِ .

379. (B) Narrated Anas : As above.

(ب) ٣٧٩ - حدَّثَنِى مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا ابنُ أبى عَدِىٍّ ، عَنِ ابنِ عَوْنٍ ، عَنْ مُحَمَّدٍ ، عَنْ أنَسٍ ، وساقَ الحَدِيثَ .

(2) CHAPTER. To remove what harms the boy, when ʿAqīqa is offered for him.

بابُ إماطَةِ الأذَى عَنِ الصَّبِىِّ فى العَقيقَةِ .

380. Narrated Salman bin ʿĀmir Aḍ-Ḍabbī: I heard Allāh's Apostle ﷺ saying, "ʿAqīqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [**Note:** It has been quoted in Fateḥ-Al-Barī that the majority of the Religious Scholars agrees to the Ḥadīth narrated in Saḥiḥ At-TIRMIZY that the Prophet ﷺ was asked about ʿAqīqa and he ordered 2 sheep for a boy and one sheep for a girl and that is his tradition "SUNNA".]

٣٨٠ - حدَّثنا أبو النُّعْمان : حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ سَلْمانَ بنِ عامِرٍ، قالَ: مَعَ الغُلامِ عَقِيقَةٌ. وَقالَ حَجَّاجٌ: حدَّثنا حَمَّادٌ: أخبرَنا أيُّوبُ وَقَتادَةُ وَهِشامٌ و حَبِيبٌ، عَنِ ابنِ سِيرِينَ، عَنْ سَلْمانَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ. وَقالَ غَيْرُ واحِدٍ عَنْ عاصِمٍ وَهِشامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبابِ، عَنْ سَلْمانَ بنِ عامِرٍ الضَّبِّيِّ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَرَوَاهُ يَزِيدَ بنُ إبراهِيمَ، عَنِ ابنِ سِيرِينَ، عَنْ سَلْمانَ قَوْلَهُ. وَقالَ أصْبَغُ: أخبرَني ابنُ وَهْبٍ، عَنْ جَرِيرِ بنِ حازِمٍ، عَنْ أيُّوبَ السَّخْتِيانِيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ: حدَّثنا سَلْمانُ بنُ عامِرٍ الضَّبِّيُّ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: مَعَ الغُلامِ عَقِيقَةٌ فأهْرِيقُوا عَنْهُ دَما، و أمِيطُوا عَنْهُ الأذَى.

381. Narrated Ḥabīb bin Ash-Shahīd: Ibn Sīrīn told me to ask Al-Ḥassan from whom he had heard the narration of ʿAqīqa. I asked him and he said, "From Samura bin Jundab."

٣٨١ - حدَّثنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا قُرَيْشُ بنُ أنَسٍ، عَنْ حَبِيبِ بنِ الشَّهِيدِ قالَ: أمَرَني ابنُ سِيرِينَ أنْ أسألَ الحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ العَقِيقَةِ؟ فَسَألْتُهُ فَقالَ: مِن

سَمُرَةَ بنِ جُنْدَبٍ .

(3) CHAPTER. Al-Fara'. (1)

باب الفَرَعِ .

382. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Neither Fara' nor 'Atira (is permissible)." Al-Fara' was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-'Atira was (a sheep which was to be slaughtered) during the month of Rajab.

٣٨٢ ـ حدَّثنا عَبْدانُ : حدَّثنا عَبْدُ اللهِ ، أخبرَنا مَعْمَرٌ : حدَّثنا الزُّهْرِيُّ ، عَنِ ابنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا فَرَعَ وَلا عَتِيرَةَ . والفَرَعُ أوَّلُ النِّتاجِ كانُوا يَذْبحُونَهُ لِطَواغِيتِهِمْ . والعَتِيرَةُ في رَجَبٍ .

(4) CHAPTER. Al-'Atira. (2)

باب العَتِيرَةِ .

383. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Neither Fara'

٣٨٣ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ : قالَ الزُّهْرِيُّ : حدَّثنا

---

(1) Al-Fara' may mean one of three things: (a) The first offspring of camels or sheep which the people of the Pre-Islamic Era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number one wished them to be. (c) A meal given on the occasion on the birth of camels.

(2) Al-'Atira was a sacrifice which the pagans used to offer to their idols during Rajab.

nor ʿAtīra)is permissible)." Al-Faraʿ was the first offspring (they got of camels or sheep) which they (pagans) used to offer (as a sacrifice) to their idols. ʿAtīra was (a sheep which used to be slaughtered) during the month of Rajab.

عَنْ سَعِيدِ بنِ المُسَيَّبِ عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا فَرَعَ وَلا عَتِيرَةَ . قالَ والفَرَعُ أوَّلُ النِّتاجِ كانَ يُنْتَجُ لَهُمْ ، كانُوا يَذْبَحونَهُ لِطَوَاغِيتِهِمْ . والعَتِيرَةُ في رَجَبٍ .

In the Name of Allah,
the Most Beneficent, the Most Merciful

LXVII. THE BOOK OF SLAUGHTERING AND HUNTING :

(1) CHAPTER. The mention of Allah's Name while hunting. And Allah's Statement :—

> 'Forbidden to you (for food) are dead animals (cattle-beast not slaughtered)...... so fear them not, but fear Me.' (: 3)

And the Statement of Allah ﷻ :—

> 'O you who believe ! Certainly Allah will make a trial of you with something in (the matters of) the game that is well within reach of your hands and your lances.' (5 : 94)

And the Statement of Allah ﷻ :—

> Lawful unto you (for food) are all the beast of cattle except that which will be announced unto you (herein)......so fear them not but fear Me.' (5 : 1—3)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

كتاب الذبائح والصيد

باب التَّسْمِيَةِ عَلَى الصَّيْدِ، وَقَوْلِ اللهِ - حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ - إِلَى قَوْلِهِ - فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ - وَقَوْلُهُ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ - وَقَوْلُهُ جَلَّ ذِكْرُهُ - أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ - إِلَى قَوْلِهِ - فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ - وَقَالَ ابْنُ عَبَّاسٍ: الْعُقُودُ: الْعُهُودُ. مَا أُحِلَّ وَحُرِّمَ. إِلَّا مَا يُتْلَى عَلَيْكُمْ: الْخِنْزِيرُ. يَجْرِمَنَّكُمْ: يَحْمِلَنَّكُمْ. شَنَآنُ: عَدَاوَةُ. الْمُنْخَنِقَةُ: تُخْنَقُ فَتَمُوتُ. الْمَوْقُوذَةُ: تُضْرَبُ بِالْخَشَبِ يُوقِذُهَا فَتَمُوتُ. وَالْمُتَرَدِّيَةُ: تَتَرَدَّى مِنَ الْجَبَلِ. وَالنَّطِيحَةُ: تُنْطَحُ الشَّاةُ. فَمَا أَدْرَكْتَهُ يَتَحَرَّكُ بِذَنَبِهِ أَوْ بِعَيْنِهِ فَاذْبَحْ وَكُلْ.

Ibn 'Abbās, giving the meaning of some of the words of Verses, said: Al-Munkhaniqa is the animal killed by choking; Al-Manqūdha is the one killed by beating with a piece of wood; Al-Mutaraddiya is the one that dies by falling down a mountain; An-Naṭiḥa is a sheep killed by tossing. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allāh's name) and eat it.

384. Narrated 'Adī bin Ḥātim ﷺ: I asked the Prophet ﷺ about the game killed by a Mi'rāḍ (an arrow without feathers or an arrowhead). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, then the game is as (unlawful to eat) as an animal killed with a piece of wood." I asked him about the game killed by a hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allāh's name on (sending) your hound, but you have not mentioned it on some other hound.

٣٨٤ ـ حدَّثَنَا أبو نُعَيْمٍ: حدَّثَنَا زَكَرِيَّاءُ عَنْ عامِرٍ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سألْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ عَنْ صَيْدِ المِعْرَاضِ؟ قالَ: ما أصَابَ بِحَدِّهِ فكُلْهُ، وَما أصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ، وسألْتُهُ عَنْ صَيْدِ الكَلْبِ فقَالَ: ما أمْسَكَ عَلَيْكَ فَكُلْ، فإنَّ أخْذَ الكَلْبِ زَكاةٌ، وإنْ وَجَدْتَ مَعَ كَلْبِكَ أوْ كِلابِكَ كَلْبًا غَيْرَهُ فخَشِيتَ أنْ يَكُونَ أخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلا تَأْكُلْ، فإنَّمَا ذَكَرْتَ اسْمَ اللهِ عَلَى كَلْبِكَ ولَمْ تَذْكُرْهُ عَلى غَيْرِهِ.

(2) CHAPTER. The game killed by

باب صَيْدِ المِعْرَاضِ، وَقَالَ ابنُ

the Mi'rād.

Ibn 'Umar said about the animal killed with a Bunduqua (a ball of clay thrown through a hollow stick or some other thing) : It is like an animal killed with a piece of wood.

Sālim, Al-Qāsim, Mujāhid, Ibrāhīm and Al-Ḥasen disliked the eating of the game killed with the Bunduqa.

Al-Ḥasan disliked shooting the game with Bunduqa in towns and villages, but saw no harm in using it in other places.

عُمَرَ فِى المَقْتُولَةِ بِالبُنْدُقَةِ : تِلْكَ المَوْقُوذَةُ ، وَكَرِهَهُ سَالِمٌ وَالقَاسِمُ وَ مُجَاهِدٌ وَإِبْرَاهِيمُ وَعَطَاءٌ وَالحَسَنُ ، وَكَرِهَ الحَسَنُ رَمْىَ البُنْدُقَةِ فِى القُرَى وَالأَمْصَارِ وَلا يَرَى بِهِ بَأْسًا فِيمَا سِوَاهُ .

385. Narrated Adi bin Ḥātim ﷺ : I asked Allāh's Apostle ﷺ about the Mi'rād. He said, "If you hit the game with its sharp edge, eat it, but if the Mi'rād hits the game with its shaft, do not eat it, for it is then just like an animal killed with a piece of wood." I asked, "If I let my hound set on the game?" He said, "If you let your hound set on the game, and meanwhile you mention the name of Allāh, then you can eat." I said, "If the hound eats of the game?" He said, "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Sometimes I send my hound and then I find some other hound with it?" He said, "Don't eat the game, as you have mentioned the Name of Allah on your dog only and not on the other."

٣٨٥ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ اللهِ بْنِ أَبِى السَّفَرِ ، عَنِ الشَّعْبِىِّ قَالَ : سَمِعْتُ عَدِىَّ بْنَ حَاتِمٍ رَضِىَ اللهُ عَنْهُ قَالَ : سَأَلْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ عَنِ المِعْرَاضِ فَقَالَ : إِذَا أَصَبْتَ بِحَدِّهِ فَكُلْ ، فَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيذٌ فَلا تَأْكُلْ ، فَقُلْتُ : أُرْسِلُ كَلْبِى ؟ قَالَ : إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَكُلْ ، قُلْتُ : فَإِنْ أَكَلَ ؟ قَالَ : فَلا تَأْكُلْ ، فَإِنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ ، قُلْتُ : أُرْسِلُ كَلْبِى فَأَجِدُ مَعَهُ كَلْبًا آخَرَ ؟ قَالَ : لا تَأْكُلْ ، فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى الآخَرِ .

(3) CHAPTER. The game killed with the shaft of a Miʿrāḍ.

باب ما أَصَابَ الْمِعْرَاضُ بِعَرْضِهِ.

386. Narrated Adī bin Ḥātim :
I said, "O Allāh's Apostle! We let our trained hounds set on the game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with the Miʿrāḍ?" He said, "Eat of the animal which the Mi rad kills by piercing its body, but do not eat of the animal which is killed by the shaft of the Miʿrāḍ."

٣٨٦ ـ حَدَّثَنَا قَبِيصَةُ : حَدَّثَنَا سُفْيَانُ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ هَمَّامِ بْنِ الْحَارِثِ ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللهِ ، إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ ، قَالَ : كُلْ مَا أَمْسَكْنَ عَلَيْكَ ، قُلْتُ : وَإِنْ قَتَلْنَ ؟ قَالَ : وَإِنْ قَتَلْنَ ، قُلْتُ : وَإِنَّا نَرْمِي بِالْمِعْرَاضِ ؟ قَالَ : كُلْ مَا خَزَقَ وَمَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ.

(4) CHAPTER. About hunting with a bow.........

Al-Ḥasan and Ibrāhīm said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body.

Ibrāhīm said: If you hit the neck or the middle of the game, eat of it.

Al-ʿAmash said: Zaid said, "A man from ʿAbdullāh's family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest."

باب صَيْدِ الْقَوْسِ. وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ : إِذَا ضَرَبَ صَيْدًا فَبَانَ مِنْهُ يَدٌ أَوْ رِجْلٌ لَا تَأْكُلِ الَّذِي بَانَ وَكُلْ سَائِرَهُ ، وَقَالَ إِبْرَاهِيمُ : إِذَا ضَرَبْتَ عُنُقَهُ أَوْ وَسَطَهُ فَكُلْهُ. وَقَالَ الْأَعْمَشُ عَنْ زَيْدٍ : اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللهِ حِمَارٌ ، فَأَمَرَهُمْ أَنْ يَضْرِبُوهُ حَيْثُ تَيَسَّرَ ، دَعُوا مَا سَقَطَ مِنْهُ وَكُلُوهُ .

387. Narrated Abū Tha'laba Al-Khushanī: I said, "O Allāh's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allāh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allāh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies and) slaughter it, eat of it."

٣٨٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ قَالَ: أَخْبَرَنِى رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِىُّ، عَنْ أَبِى إِدْرِيسَ، عَنْ أَبِى ثَعْلَبَةَ الْخُشَنِىِّ قَالَ: قُلْتُ: يَانَبِىَّ اللهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِى آنِيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِى وَبِكَلْبِى الَّذِى لَيْسَ بِمُعَلَّمٍ، وَبِكَلْبِى الْمُعَلَّمِ فَمَا يَصْلُحُ لِى؟ قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ.

(5) CHAPTER. Al-Khadhf (throwing stones with the middle finger and the thumb) and Al-Bunduqa (a ball of clay thrown through a hollow stick or the like).

باب الخَذْفِ والبُنْدُقَةِ.

388. Narrated 'Abdullāh bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him. "Do not throw stones, for Allāh's Apostle ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullāh

٣٨٨ - حَدَّثَنِى يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا وَكِيعٌ وَيَزِيدُ بْنُ هَارُونَ وَاللَّفْظُ لِيَزِيدَ عَنْ كَهْمَسِ ابْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ فَقَالَ

added : Throwing stones will neither hunt anything, nor kill an enemy, but it may break a tooth or take out an eye." Afterwards ʿAbdullāh once again saw the man throwing stones. He said to him, "I tell you that Allāh's Apostle ﷺ has forbidden or disliked the throwing of stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

لَهُ: لا تَخْذِفْ، فإنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنِ الخَذْفِ، أوْ كانَ يَكْرَهُ الخَذْفَ. وَقالَ: إنَّهُ لا يُصَادُ بهِ صَيْدٌ وَلا يَنْكَأُ بهِ عَدُوٌّ وَلَكِنَّها قَدْ تَكْسِرُ السِّنَّ، وَتَفْقَأُ العَيْنَ. ثُمَّ رآهُ بَعْدَ ذَلكَ يَخْذِفُ فَقالَ لَهُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ أنَّهُ نَهَى عَنِ الخَذْفِ أوْ كَرِهَ الخَذْفَ وأنْتَ تَخْذِفُ؟ لا أُكَلِّمُكَ كَذَا وكَذَا.

(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

باب مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ أوْ ماشِيَةٍ.

389. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirāt from his good deeds."

٣٨٩ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ ماشِيَةٍ أوْ ضَارِيَةٍ نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطانِ.

390. Narrated ʿAbdullāh bin ʿUmar: I heard the Prophet ﷺ saying, "If somene keeps a dog neither for hunting,

٣٩٠ ـ حدَّثَنا المَكِّيُّ بنُ إبرَاهِيمَ: أخبرَنا حَنْظَلَةُ بنُ أبي سُفْيانَ قالَ: سَمِعْتُ سالِمًا يَقُولُ: سَمِعْتُ عَبْدَ اللهِ

nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

ابنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: مَنِ اقْتَنَى كَلْبًا إلاَّ كَلْبًا ضَارِيًا لِصَيْدٍ أوْ كَلْبَ مَاشِيَةٍ فإنَّهُ يَنْقُصُ مِنْ أجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ.

391. Narrated ʿAbdullāh bin ʿUmar: Allāh's Apostle ﷺ said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirāts a day."

٣٩١ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ قالَ: قالَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ: مَنِ اقْتَنَى كَلْبًا إلاَّ كَلْبَ مَاشِيَةٍ أوْ ضَارِيًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ.

(7) CHAPTER. If a hound eats (of the game). And the Statement of Allāh ﷻ :—

> 'They ask you (O Muḥammad) what is lawful for them (as food). Say: Lawful unto you are (all) good and pure things and from what you have taught your trained hunting animals training and teaching them (to catch) in the manner directed to you by Allāh. So eat of what they catch for you, but mention Allāh's Name upon it, and fear Allāh. Verily Allāh is swift in reckoning.' (5: 4)

Ibn ʿAbbās said: If the hound eats

باب إذَا أكَلَ الكَلْبُ، وَقَوْلُهُ تَعالَى - يَسْألُونَكَ مَاذَا أُحِلَّ لَهُمْ - مُكَلِّبِينَ: الكَوَاسِبُ. اجْتَرَحُوا: اكْتَسَبُوا - تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللهُ فَكُلُوا مِمَّا أمْسَكْنَ عَلَيْكُمْ - إلى قَوْلِهِ - سَرِيعُ الحِسابِ - وَقالَ ابنُ عَبَّاسٍ: إنْ أكَلَ الكَلْبُ فَقَدْ أفْسَدَهُ، إنَّمَا أمْسَكَ عَلَى نَفْسِهِ وَاللهُ يَقُولُ - تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللهُ - فَتُضْرَبُ وَتُعَلَّمُ حَتَّى تَتْرُكَ. وكَرِهَهُ ابنُ عُمَرَ وَقالَ عَطاءٌ: إنْ شَرِبَ الدَّمَ ولَمْ يَأْكُلْ فَكُلْ.

of the game, that game is spoilt, for the hound has caught it for itself.

And Allāh says : —

> 'You have taught your trained hunting animals training and teaching them (to catch) in the manner directed to you by Allāh,'

so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn 'Umar disliked that (i.e., to eat of the game of which a hound has eaten).

Ata said : If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

392. Narrated Adī bin Ḥātim ﵁ : I asked Allāh's Apostle ﷺ , "We hunt with the help of these hounds." He said, "If you let your trained hounds set on the game, and meanwhile you mention the name of Allāh, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

٣٩٢ ـ حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حَدَّثَنَا مُحَمَّدُ بنُ فُضَيْلٍ ، عَنْ بَيَانٍ ، عَنِ الشَّعْبِيِّ ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ : سَألْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قُلْتُ : إنَّا قَوْمٌ نَصِيدُ بِهَذِهِ الكِلابِ ، قالَ : إذَا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ و ذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمَّا أمْسَكْنَ عَلَيْكَ و إنْ قَتَلْنَ ، إلاَّ أنْ يَأكُلَ الكَلْبُ فإنِّى أخافُ أنْ يَكُونَ إنَّمَا أمْسَكَهُ عَلَى نَفْسِهِ . وإنْ خالَطَهَا كِلابٌ مِنْ غَيْرِها فَلا تَأكُلْ .

(8) CHAPTER. If the hunter hits the game but does not catch it till two or

بابُ الصَّيْدِ إذَا غابَ عَنْهُ يَوْمَيْنِ أوْ ثَلاثَةً .

three days have elapsed.

393. Narrated Adī bin Ḥātim ؓ : The Prophet ﷺ said, "If you let your hound set on the game and (meanwhile) you mention Allāh's Name, and then the hound catches an animal and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if your hound joins other hounds, on sending which Allāh's Name has not been mentioned, and they catch an animal and kill it,you should not eat of it, for you will not know which has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

And it has also been narrated by Adī bin Ḥātim ؓ that he asked the Prophet ﷺ, "If a hunter throws an arrow at the game and after tracking it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet ﷺ replied, "He can eat if he wishes."

٣٩٣ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ : حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَأَمْسَكَ وَقَتَلَ فَكُلْ، وَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا خَالَطَ كِلَابًا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهَا فَأَمْسَكْنَ فَقَتَلْنَ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَ. وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلَّا أَثَرُ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ. وَقَالَ عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ عَنْ عَامِرٍ، عَنْ عَدِيٍّ أَنَّهُ قَالَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : يَرْمِي الصَّيْدَ فَيَقْتَفِرُ أَثَرَهُ الْيَوْمَيْنِ وَالثَّلَاثَةَ ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ، قَالَ : يَأْكُلُ إِنْ شَاءَ .

(9) CHAPTER. If somebody finds another hound with the game (besides his hounds).

بَاب إِذَا وَجَدَ مَعَ الصَّيْدِ كَلْبًا آخَرَ .

394. Narrated Adi bin Ḥātim رضي الله عنه : I said, "O Allah's Apostle! I let my hound set on the game and (meanwhile) I mention Allah's Name." The Prophet ﷺ said, "If you set your hound on the game and (meanwhile) you mention Allah's Name and the hound catches and kills an animal and eat of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I set my hound on the game, I find another hound with it and I do not know which of them has killed the game." He said, "You must not eat of it because you have not mentioned the Name of Allah except on sending your own hound, and you have not mentioned it on some other hound." Then I asked him about the game hunted with a Mʿirāḍ (an arrow without head or vane). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed with its shaft, you cannot eat of it, for then it is like an animal killed with a piece of wood."

٣٩٤ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابنِ حاتِمٍ قالَ: قُلْتُ: يـا رَسُولَ اللهِ، إنِّي أُرْسِلُ كَلْبِي و أُسَمِّي، فقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إذَا أرْسَلْتَ كَلْبَكَ وسَمَّيْتَ، فأخَذَ فقَتَلَ فأكَلَ فَلا تَأْكُلْ، فإنَّما أمْسَكَ عَلَى نَفْسِهِ. قُلْتُ: إنِّي أُرْسِلُ كَلْبِي أجِدُ مَعَهُ كَلْبًا آخَرَ لا أدْرِي أيُّهُما أخَذَهُ، فقَالَ: لا تَأْكُلْ فإنَّما سَمَّيْتَ عَلَى كَلْبِكَ ولَمْ تُسَمِّ عَلَى غَيْرِهِ. و سألْتُهُ عَنْ صَيْدِ المِعْرَاضِ فقَالَ: إذَا أصَبْتَ بِحَدِّهِ فَكُلْ، و إذَا أصَبْتَ بِعَرْضِهِ فقَتَلَ فإنَّهُ وَقِيذٌ فَلا تَأْكُلْ.

(10) CHAPTER. What have been said about hunting.

بابُ ما جاءَ في التَّصَيُّدِ.

395. Narrated Adi bin Hatim رضي الله عنه : I asked Allah's Apostle ﷺ, "We hunt with these hounds." He said, "If you set your trained hounds on the game and

٣٩٥ - حدَّثني مُحَمَّدٌ: أخْبَرَني ابنُ فُضَيْلٍ، عَنْ بَيانٍ، عَنْ عامِرٍ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ:

(meanwhile) mention Allāh's Name, you eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

سَالْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقُلْتُ : إنَّا قَوْمٌ نَتَصَيَّدُ بِهَذِهِ الكِلابِ ، فَقَالَ : إذَا أَرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ إلا أنْ يَاكُلَ الكَلْبُ فَلا تَاكُلْ فإنِّى أخافُ أنْ يَكُونَ إنَّمَا أَمْسَكَ عَلَى نَفْسِهِ ، و إنْ خالَطَها كَلْبٌ مِنْ غَيْرِها فَلا تَأْكُلْ .

396. Narrated Abū Tha'laba Al-Khushanī: I came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! We are living in the land of the people of the Scripture and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allāh's Name and eat, and if you hunt something with your trained hound, mention Allāh's

٣٩٦ ـ حدَّثَنا أبو عاصِمٍ ، عَنْ حَيْوَةَ ابنِ شُرَيْحٍ ، و حدَّثَنِى أحمَدُ بنُ أبى رَجاءٍ : حدَّثَنا سَلَمَةُ بنُ سُلَيْمانَ ، عَنِ ابنِ المُبارَكِ ، عَنْ حَيْوَةَ بنِ شُرَيْحٍ قالَ : سَمِعْتُ رَبِيعَةَ بنَ يَزِيدَ الدِّمَشْقى قالَ : أخْبَرَنِى أبُو إدْرِيسَ عائِذُ اللهِ قالَ : سَمِعْتُ أبا ثَعْلَبَةَ الخُشَنِىَّ رَضِىَ اللهُ عَنْهُ يَقُولُ : أتَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقُلْتُ : يا رَسُولَ اللهِ ، إنَّا بأرْضِ قَوْمٍ أهْلِ الكِتابِ نَاكُلُ فى آنِيَتِهِمْ ، و أرْضِ صَيْدٍ أصِيدُ بِقَوْسِى ، و أصِيدُ بِكَلْبِى المُعَلَّمِ وَالَّذِى لَيْسَ مُعَلَّمًا، فأخْبِرْنِى: ما الَّذِى يَحِلُّ لَنا مِنْ ذَلِكَ ؟ فَقَالَ : أمَّا ما ذَكَرْتَ مِنْ أنَّكَ بأرْضِ قَوْمٍ أهْلِ الكِتابِ تَاكُلُ فى آنِيَتِهِمْ ، فإنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ فَلا تَاكُلُوا فِيها ، و إنْ لَمْ تَجِدُوا

Name and eat. But if you hunt something with your untrained hound, and get it alive and slaughter it, you can eat of it."

فاغْسِلُوها ثُمَّ كُلُوا فِيها. وأمَّا ما ذَكَرْتَ مِنْ أنَّكَ بِأرْضِ صَيْدٍ، فَمَا صِدْتَ بِقَوْسِكَ فاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وَمَا صِدْتَ بِكَلْبِكَ المُعَلَّمِ فاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وَمَا صِدْتَ بِكَلْبِكَ الَّذى لَيْسَ مُعَلَّمًا فأدْرَكْتَ ذَكاتَهُ فَكُلْ.

397. Narrated Anas bin Mālik رضي الله عنه : We provoked a rabbit at Marr Aẓ-Ẓahrān till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Ṭalḥa. He sent both its legs to the Prophet ﷺ who accepted them.

٣٩٧ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حَدَّثَنى هِشامُ ابنُ زَيْدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: أنْفَجْنا أرْنَبًا بِمَرِّ الظَّهْرانِ فَسَعَوْا عَلَيْها حَتَّى لَغِبُوا، فَسَعَيْتُ عَلَيْها حَتَّى أخَذْتُها فَجِئْتُ بِها إلى أبى طَلْحَةَ فَبَعَثَ إلى النَّبِىِّ صلى اللهُ عليه وسلَّمَ بِوَرِكِها أوْ فَخِذَيْها فَقَبِلَهُ.

398. Narrated Abū Qatāda that once he was with Allāh's Apostle ﷺ (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of Iḥrām, remained behind the Prophet ﷺ, while Abū Qatāda himself was not in the state of Iḥrām. Abū Qatāda, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand

٣٩٨ - حَدَّثَنا إسْماعِيلُ قالَ: حَدَّثَنى مالِكٌ، عَنْ أبى النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ نافِعٍ مَوْلَى أبى قَتادَةَ، أنَّهُ كانَ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ حَتَّى إذَا كانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أصحابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيرُ مُحْرِمٍ، فَرَأى حِمارًا وحْشِيًّا فاسْتَوَى عَلَى فَرَسِهِ ثُمَّ سَألَ أصحابَهُ أنْ يُناوِلُوهُ سَوْطًا فأبَوْا، فَسَألَهُمْ رُمْحَهُ فأبَوْا

him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allah's Apostle ﷺ ate of it, but some others refused to eat. When they met Allah's Apostle ﷺ they asked him about that. He said, " It was a meal given to you by Allah."

فأخَذَهُ ثُمَّ شَدَّ عَلَى الحِمارِ فقَتَلَهُ فأكَلَ مِنْهُ بَعْضُ أصحابِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وأبَى بَعْضُهُمْ، فلَمَّا أدْرَكُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ سألُوهُ عَنْ ذَلكَ، فَقالَ: إنَّمَا هِيَ طُعْمَةٌ أطْعَمَكُمُوها اللهُ .

399. Narrated Abū Qatāda (the some Hadith above, but he added); The Prophet ﷺ asked, " Is any of its meat left with you ? "

٣٩٩ ـ حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي قَتادَةَ مِثْلَهُ، إلاَّ أنَّهُ قالَ: هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟

(11) CHAPTER. To hunt on mountains.

باب التَصَيُّدِ عَلَى الجِبالِ .

400. Narrated Abū Qatāda : I was with the Prophet ﷺ (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet ﷺ and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, " What

٤٠٠ ـ حدَّثَنا يَحْيَى بنُ سُلَيْمانَ الجُعْفِيّ قالَ: حدَّثَنِي ابنُ وَهْبٍ: أخْبَرَنا عَمْرٌو: أنَّ أبا النَّضْرِ حدَّثَهُ، عَنْ نافِعٍ مَوْلَى أبي قَتادَةَ وأبي صَالِحٍ مَوْلَى التَّوْأمَةِ: سَمِعْتُ أبا قَتادَةَ قالَ: كُنْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فِيما بَيْنَ مَكَّةَ والمَدِينَةِ وهُمْ مُحْرِمُونَ، وأنا رَجُلٌ حِلٌّ عَلَى فَرَسِي وكُنْتُ رَقَّاءً عَلَى الجِبالِ، فَبَيْنَا أنا عَلَى ذَلكَ،

is that?" They said, "We do not know." I said, "It is an onager." They said, "It is what you have seen." I had left my whip, so I said to them, "Hand me my whip." They said, "We will not help you in that (in hunting the onager)." I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet ﷺ about it (on your behalf)." When I met the Prophet ﷺ, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allāh has offered to you."

إذْ رأيْتُ النَّاسَ مُتَشَوِّفِينَ لشَىْءٍ، فَذَهَبْتُ أنْظُرُ فإذَا هُوَ حِمارَ وَحْشٍ، فَقُلْتُ لَهُمْ: ما هَذَا؟ قالُوا: لا نَدْرِى، قُلْتُ: هُوَ حِمارٌ وَحْشِىٌّ، فَقالُوا: هُوَ ما رأيْتَ، وكُنْتُ نَسِيتُ سَوْطِى فَقُلْتُ لَهُمْ: ناوِلُونِى سَوْطِى، فَقالُوا: لا نُعِينُكَ عَلَيْهِ، فَنَزَلْتُ فأخَذْتُهُ ثُمَّ ضَرَبْتُ فى أثَرِهِ فَلَمْ يَكُنْ إلاَّ ذَاكَ حَتَّى عَقَرْتُهُ، فأتَيْتُ إلَيْهِمْ فَقُلْتُ لَهُمْ: قُومُوا فاحْتَمِلُوا، قالُوا: لا نَمَسُّهُ، فَحَمَلْتُهُ حَتَّى جِئْتُهُمْ بِهِ، فأَبَى بَعْضُهُمْ وأكَلَ بَعْضُهُمْ، فَقُلْتُ: أنا أسْتَوْقِفُ لَكُمُ النَّبِىَّ صلى اللهُ عليه وسلَّمَ، فأدْرَكْتُهُ فَحَدَّثْتُهُ الحَدِيثَ فَقالَ لى: أبَقِىَ مَعَكُمْ شَىْءٌ مِنْهُ؟ قُلْتُ: نَعَمْ، فَقالَ: كُلُوا فَهُوَ طُعْمٌ أطْعَمَكُمُوهُ اللهُ.

(12) CHAPTER. The Statement of Allāh ﷻ :—

> 'Lawful to you is the pursuit of water-game and its use for food——for the benefit of yourselves.' (5 : 96)

'Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).

Abū Bakr said: Floating fish is

باب قَوْلِ اللهِ تَعالَى - أُحِلَّ لَكُمْ صَيْدُ البَحْرِ وَطَعامُهُ مَتاعا لَكُمْ - وَقالَ عُمَرُ: صَيْدُهُ ما اصْطِيدَ وَطَعامُهُ ما رَمَى بِهِ. وَقالَ أبو بَكْرٍ: الطَّافى حَلالٌ. وَقالَ ابنُ عَبَّاسٍ: طَعامُهُ مَيْتَتُهُ إلاَّ ما قَذِرْتَ مِنْها، والجِرِّى لا تَأكُلُهُ اليَهُودُ ونَحْنُ نَأكُلُهُ. وَقالَ شُرَيْحٌ صاحِبُ النَّبِىِّ صلى اللهُ عليه وسلَّمَ: كُلُّ

lawful to eat.

Ibn ʿAbbās said : The sea-food mean the dead fish except what you regard as unclean. Jews do not eat the Jirrī (a kind of fish having no scales), but we eat it.

Shuraiḥ, a companion of the Prophet ﷺ said, Every sea animal is regarded as slaughtered.

But ʿAṭā’ said : As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said : I said to ʿAṭā’, " Is watergame fished in rivers and swamps regarded as seagame ? " He said, " Yes." Then he recited :—

> And the two (bodies of flowing water) seas are not alike —— this (the one) fresh, sweet, good to drink, and this (the other), bitter, salt. And from them both you eat, fresh tendermeat.'
>
> (35 : 12)

Al-Ḥasan rode on a saddle made of shark-skin.

Ash-Shaʿbī said : If my family would eat frogs, I would eat frogs, I would provide them with frogs to eat.

Al-Ḥasan does not see any harm in eating tortoises.

Ibn ʿAbbās said : Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardā’ said about the Muri : The fish and the sun render the wine

شَىْءٍ فى البَحْرِ مَذْبوحٌ. وَقالَ عَطاءٌ: أمَّا الطَّيرُ فأرَى أنْ تَذْبحَهُ، وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لعَطاءٍ: صَيْدُ الأنهارِ وَقِلاتِ السَّيْلِ، أصَيْدُ بَحْرٍ هُوَ؟ قالَ: نَعَمْ، ثُمَّ تَلا - هَذَا عَذْبٌ فُرَاتٌ سائغٌ شَرَابُهُ، وَهَذَا مِلْحٌ أُجاجٌ وَمِنْ كلٍّ تأكُلُونَ لَحْماً طَرِيًّا - وَرَكِبَ الحَسَنُ عَلَى سَرْجٍ مِنْ جُلُودِ كِلابِ المَاءِ، وَقالَ الشَّعْبِى: لَوْ أنَّ أهْلِى أكَلُوا الضَّفادِعَ لأطْعَمْتُهُمْ. ولَمْ يَرَ الحَسَنُ بالسُّلَحْفاةِ بَأسا. وَقالَ ابنُ عَبَّاسٍ: كُلْ مِنْ صَيْدِ البَحْرِ نَصْرَانىٍّ أوْ يَهُودِىٍّ أوْ مَجُوسِىٍّ. وَقالَ أبو الدَّرْدَاءِ فى المُرِى: ذَبَحَ الخَمْرَ النِّينانُ والشَّمْسُ.

lawful. (1)

401. Narrated Jābir ؓ : We went out in a campaign and the army was called The Army of the Khabṭ, and Abū ʿUbaida was our commander. We were struck with severe hunger. Then the sea threw a dead whale call- Al-ʿAnbar, the like of which had never been seen. We ate of it for half a month, and then Abū ʿUbaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

٤٠١ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنِ ابنِ جُرَيْجٍ قالَ: أخبرَني عَمْرٌو أنَّهُ سَمِعَ جابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا جَيْشَ الخَبَطِ وأُمِّرَ أبو عُبَيْدَةَ فَجُعْنا جُوعًا شَدِيدًا، فألْقَى البَحْرُ حُوتًا مَيِّتًا لَمْ يُرَ مِثْلُهُ يُقالُ لَهُ العَنْبَرُ فأكَلْنا مِنْهُ نِصْفَ شَهْرٍ، فأخَذَ أبو عُبَيْدَةَ عَظْمًا مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ.

402. Narrated Jābir ؓ : The Prophet ﷺ sent us as a cavalry army unit of three hundred warriors under the command of Abū ʿUbaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabṭ (desert bush). Later our army was called the Army of the Khabṭ. Then the sea threw a whale called Al-ʿAnbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became

٤٠٢ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أخبرَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِرًا يَقُولُ: بَعَثَنا النَّبِيُّ صلى اللهُ عليه وسلَّمَ ثَلاثَمِائَةِ راكِبٍ وأميرُنا أبو عُبَيْدَةَ نَرْصُدُ عِيرًا لِقُرَيْشٍ، فأصابَنا جُوعٌ شَدِيدٌ حتَّى أكَلْنا الخَبَطَ فَسُمِّيَ جَيْشَ الخَبَطِ، وألْقَى البَحْرُ حُوتًا يُقالُ لَهُ العَنْبَرُ، فأكَلْنا نِصْفَ شَهْرٍ وادَّهَنَّا بِوَدَكِهِ حتَّى صَلَحَتْ

---

(1) The Muri is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.

healthy. Then Abū ʿUbaida took one of its ribs and fixed it in the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became more dangerous, and he slaughtered three more, but after that Abū ʿUbaida forbade him to do so.

أجْسامُنا ، قالَ : فأخَذَ أبو عُبَيْدَةَ ضِلَعًا مِنْ أضْلاعِهِ فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحْتَهُ وكانَ فِينا رَجُلٌ ، فَلَمَّا اشْتَدَّ الجُوعُ نَحَرَ ثَلاثَ جَزَائِرَ ثُمَّ ثَلاثَ جَزَائِرَ ثُمَّ نَهاهُ أبو عُبَيْدَةَ .

(13) CHAPTER. The eating of locusts.

باب أكْلِ الجَرَادِ .

403. Narrated Ibn Abī Aufā رضي الله عنهما : We participated with the Prophet ﷺ in six or seven Ghazawat, and we used to eat locusts with him.

٤٠٣ ـ حدَّثَنا أبوالوَلِيدِ : حدَّثَنا شُعْبَةُ عَنْ أبي يَعْفُورٍ قالَ : سَمِعْتُ ابنَ أبي أوْفى رَضِيَ اللهُ عَنْهُما قالَ : غَزَوْنا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ سَبْعَ غَزَوَاتٍ أوْ سِتًّا كُنَّا نَأكُلُ مَعَهُ الجرَادَ . قالَ سُفْيانُ وأبو عَوَانَةَ وإسْرائِيلُ ، عَنْ أبي يَعْفُورٍ ، عَنِ ابنِ أبي أوْفى : سَبْعَ غَزَوَاتٍ .

(14) CHAPTER. The utensils of of Magians and (the eating of) dead flesh.

باب آنِيَةِ المَجُوسِ والمَيْتَةِ .

404. Narrated Abū Thaʿlaba Al-Khushanī : I came to the Prophet ﷺ and said, "O Allāh's Apostle! We are living in the land of the people of the Scripture, and we take our

٤٠٤ ـ حدَّثَنا أبو عاصِمٍ ، عَنْ حَيْوَةَ ابنِ شُرَيْحٍ قالَ : حدَّثَنِي رَبِيعَةُ بنُ يَزِيدَ الدِّمَشْقِيُّ قالَ : حدَّثَنِي أبوإدْرِيسَ الخَوْلانِيُّ قالَ : حدَّثَنِي أبو ثَعْلَبَةَ

meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet ﷺ said, "As for your saying that you are in the land of the people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allāh's Name and eat; and if you hunt something with your trained hound, mention Allāh's Name and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

الخُشَنِيِّ قالَ: أتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقُلْتُ: يا رَسُولَ اللهِ، إنَّا بأرْضِ أهْلِ الكِتابِ فنأكُلُ في آنِيَتِهِم، وبأرْضِ صَيْدٍ أصِيدُ بقَوْسِي، وأصِيدُ بكَلْبِي المُعَلَّمِ، وبكَلْبِي الَّذي لَيْسَ بمُعَلَّمٍ؟ فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: أمَّا ما ذَكَرْتَ أنَّكَ بأرْضِ أهْلِ كِتابٍ فلا تأكُلُوا في آنِيَتِهِم إلاَّ أنْ لا تَجِدُوا بُدًّا، فإنْ لَمْ تَجِدُوا بُدًّا فاغْسِلُوها وكُلُوا فيها. وأمَّا ما ذَكَرْتَ أنَّكُمْ بأرْضِ صَيْدٍ فما صِدْتَ بقَوْسِكَ فاذْكُرِ اسْمَ اللهِ وكُلْ. وما صِدْتَ بكَلْبِكَ المُعَلَّمِ فاذْكُرِ اسْمَ اللهِ وكُلْ، وما صِدْتَ بكَلْبِكَ الَّذي لَيْسَ بمُعَلَّمٍ فأدْرَكْتَ ذَكاتَهُ فكُلْهُ.

405. Narrated Salama bin Al-Aqwa': In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet ﷺ said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet ﷺ said, "Yes, you can do either."

٤٠٥ ـ حدَّثَنِي المَكِّيُّ بنُ إبراهيمَ: حدَّثَنِي يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ ابنِ الأكْوَعِ قالَ: لَمَّا أمْسَوْا يَوْمَ فَتَحُوا خَيْبَرَ أوْقَدُوا النِّيرانَ، قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: عَلامَ أوْقَدْتُمْ هذهِ النِّيرانَ؟ قالُوا: لُحُومِ الحُمُرِ الإنْسِيَّةِ، قالَ: أهْرِيقُوا ما فيها، واكْسِرُوا قُدُورَها. فقامَ رَجُلٌ مِنَ القَوْمِ فقالَ: نُهَرِيقُ ما فيها ونَغْسِلُها؟ فقالَ النَّبِيُّ صلى اللهَ عليهِ وسلَّمَ: أوْ ذاكَ.

(15) CHAPTER. Mention Allāh's Name on slaughtering an animal, and whoever does not mention Allāh's Name intentionally (while slaughtering).

Ibn ʿAbbās said : Whoever forgets to mention Allāh's Name while slaughtering, there is no harm in it. And Allāh ﷻ said :—

> ' Eat not of (meats) on which Allāh's Name has not been pronounced (at the slaughtering of these animals) for sure it is a disobedience of Allāh.' (6 : 121)

Ibn ʿAbbās added : He who forgets Allāh's Name), is not called impious. And Allāh said :—

> ' And certainly the devils do inspire their friends to dispute with you, and if you obey them, then you will be indeed, Pagans.'
>
> (6 : 121)

باب التَّسْمِيَةِ عَلَى الذَّبِيحَةِ وَمَنْ تَرَكَ مُتَعَمِّدًا. وَقَالَ ابنُ عَبَّاسٍ : مَنْ نَسِيَ فَلَا بَأْسَ. وَقَالَ اللهُ تَعَالَىٰ - وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ - وَالنَّاسِي لَا يُسَمَّى فَاسِقًا، وَقَوْلُهُ تَعَالَىٰ - وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ - .

406. Narrated Rāfiʿ bin Khadīj : We were with the Prophet ﷺ in Dhul-Ḥulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet ﷺ was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet ﷺ came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding

٤٠٦ - حَدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بنِ رِفَاعَةَ بنِ رَافِعٍ، عَنْ جَدِّهِ رَافِعِ بنِ خُدَيْجٍ قَالَ : كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِذِي الحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ فَأَصَبْنَا إِبِلًا وَغَنَمًا، وَكَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فِي أُخْرَيَاتِ النَّاسِ فَعَجِلُوا فَنَصَبُوا القُدُورَ فَدُفِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم

ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet ﷺ said, "If the killing tool causes blood to gush out and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

إِلَيْهِمْ فَأَمَرَ بِالقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، وَكَانَ فِى القَوْمِ خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللهُ، فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : إِنَّ لِهَذِهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا . قَالَ : وَقَالَ جَدِّى : إِنَّا لَنَرْجُو أَوْ نَخَافُ أَنْ نَلْقَى العَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالقَصَبِ؟ فَقَالَ : مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ .

(16) CHAPTER, Animals that are slaughtered on An-Nuṣb(1) in the names of idols.

باب ما ذُبِحَ عَلَى النُّصُبِ وَالأَصْنَامِ.

407. Narrated ʿAbdullāh ؓ : Allāh's Apostle ﷺ said that he met

٤٠٧ ـ حَدَّثَنَا مُعَلَّى بنُ أَسَدٍ : حَدَّثَنَا عَبْدُ العَزِيزِ بنُ المُخْتَارِ : أَخْبَرَنَا مُوسَى

---

(1) An-Nusb were stones whereon sacrifices were slaughtered in the names of idols.

Zaid bin ʿAmr Nufail at a place before Baldaḥ and this had happened before Allah's Apostle ﷺ received the Divine Inspiration. Allah's Apostle ﷺ presented a dish of meat (that had been offered to him by the pagans) to Zaid bin ʿAmr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter in your An-Ṣāb, nor do I eat except what Allah's Name has been mentioned on on slaughtering."

ابن عُقْبَةَ قالَ : أخبَرَنِى سالِمٌ أنَّهُ سَمِعَ عَبْدَ اللهِ يُحَدِّثُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ، أنَّهُ لَقِيَ زَيْدَ بنَ عَمْرِو بنِ نُفَيْلٍ بأسْفَلِ بَلْدَحٍ، وَذَاكَ قَبْلَ أنْ يُنْزَلَ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ الوَحْيُ، فَقَدَّمَ إلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ سُفْرَةً لَحْمٍ فأبَى أنْ يَأكُلَ مِنْها، ثُمَّ قالَ: إنى لا آكُلُ مِمَّا تَذْبحُونَ عَلَى أنْصَابِكُمْ، وَلا آكُلُ إلاَّ مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ .

(17) CHAPTER. The saying of the Prophet ﷺ: "So slaughter in the Name of Allah."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : فَلْيَذْبَحْ عَلَى اسْمِ اللهِ.

408. Narrated Jundub bin Sufyan Al-Bajali: Ons day we offered some animals as sacrifices during the lifetime of Allah's Apostle ﷺ. Some people slaughtered their sacrifices before the (ʿĪd) prayer, so when the Prophet ﷺ had finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have prayed, should slaughter (it) in Allah's Name."

٤٠٨ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا أبوعَوَانَةَ، عَنِ الأسْوَدِ بنِ قَيْسٍ، عَنْ جُنْدَبِ بنِ سُفْيانَ البَجَلِىِّ قالَ: ضَحَّيْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ أُضْحاةً ذَاتَ يَوْمٍ فإذَا أُنَاسٌ قَدْ ذَبَحُوا ضَحَاياهُمْ قَبْلَ الصَّلاةِ، فَلَمَّا انْصَرَفَ رَآهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلاةِ فَقَالَ : مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيَذْبَحْ مَكانَها أُخْرَى، وَمَنْ كانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنا فَلْيَذْبَحْ عَلَى اسْمِ اللهِ .

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite or iron.

بَاب ما أنهَرَ الدَّمَ مِنَ القَصَبِ وَالمَرْوَةِ والحَدِيدِ .

409. Narrated Ka'b that a slave girl of theirs used to shepherd some sheep at Sal'. On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, " Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him." So he went to the Prophet or sent someone to him. The Prophet ﷺ permitted it to be eaten.

٤٠٩ ـ حدَّثَنَا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ : حدَّثَنا مُعْتَمِرٌ ، عَنْ عُبَيْدِ اللهِ ، عَنْ نافِعٍ ، سَمِعَ ابنَ كَعْبِ بنِ مالكٍ يُخْبِرُ ابنَ عُمَرَ أنَّ أباهُ أخْبَرَهُ أنْ جارِيَةً لَهُمْ كانَتْ تَرْعَى غَنَما : بسَلْعٍ ، فأبْصَرَتْ بشاةٍ مِنْ غَنَمِها مَوْتا ، فكَسَرَتْ حَجَرًا فذَبَحَتْها بِهِ ، فقالَ لأهْلِهِ : لا تَأكُلُوا حتَّى آتِيَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فأسألَهُ ، أوْ حتَّى أُرْسِلَ إليْهِ مَنْ يَسألُهُ . فأتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أوْ بَعَثَ إليْهِ ، فأمَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بأكْلِها .

410. Narrated 'Abbullah that Ka'b had a slave girl who used to graze his sheep on a small mountain near the market situated in Sal'. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet ﷺ he permitted them to eat it.

٤١٠ ـ حدَّثَنَا مُوسَى : حدَّثَنَا جُوَيْرِيَةُ ، عَنْ نافِعٍ ، عَنْ رَجُلٍ مِنْ بَنِي سَلَمَةَ : أخْبَرَنا عَبْدُ اللهِ أنَّ جارِيَةً لكَعْبِ بنِ مالكٍ تَرْعَى غَنَمًا لَهُ بالجُبَيْلِ الَّذى بالسُّوقِ وَهُوَ بسَلْعٍ ، فأُصِيبَتْ بِشاةٍ فكَسَرَتْ حَجَرًا فذَبَحَتْها بِهِ ، فذَكَرُوا للنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فأمَرَهُمْ بأكْلِها .

411. Narrated Rāfiʿ bin Khadīj that he said, "O Allāh's Apostle! We have no knife." The Prophet ﷺ said, "If the killing tool causes blood to gush out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with a blow of an arrow). The Prophet ﷺ then said, "Of these camels there are some which are as wild as wild beasts, so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e., shoot it with an arrow)."

٤١١ ـ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ، لَيْسَ لَنَا مُدًى، فَقَالَ: مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ الظُّفُرَ وَالسِّنَّ. أَمَا الظُّفُرُ فَمُدَى الحَبَشَةِ، وَأَمَّا السِّنُّ فَعَظْمٌ. وَنَدَّ بَعِيرٌ فَحَبَسَهُ فَقَالَ: إِنَّ لِهَذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا.

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

بابُ ذَبِيحَةِ المَرْأَةِ وَالأَمَةِ.

412. Narrated Kaʿb bin Mālik: A lady slaughtered a sheep with a stone and then the Prophet ﷺ was asked about it and he permitted it to be eaten.

٤١٢ ـ حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ، فَسُئِلَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنْ ذَلِكَ فَأَمَرَ بِأَكْلِهَا. وَقَالَ اللَّيْثُ: حَدَّثَنَا نَافِعٌ: أَنَّهُ سَمِعَ رَجُلًا مِنَ الأَنْصَارِ يُخْبِرُ عَبْدَ اللهِ، عَنِ النَّبِىِّ صلى اللهُ عيهِ وسلَّمَ: أَنَّ جَارِيَةً لِكَعْبٍ بِهَذَا.

413. Narrated Muʿādh bin Sʿad or Saʿd bin Muʿādh: A slave girl belonging to Kaʿb used to graze some sheep at Salʿ. Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet ﷺ was asked, and he said, "Eat it."

٤١٣ - حدّثنا إسْماعيلُ : حدّثني مالكٌ ، عَنْ نافِعٍ ، عَنْ رَجُلٍ مِنَ الأنْصارِ ، عَنْ مُعاذِ بنِ سَعْدٍ أوْ سَعْدِ ابنِ مُعاذٍ أخْبَرَهُ : أنّ جارِيَةً لِكَعْبِ بنِ مالكٍ كانَتْ تَرْعَى غَنَماً بسَلْعٍ فأُصيبَتْ شاةٌ مِنْها فأدْرَكَتْها فَذَبَحَتْها بِحَجَرٍ ، فَسُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فقالَ : كُلُوها .

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

باب لا يُذَكَّى بالسِّنِّ والعَظْمِ والظُّفُرِ .

414. Narrated Rāfiʿ bin Khadīj; The Prophet ﷺ said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtred with a tooth or a nail,"

٤١٤ - حدّثنا قَبيصَةُ : حدّثنا سُفْيانُ ، عَنْ أبيهِ ، عَنْ عَبايَةَ بنِ رِفاعَةَ ، عَنْ رافِعِ بنِ خَديجٍ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : كُلْ ، يَعْني ما أنْهَرَ الدَّمَ ، إلا السِّنَّ والظُّفُرَ .

(21) CHAPTER. The animals slaughtered by bedouins or the like.

باب ذَبيحَةِ الأعْرابِ ونَحْوِهِمْ .

415. Narrated ʿAisha رضي الله عنها : A group of people said to the Prophet ﷺ , "Some people bring us meat and we do not know whether they have mentioned Allāh's Name or not on slaughtering the animal." He said, "Mention Allāh's Name on it and eat." Those people had embraced Islam recently.

٤١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ : حَدَّثَنَا أُسَامَةُ بْنُ حَفْصٍ الْمَدَنِيُّ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّ قَوْمًا قَالُوا لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : إِنَّ قَوْمًا يَأْتُونَنَا بِلَحْمٍ لا نَدْرِي أَذُكِرَ اسْمُ اللهِ عَلَيْهِ أَمْ لا؟ فَقَالَ : سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُوهُ . قَالَتْ : وَكَانُوا حَدِيثِي عَهْدٍ بِالْكُفْرِ . تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ ، وَتَابَعَهُ أَبُو خَالِدٍ وَالطُّفَاوِيُّ .

(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

The Statement of Allāh تعالى :—

"Lawful to you are (all) things good and pure.' (5: 4)

Az-Zuhrī said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allāh's Name, don't eat of it, but if you do not hear that, then Allāh has allowed the eating of animals slaughtered by them, though he knows their disbelief.

It is narrated that ʿAlī gave a similar verdict.

باب ذَبَائِحِ أَهْلِ الْكِتَابِ وَشُحُومِهَا مِنْ أَهْلِ الْحَرْبِ وَغَيْرِهِمْ ، وَقَوْلِهِ تَعَالَى - أُحِلَّ لَكُمُ الطَّيِّبَاتُ - وَقَالَ الزُّهْرِيُّ : لا بَأْسَ بِذَبِيحَةِ نَصَارَى الْعَرَبِ وَإِنْ سَمِعْتَهُ يُسَمِّي لِغَيْرِ اللهِ فَلا تَأْكُلْ . وَإِنْ لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللهُ وَعَلِمَ كُفْرَهُمْ . وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ : لا بَأْسَ بِذَبِيحَةِ الأَقْلَفِ ، وَقَالَ ابْنُ عَبَّاسٍ : طَعَامُهُمْ ذَبَائِحُهُمْ .

Al-Ḥasan and Ibrāhīm said: There is no harm in eating of an animal slaughtered by an uncircumcised person. Ibn ʿAbbās said: their food means their slaughtered animals.

416. Narrated ʿAbdullāh bin Mughaffal ؓ: While we were beseiging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet ﷺ and I felt shy in his presence (and did not take it).

٤١٦ ـ حدَّثَنَا أبوالوَليدِ : حدَّثَنَا شُعْبَةُ ، عَنْ حُمَيْدِ بنِ هِلالٍ ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرَمَى إنْسانٌ بِجِرَابٍ فِيهِ شَحْمٌ فنَزَوْتُ لآخُذَهُ فالْتَفَتُّ فإذَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فاسْتَحْيَيْتُ مِنْهُ

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.

Ibn Masʿūd permitted that.

Ibn ʿAbbās said: If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down a well, slaughter it at any place of its body that will be easy for you to reach.

ʿAlī, Ibn ʿUmar and ʿĀisha thought similarly.

باب ما نَدَّ مِنَ البَهائِمِ فَهُوَ بِمَنْزِلَةِ الوَحْشِ ، وأجازَهُ ابنُ مَسْعُودٍ .
وَقالَ ابنُ عَبَّاس : ما أعْجَزَكَ مِنَ البَهائِمِ مِمَّا فى يَدَيْكَ فَهُوَ كالصَّيْدِ ، وفى بَعِيرٍ تَرَدَّى فى بِئْرٍ مِنْ حَيْثُ قَدَرْتَ عَلَيْهِ فذَكِّهِ ، ورأى ذَلكَ عَلِىٌّ وَابنُ عُمَرَ وعائشَةُ .

417. Narrated Rāfiʿ bin Khadīj: I said, "O Allāh's Apostle! We are going to face the enemy tomorrow, and we

٤١٧ ـ حدَّثَنَا عَمْرُو بنُ عَلِىٍّ : حدَّثَنا يَحْيَى : حدَّثَنا سُفْيانُ : حدَّثَنا أبى ، عَنْ عَبايَةَ بنِ رِفاعَةَ بنِ خَدِيجٍ ،

do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Apostle ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ:
يَا رَسُولَ اللهِ، إِنَّا لَاقُو الْعَدُوِّ غَدًا
وَلَيْسَتْ مَعَنَا مُدًى، فَقَالَ اعْجَلْ أَوْ
أَرِنْ، مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ
فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ:
أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى
الْحَبَشَةِ. وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ
فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمِهِ
فَحَبَسَهُ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه
وسلَّمَ: إِنَّ لِهَذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ
الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ
فَافْعَلُوا بِهِ هَكَذَا.

(24) CHAPTER. The Nahr and the Dhabh.

Ibn Juraij said: ʿAṭā said, "Neither Dhabh nor Nahr is to be done except in the Madhbah or the Manhar." I said, "Is it permissible to slaughter by Nahr what is usually slaughtered by Dhabh?" He said, "Yes, for Allah mentions the Dhabh of cows, so if you slaughter by Dhabh an animal which is usually slaughtered by Nahr, it is permissible. But I prefer Nahr; and Dhabh means the cutting of the carotid and jugular blood vessels." I said, "Should one go beyond these Blood vessels and cut the spinal cord?" He said, "I don't think so. And Nafiʿ told me that Ibn ʿUmar forbade the Nakhʿ, i. e. to cut the

باب النَّحْرِ وَالذَّبْحِ. وَقَالَ ابْنُ
جُرَيْجٍ عَنْ عَطَاءٍ: لَا ذَبْحَ وَلَا نَحْرَ
إِلَّا فِي الْمَذْبَحِ وَالْمَنْحَرِ. قُلْتُ: أَيَجْزِي
مَا يُذْبَحُ أَنْ أَنْحَرَهُ؟ قَالَ: نَعَمْ، ذَكَرَ
اللهُ ذَبْحَ الْبَقَرَةِ، فَإِنْ ذَبَحْتَ شَيْئًا
يُنْحَرُ جَازَ، وَالنَّحْرُ أَحَبُّ إِلَيَّ، وَالذَّبْحُ
قَطْعُ الْأَوْدَاجِ، قُلْتُ: فَيُخَلِّفُ
الْأَوْدَاجَ حَتَّى يَقْطَعَ النُّخَاعَ؟ قَالَ:
لَا إِخَالُ. وَأَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ
عُمَرَ نَهَى عَنِ النَّخْعِ، يَقُولُ: يَقْطَعُ
مَادُونَ الْعَظْمِ، ثُمَّ يَدَعُ حَتَّى يَمُوتَ -
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللهَ يَأْمُرُكُمْ
أَنْ تَذْبَحُوا بَقَرَةً - إِلَى - فَذَبَحُوهَا وَمَا

neck upto the spinal cord and leave the animal till it dies."

(And the Statement of Allah ﷻ :)

'And (remember) when Moses said to his people: "Allah commands you that you slaughter a cow (by Dhabh)………
They slaughtered it (by Dhabh) though almost they did not.'
(2: 67—71)

Sa'id bin Jubair said: Ibn 'Abbas said, "The Dhakat is done by cutting the throat and the front part of the neck."

Ibn 'Umar, Ibn 'Abbas and Anas said: If one cuts the head (of the animal), there is no harm.

كَادُوا يَفْعَلُونَ ـ وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: الذَّكَاةُ فِي الحَلْقِ وَاللَّبَّةِ. وَقَالَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَأَنَسٌ: إِذَا قَطَعَ الرَّأْسَ فَلَا بَأْسَ.

418. Narrated Asma' bint Abu Bakr: We slaughtered a horse (by Nahr) during the lifetime of the Prophet ﷺ and ate it.

٤١٨ ـ حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ المُنْذِرِ امْرَأَتِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: نَحَرْنَا عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَرَسًا فَأَكَلْنَاهُ.

419. Narrated Asma': We slaughtered a horse (by Dhabh) during the lifetime of Allah's Apostle ﷺ while we were at Medina, and we ate it.

٤١٩ ـ حَدَّثَنَا إِسْحَاقُ: سَمِعَ عَبْدَةَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَرَسًا وَنَحْنُ بِالمَدِينَةِ فَأَكَلْنَاهُ.

420. Narrated Asmā' bint Abū Bakr: We slaughtered a horse (by Nahr) during the lifetime of Allāh's Apostle ﷺ and ate it.

٤٢٠ ـ حدَّثَنا قُتَيْبَةُ : حدَّثنا جَرِيرٌ ، عَنْ هِشامٍ ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ : أنَّ أسْماءَ بِنْتَ أبِي بَكْرٍ قالَتْ : نَحَرْنا عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَرَسًا فأكَلْناهُ . تابَعَهُ وَكِيعٌ وابْنُ عُيَيْنَةَ عَنْ هِشامٍ فِى النَّحْرِ.

(25) CHAPTER. What is disliked of Al-Muthla, Al-Maṣbūra, and Mujaththama.(1)

باب ما يُكْرَهُ مِنَ المُثْلَةِ والمَصْبُورَةِ والمُجَثَّمَةِ .

421. Narrated Hisham bin Zaid: Anas and I went to Al-Ḥakam bin Aiyūb. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet ﷺ has forbidden the shooting of tied or confined animals."

٤٢١ ـ حدَّثَنا أبو الوَلِيدِ : حدَّثنا شُعْبَةُ ، عَنْ هِشامِ بنِ زَيْدٍ قالَ : دَخَلْتُ مَعَ أنَسٍ عَلَى الحَكَمِ ابنِ أيُّوبَ فَرَأى غِلْمانًا أوْ فِتْيانًا نَصَبُوا دَجاجَةً يَرْمُونَها فقالَ أنَسٌ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم أنْ تُصْبَرَ البَهائِمُ .

422. Narrated Ibn ʿUmar ؓ that

٤٢٢ ـ حدَّثَنا أحمَدُ بنُ يَعْقُوبَ :

---

(1) ' Al-Muthla is the amputation of all or part of the limbs of an animal while it is still alive.

' Al-Maṣbūra' is the animal that is shot by an arrow or something else after it has been caged or tied.

' Al-Mujaththama' is the animal that is tied and used as a target.

he entered upon Yaḥyā bin Sa id while one of Yahyā's sons was aiming at a hen after tying it. Ibn ʿUmar walked to it and untied it. Then he brought it and the boy and said, " Prevent your boys from tying the birds for the sake of killing them, for I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them."

حَدَّثَنَا إسحَاقُ بنُ سَعيدِ بنَ عَمْرٍو ، عَنْ أبِيهِ أنَّهُ سَمِعَهُ يُحَدِّثُ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّهُ دَخَلَ عَلَى يَحْيَى بنِ سَعيدٍ ، وَغُلامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجاجَةً يَرْمِيها فَمَشَى إلَيْها ابنُ عُمَرَ حتَّى حَلَّها ثُمَّ أقْبَلَ بِها وَبالغُلامِ مَعَهُ ، فَقالَ : ازْجُرُوا غُلامَكُمْ عَنْ أنْ يَصْبِرَ هَذا الطَّيرَ للقَتْلِ ، فإنِي سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم نَهَى أنْ تُصْبَر بَهِيمَةٌ أوْ غَيرُها للقَتْلِ .

423. Narrated Saʿīd bin Jubair : While I was with Ibn ʿUmar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn ʿUmar, they dispersed, leaving it. On that Ibn ʿUmar said, " Who has done this ? The Prophet ﷺ cursed the one who did so."

٤٢٣ - حدَّثَنَا أبو النُّعْمانِ : حدَّثَنا أبو عَوَانَةَ ، عَنْ أبِي بِشْرٍ ، عَنْ سَعيدِ ابنِ جُبَيرٍ قالَ : كُنْتُ عِنْدَ ابنِ عُمَرَ فَمَرُّوا بفِتْيَةٍ أوْ بنَفَرٍ نَصَبُوا دَجاجَةً يَرْمُونَها فَلَمَّا رأوُا ابنَ عُمَرَ تَفَرَّقُوا عَنْها ، وَقالَ ابنُ عُمَرَ : مَنْ فَعَلَ هَذَا؟ إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لَعَنَ مَنْ فَعَلَ هَذَا. تابَعَهُ سُلَيْمانُ عَنْ شُعْبَةَ .

424. Narrated Ibn ʿUmar رضي الله عنهما : The Prophet ﷺ cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

٤٢٤ - حدَّثَنَا المِنْهالُ ، عَنْ سَعيدٍ ، عَنِ ابنِ عُمَرَ : لَعَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مَنْ مَثَّلَ بالحَيَوانِ . وَقالَ عَدِيٌّ ، عَنْ سَعيدٍ ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

425. Narrated ʿAbdullāh bin Yazīd : The Prophet ﷺ forbade An-Nuhbā and Al-Muthla. (1)

٤٢٥ - حدَّثَنا حَجَّاجُ بنُ منهال : حدَّثَنا شُعْبَةُ قالَ : أخبرَني عَدِيُّ بنُ ثابتٍ قالَ : سَمِعْتُ عَبْدَ اللهِ بنَ يَزيدَ ، عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّم أنَّهُ نَهى عَنِ النُّهْبَى والمُثْلَةِ .

(26) CHAPTER. The meat of chickens.

باب لحْمِ الدَّجاجِ .

426. Narrated Abū Mūsa Al-Ashʿarī ؓ : I saw the Prophet ﷺ eating chicken.

٤٢٦ - حدَّثَنا يَحْيَى : حدَّثَنا وكيعٌ ، عَنْ سُفْيانَ ، عَنْ أيُّوبَ ، عَنْ أبي قِلابَةَ ، عَنْ زَهْدَمٍ الجَرْمِيِّ ، عَنْ أبي مُوسَى ، يَعْنِي الأشْعَرِيَّ رَضِيَ اللهُ عَنْهُ قالَ : رأيْتُ النَّبيَّ صلى اللهُ عليهِ وسلم يأكُلُ دَجاجًا .

427. Narrated Zahdam : We were in the company of Abū Mūsa Al-Ashʿarī ؓ and there were friendly relations between us and this tribe of Jarm. Abū Mūsa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsa said (to him), " Come on (and eat), for I have seen

٤٢٧ - حدَّثَنا أبو مَعْمَرٍ : حدَّثَنا عَبْدُ الوارِثِ : حدَّثَنا أيُّوبُ بنُ أبي تَمِيمَةَ ، عَنِ القاسِمِ ، عَنْ زَهْدَمٍ قالَ : كُنَّا عِنْدَ أبي مُوسَى الأشْعَرِيِّ وكانَ بَيْنَنا وبَيْنَهُ هذا الحَيِّ مِنْ جَرْمٍ إخاءٌ فأُتِيَ بطَعامٍ فيهِ لَحْمُ دَجاجٍ ، وفي القَوْمِ رَجُلٌ جالِسٌ أحمَرُ فلَمْ يَدْنُ

---

(1) An-Nuhbā means taking the property of someone else by force and publicly.

Allāh's Apostle ﷺ eating of it (i.e., chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abū Mūsa said, "Come on, I will tell you (or narrate to you). Once I went to Allāh's Apostle ﷺ with a group of Al-Ashʿariyīn, and met him while he was angry, distributing some camels of Ẓakāt. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allāh's Apostle ﷺ and he asked twice, "Where are Al-Ashʿariyīn ?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allāh's Apostle ﷺ has forgotten his oath. By Allāh, if we do not remind Allāh's Apostle ﷺ of his oath, we will never be successful." So we returned to the Prophet ﷺ and said, "O Allāh's Apostle ! We asked you for mounts, but you took an oath that you would not give us any mounts ; we think that you have forgotten your oath.' He said, 'It is Allāh Who has given you mounts. By Allāh, and Allāh willing, if I take an oath and later find something else better than that, then I do what is better and expiate my oath.' "

مِنْ طَعَامِهِ ، فَقَالَ : ادْنُ فَقَدْ رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يأكُلُ مِنْهُ . قالَ : إنى رأيْتُهُ يأكُلُ شَيْئًا فقَذِرْتُهُ ، فحلَفْتُ أنْ لا آكُلَهُ ، فقَالَ : ادْنُ أُخْبِرْكَ أوْ أُحَدِّثْكَ ، إنى أتَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فى نَفَرٍ مِنَ الأشْعَرِيِّينَ فَوَافَقْتُهُ وَهُوَ غَضْبَانُ وَهُوَ يَقْسِمُ نَعَمًا مِنَ نَعَمِ الصَّدَقَةِ فاسْتَحْمَلْنَاهُ فحلَفَ أنْ لا يَحْمِلَنَا ، قالَ : ما عِنْدِى ما أحمِلُكمْ عَلَيْهِ ، ثُمَّ أُتِىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِنَهْبٍ مِنْ إبِلٍ ، فقَالَ : أيْنَ الأشْعَرِيُّونَ ؟ أينَ الأشْعَرِيُّونَ ؟ قالَ : فأعْطانا خَمْسَ ذَوْدٍ غُرَّ الذُّرَى ، فلَبِثْنا غيرَ بَعِيدٍ فقُلْتُ لأصحابى : نَسِىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَمِينَهُ ، فوَاللهِ لَئِنْ تَغَفَّلْنَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَمِينَهُ لا نُفْلِحُ أبَدًا ، فرَجَعْنا إلى النَّبِىَّ صلى اللهُ عليهِ وسلَّم فقُلْنا : يا رَسُولَ اللهِ ، إنَّا اسْتَحْمَلْنَاكَ فحلَفْتَ أنْ لا تحْمِلَنَا فظَنَنَّا أنَّكَ نَسِيتَ يَمِينَكَ ، فقَالَ : إنَّ اللهَ هُوَ حَمَلَكُمْ ، إنى وَاللهِ إنْ شَاءَ اللهُ لا أحلِفُ عَلَى يَمِينٍ فأرَى غَيْرَهَا خَيْرًا مِنْهَا إلاَّ أتَيْتُ الَّذِى هُوَ خَيْرٌ وتَحَلَّلْتُهَا .

(2) CHAPTER. Horse flesh.

باب لُحُومِ الخَيْلِ .

428. Narrated Asmā': We slaughtered a horse during the lifetime of Allāh's Apostle ﷺ and ate it.

٤٢٨ ـ حدَّثنا الحُمَيْدِيُّ : حدَّثنا سُفْيانُ : حدَّثنا هِشامٌ ، عَنْ فاطِمَةَ ، عَنْ أسْماءَ قالَتْ : نَحَرْنا فَرَسًا عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فأكَلْناهُ

429. Narrated Jābir bin ʿAbdullāh ؓ : On the day of the battle of Khaibar, Allāh's Apostle ﷺ made donkey's meat unlawful and allowed the eating of horse flesh.

٤٢٩ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا حَمَّادٌ ، عَنْ عَمْرٍو ، عَنْ مُحَمَّدِ بنِ عَلِيٍّ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ ، ورَخَّصَ في لُحُومِ الخَيْلِ .

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys. This is narrated by Salama from the Prophet ﷺ

باب لُحُومِ الحُمُرِ الإِنْسِيَّةِ ، فيهِ عَنْ سَلَمَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

430. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ made the meat of donkeys unlawful on the day of the battle of Khaibar.

٤٣٠ ـ حدَّثنا صَدَقَةُ : أخْبَرَنا عَبْدَةُ ، عَنْ عُبَيْدِ اللهِ ، عَنْ سالِمٍ ونافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ يَوْمَ خَيْبَرَ .

431. Narrated Ibn ʿUmar رضي الله عنهما : The Prophet ﷺ prohibited the eating of donkey's meat.

٤٣١ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عُبَيْدِ اللهِ : حدَّثَنِي نافِعٌ ، عَنْ عَبْدِ اللهِ قالَ: نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ . تابَعَهُ ابنُ المُبارَكِ عَنْ عُبَيْدِ اللهِ عَنْ نافِعٍ . وَقالَ أبو أُسامَةَ: عَنْ عُبَيْدِ اللهِ عَنْ سالِمٍ .

432. Narrated ʿAlī رضي الله عنه : Allāh's Apostle ﷺ prohibited Al-Mutʿa marriage and the eating of donkey's meat in the year of the Khaibar battle.

٤٣٢ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عَبْدِ اللهِ والحَسَنِ ابْنَيْ مُحَمَّدِ بنِ عَلِيٍّ ، عَنْ أبِيهِما عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُمْ قالَ: نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنِ المُتْعَةِ عامَ خَيْبَرَ و لُحُومِ حُمُرِ الإِنْسِيَّةِ .

433. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

٤٣٣ ـ حدَّثنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثنا حَمَّادٌ، عَنْ عَمْرٍو ، عَنْ مُحَمَّدِ ابنِ عَلِيٍّ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ وَرَخَّصَ في لُحُومِ الخَيْلِ .

434. Narrated Al-Barāʾ and Ibn Abī ʿAufā رضي الله عنهم : The Prophet ﷺ prohibited the eating of donkey's meat.

٤٣٤ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ قالَ : حدَّثَنِي عَدِيٌّ ، عَنِ البَرَاءِ وَابنِ أبي أَوْفى رَضِيَ اللهُ عَنْهُمْ

قالا: نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنْ لُحُومِ الحُمُرِ .

435. Narrated Abū Tha'alba: Allāh's Apostle ﷺ prohibited the eating of donkey's meat.

Narrated Aẓ-Ẓuhrī: The Prophet ﷺ prohibited the eating of beasts having fangs.

٤٣٥ - حدَّثَنَا إسحَاقُ : أخبرَنا يَعْقُوبُ بنُ إبرَاهِيمَ : حدَّثَنا أبى ، عَنْ صَالحٍ ، عَنِ ابنِ شِهابٍ : أنَّ أبا إدْرِيسَ أخبرَهُ : أنَّ أبا ثَعْلَبَةَ قالَ : حَرَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لُحُومَ الحُمُرِ الأَهْلِيَّةِ . تابَعَهُ الزُّبَيْدِىُّ وَعُقَيْلٌ ، عَنِ ابنِ شِهابٍ . وَقالَ مالكٌ و مَعْمَرٌ والمَاجِشُونَ وَيُونُسُ و ابنُ إسحَاقَ عَنِ الزُّهْرِىِّ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنْ كُلِّ ذِى نابٍ مِنَ السِّباعِ .

436. Narrated Anas bin Mālik ؓ: Someone came to Allāh's Apostle ﷺ and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ﷺ ordered a caller to announce to the people: 'Allāh and His Apostle forbid you to eat the meat of donkeys, for it is foul.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

٤٣٦ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ : أخبرَنا عَبْدُ الوَهَّابِ الثَّقَفِىُّ ، عَنْ أيُّوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أنَسِ بنِ مالكٍ رَضِىَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ جاءَهُ جاءٍ فَقالَ : أُكِلَتِ الحُمُرُ ، ثُمَّ جاءَهُ جاءٍ فَقالَ : أُكِلَتِ الحُمُرُ ، ثُمَّ جاءَهُ جاءٍ فَقالَ : أُفْنِيَتِ الحُمُرُ ، فأمَرَ مُنادِيًا فَنادَى فى النَّاسِ : إنَّ اللهَ وَرَسُولَهُ يَنْهَيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ فإنَّها رِجْسٌ ، فأُكْفِئَتِ القُدُورُ و إنَّها لَتَفُورُ باللَّحْمِ .

437. Narrated ʿAmr : I said to Jābir bin Zaid, "The people claim that Allāh's Apotle ﷺ forbade the eating of donkeys' meat." He said, "Al-Ḥakam bin ʿAmr Al-Ghifārī used to say so when he was with us, but Ibn ʿAbbās, the great religious learned man, refused to give a final verdict and recited :—

> 'Say : I find not in that which has been inspired to me anything (meat) forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine,......' (6 : 145)

٤٣٧ ـ حدَّثنا عليُّ بنُ عبدِ اللهِ : حدَّثنا سُفيانُ : قالَ عمرٌو : قُلتُ لجابرِ ابنِ زيدٍ : يزعُمونَ أنَّ رسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عنْ حُمُرِ الأهليَّةِ ، فقالَ : قدْ كانَ يقولُ ذاكَ الحكَمُ بنُ عمرٍو الغِفاريُّ عِندَنا بالبصرةِ ، ولكِنْ أبى ذاكَ البحرُ ابنُ عبَّاسٍ وقرأ ـ قُلْ لا أجِدُ فيما أُوحِيَ إليَّ مُحرَّما ـ .

(29) CHAPTER. (It is unlawful) to eat the meat of beasts having fangs.

باب أكلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ .

438. Narrated Abū T̲haʿlaba ﵁ : Allāh's Apostle ﷺ forbade the eating of the meat of beasts having fangs.

٤٣٨ ـ حدَّثنا عبدُ اللهِ بنُ يُوسُفَ : أخبرَنا مالكٌ ، عنِ ابنِ شِهابٍ ، عنْ أبي إدريسَ الخَولانيِّ ، عنْ أبي ثعلبةَ رضيَ اللهُ عنهُ : أنَّ رسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عنْ أكلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ . تابعَهُ يُونُسُ ومَعمَرٌ وابنُ عُيَيْنَةَ والماجِشُونَ عنِ الزُّهريِّ .

(30) CHAPTER. The skin of dead animals.

باب جُلُودِ المَيْتَةِ .

439. Narrated ʿAbdullāh bin ʿAbbās ﵄ : Once Allāh's Apostle ﷺ passed by a dead sheep and said (to the people), " Why don't you use its hide? " They said, " But it is dead," He said, " Only eating it, is prohibited."

٤٣٩ ـ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَبِي ، عَنْ صَالِحٍ : حَدَّثَنِي ابْنُ شِهَابٍ : أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ مَرَّ بِشَاةٍ مَيِّتَةٍ فَقَالَ : هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا ؟ قَالُوا : إِنَّهَا مَيِّتَةٌ ، قَالَ : إِنَّمَا حَرُمَ أَكْلُهَا .

440. Narrated Ibn ʿAbbās ﵄ : The Prophet ﷺ passed by a dead goat and said, " There is no harm if its owners benefit from its skin."

٤٤٠ ـ حَدَّثَنَا خَطَّابُ بْنُ عُثْمَانَ : حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ ، عَنْ ثَابِتِ ابْنِ عَجْلَانَ قَالَ : سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ : مَرَّ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِعَنْزٍ مَيِّتَةٍ فَقَالَ : مَا عَلَى أَهْلِهَا لَوِ انْتَفَعُوا بِإِهَابِهَا ؟

(31) CHAPTER. The musk (a kind of perfume).

باب المِسْكِ .

441. Narrated Abū Huraira ﵁ : Allāh's Apostle ﷺ said, " None is wounded in Allāh's Cause but will come on the Day of Resurrection with his

٤٤١ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ ،

wound bleeding. The thing that will come out of his wound will be the colour of blood, but its smell will be the smell of musk."

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: ما مِنْ مَكْلُومٍ يُكْلَمُ فِي سَبِيلِ اللهِ إلَّا جاءَ يَوْمَ القِيامَةِ وكَلْمُهُ يَدْمَى، اللَّوْنُ لَوْنُ دَمٍ، والرِّيحُ رِيحُ مِسْكٍ.

442. Narrated Abū Mūsa ؓ : The Prophet ﷺ said, "The example of a good companion and a bad one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

٤٤٢ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ: مَثَلُ الجَلِيسِ الصَّالِحِ والسَّوْءِ كَحامِلِ المِسْكِ ونافِخِ الكِيرِ. فَحامِلُ المِسْكِ إمَّا أنْ يُحْذِيَكَ، وإمَّا أنْ تَبْتاعَ مِنْهُ، وإمَّا أنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. ونافِخُ الكِيرِ إمَّا أنْ يُحْرِقَ ثِيابَكَ، وإمَّا أنْ تَجِدَ رِيحًا خَبِيثَةً.

(32) CHAPTER. The rabbit.

بابُ الأرْنَبِ.

443. Narrated Anas bin Mālik ؓ : Once we provoked a rabbit at Marr-az-Zahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Ṭalḥa, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet ﷺ, and the Prophet ﷺ accepted the present.

٤٤٣ - حدَّثنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أنْفَجْنا أرْنَبًا ونَحْنُ بِمَرِّ الظَّهْرانِ، فَسَعَى القَوْمُ فَلَغِبُوا، فأخَذْتُها فجِئْتُ بِها إلى أبي طَلْحَةَ فَذَبَحَها، فبَعَثَ بِوَرِكَيْها، أوْ قالَ بِفَخِذَيْها إلى النَّبِيِّ صلى اللهُ عليه وسلَّمَ

فَقَبِلَهَا .

(33) CHAPTER. The mastigure.

بَاب الضَّبِّ .

444. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ said, "I do not eat mastigure, but I do not prohibit its eating."

٤٤٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ : حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ قَالَ : سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : الضَّبُّ لَسْتُ آكُلُهُ وَلَا أُحَرِّمُهُ .

445. Narrated Khālid bin Al-Walīd: Allāh's Apostle ﷺ and I entered the house of Maimūna. A roasted mastigure was served. Allāh's Apostle ﷺ stretched his hand out (to eat of it) but some woman said, "Inform Allāh's Apostle ﷺ of what he is about to eat." So they said, "It is mastigure, O Allāh's Apostle!" He withdrew his hand, whereupon I said, "O Allāh's Apostle! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allāh's Apostle ﷺ was looking at me.

٤٤٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ، عَنْ خَالِدِ ابْنِ الْوَلِيدِ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ بَيْتَ مَيْمُونَةَ ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ ، فَأَهْوَى إِلَيْهِ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ بِيَدِهِ ، فَقَالَ بَعْضُ النِّسْوَةِ أَخْبِرُوا رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ بِمَا يُرِيدُ أَنْ يَأْكُلَ ، فَقَالُوا : هُوَ ضَبٌّ يَا رَسُولَ اللهِ فَرَفَعَ يَدَهُ ، فَقُلْتُ : أَحَرَامٌ هُوَ يَا رَسُولَ اللهِ ؟ فَقَالَ : لَا ، وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي ، فَأَجِدُنِي أَعَافُهُ . قَالَ خَالِدٌ :

فاجْتَرَرْتُهُ فأكَلْتُهُ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَنْظُرُ .

(34) CHAPTER. If a mouse falls into solid or liquid butter.

بابٌ إذَا وَقَعَتِ الفارَةُ فى السَّمْنِ الجامِدِ أو الذَّائبِ .

446. Narrated Maimūna : A mouse fell into the butter and died. The Prophet ﷺ was asked about that. He said, " Throw away the mouse and the butter that surrounded it, and eat the rest of the butter.

۴۴٦ ـ حدَّثَنَا الحُمَيْدِىُّ : حدَّثَنَا سُفْيانُ : حدَّثَنا الزُّهْرِىُّ قالَ : أخْبرَنِى عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ : أنَّهُ سَمِعَ ابنَ عَبَّاسٍ يُحَدِّثُهُ عَنْ مَيْمُونَةَ أنَّ فَارَةً وَقَعَتْ فى سَمْنٍ فَمَاتَتْ ، فَسُئِلَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنْها فَقالَ : ألْقُوها وَما حَوْلَها وكُلُوهُ ، قِيلَ لِسُفْيانَ فإنَّ مَعْمَرًا يُحَدِّثُهُ عَنِ الزُّهْرِىِّ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ ، عَنْ أبى هُرَيْرَةَ قالَ : ما سَمِعْتُ الزُّهْرِىَّ يَقُولُ إلاَّ عَنْ عُبَيْدِ اللهِ عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ، وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَارًا .

447. Narrated Az-Zuhrī regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter : I had been informed that a mouse had died in butter whereupon Allāh's Apostle ﷺ ordered that the butter near it be thrown away and the rest of the butter eaten.

٤٤٧ ـ حدَّثَنَا عَبْدَانُ : أخْبَرَنا عَبْدُ اللهِ ، عَنْ يُونُسَ ، عَنِ الزُّهْرِىِّ ، عَنِ الدَّابَّةِ تَمُوتُ فى الزَّيْتِ والسَّمْنِ وَهُوَ جامِدٌ أوْ غَيْرَ جامِدٍ ، الفارَةِ أوْ غَيْرِها ، قالَ : بَلَغَنا أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ أمَرَ بفأرَةٍ ماتَتْ فى سَمْنٍ

فَأَمَرَ بِمَا قَرُبَ مِنْهَا فَطُرِحَ ثُمَّ أُكِلَ، عَنْ حَدِيثِ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ.

٤٤٨ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهُمْ، قالَتْ: سُئِلَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ عَنْ فأرَةٍ سَقَطَتْ فى سَمْنٍ فَقالَ: ألْقُوها وَما حَوْلَها وكُلُوهُ.

448. Narrated Maimūna ؓ : The Prophet ﷺ was asked about a mouse that had fallen into butter (and died). He said, "Throw away the mouse and the portion of butter arround it, and eat the rest."

باب الوَسْمِ والعَلَمِ فى الصُّورَةِ.

(35) CHAPTER. Branding the faces.

٤٤٩ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ أنَّهُ كَرِهَ أنْ تُعْلَمَ الصُّورَةُ. وَقالَ ابنُ عُمَرَ: نَهَى النَّبِىُّ صلى اللهُ عليه وسلَّمَ أنْ تُضْرَبَ. تابَعَهُ قُتَيْبَةُ قالَ: حدَّثَنا العَنْقَرِىُّ، عَنْ حَنْظَلَةَ وَقالَ: تُضْرَبُ الصُّورَةُ.

449. Narrated Salim that Ibn ᶜUmar disliked the brandinding of animals on the face. Ibn ᶜUmar said, "The Prophet ﷺ forbade beating (animals) on the face,"

٤٥٠ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنَسٍ قالَ: دَخَلْتُ عَلَى النَّبِىِّ صلى اللهُ عليه وسلَّمَ بِأخٍ لِى يُحَنِّكُهُ وَهُوَ فى مِرْبَدٍ

450. Narrated Anas ؓ : I brought a brother of mine to the Prophet ﷺ to do Tahnik for him while the Prophet ﷺ was in a sheepfold of his, and I saw him branding a sheep. (The sub-narrator

said : I think Anas said, branding it on the ear.)

لَهُ فَرَأَيْتُهُ يَسِمُ شاةً ، حَسِبْتُهُ قالَ فى آذَانِها .

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten, as is indicated by the Ḥadith of the Prophet ﷺ narrated by Rafiʿ.

Ṭawūs and ʿIkrima said regarding a slaughtered stolen animal : Throw it away.

باب إِذَا أَصَابَ قَوْمٌ غَنِيمَةً فَذَبَحَ بَعْضُهُمْ غَنَما أَوْ إِبِلاً بغَيرِ أَمْرِ أَصحَابِهِم لَمْ تؤْكَلْ لِحَدِيثِ رَافِعٍ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ. وَقالَ طاوُسٌ وَعِكْرِمَةُ فى ذَبِيحَةِ السَّارِقِ : اطْرَحُوهُ .

451. Narrated Rafiʿ bin Khadij : I said to the Prophet ﷺ , " We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, " If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why : As for the tooth, it is a bone ; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet ﷺ was behind the people. So they placed the cooking pots on the fire, but the Prophet ﷺ ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten

٢٥١ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا أبوالأحْوَصِ : حدَّثَنا سَعِيدُ بنُ مَسْرُوق ، عَنْ عَبايَةَ بنِ رَفاعَةَ عَنْ أبِيهِ ، عَنْ جَدِّهِ رَافِعِ بنِ خَدِيجٍ قالَ : قُلْتُ للنَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : إنَّنا نَلْقَى العَدُوَّ غَدًا وَلَيْسَ مَعَنا مُدًى، فَقالَ : ما أنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلُوهُ ما لَمْ يَكُنْ سِنٌّ وَلا ظُفُرٌ، وَسأُحَدِّثُكم عَنْ ذَلكَ : أمَّا السِّنُّ فَعَظْمٌ ، و أمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ . وَتَقَدَّمَ سَرَعانُ النَّاسِ فأصَابُوا مِنَ الغَنائِمِ والنَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فى آخِرِ النَّاسِ ، فَنَصَبُوا قُدُورًا فأمَرَ بِها فأُكْفِئَتْ ، وَقَسَمَ بَيْنَهُمْ ، عَدَلَ بَعِيرًا بعَشْرِ شِياهٍ ، ثُمَّ نَدَّ مِنْها بَعِيرٌ مِنْ أوَائِلِ القَوْمِ وَلَمْ

sheep. Then a camel belonging to the first party of people ran away and they had no horses with them. so a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow)."

(37) CHAPTER. If a camel of some people runs away and some person shoots it with an arrow and kills it for their own good, then it is permissible, as Rafi narrates from the Prophet ﷺ .

452. Narrated Rāfiᶜ bin Khadīj ﵁ : While we were with the Prophet ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet ﷺ said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allāh's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a

يَكُنْ مَعَهُمْ خَيْلٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللهُ فَقَالَ: إِنَّ لِهَذِهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا مِثْلَ هَذَا.

باب إِذَا نَدَّ بَعِيرٌ لِقَوْمٍ فَرَمَاهُ بَعْضُهُمْ بِسَهْمٍ فَقَتَلَهُ فَأَرَادَ صَلَاحَهُمْ فَهُوَ جَائِزٌ لِخَبَرِ رَافِعٍ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ.

٢٥٢ ـ حَدَّثَنِى مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِىُّ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ رَضِىَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فى سَفَرٍ، فَنَدَّ بَعِيرٌ مِنَ الإِبِلِ. قَالَ: فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قَالَ: ثُمَّ قَالَ: إِنَّ لَهَا أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا. قَالَ: قُلْتُ: يَا رَسُولَ اللهِ إِنَّا نَكُونُ فى المَغَازِى وَالأَسْفَارِ فَنُرِيدُ أَنْ نَذْبَحَ فَلَا تَكُونُ مُدًى، قَالَ: أَرِنْ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ غَيْرَ السِّنِّ وَالظُّفُرِ، فَإِنَّ

bone and the nail is the knife of Ethiopians."

(38) CHAPTER. The eating (of dead meat) out of necessity.

The Statement of Allāh تعالى :—

> 'O you who believe! Eat of the lawful things that We have bestowed upon you.........then there is no sin for him.' (2: 172-173)

Allāh also said :—

> 'But if any is forced by hunger with no inclination to transgression, then, surely Allāh is Oft-forgiving, Most Merciful.' (5: 3)

And His Statement :—

> 'So eat of (meats) on which Allāh's Name has been pronounced (while slaughtering those animals) if you believe in His Signs.' (6: 118)

And also the Statement of Allāh :—

> 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion or blood poured forth or the flesh of swine..........' (6: 145)

And His Statement :—

> 'So eat of the lawful and good food which Allāh has provided for you.' (16: 114)

السِّنُّ عَظْمٌ، والظفرُ مُدَى الحَبَشَةِ.

باب أكْلِ المُضْطَرِّ، لقَوْلِهِ تَعالَى- يا أيُّها الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّباتِ ما رَزَقْناكُمْ- إلى قَوْلِهِ- فَلا إثْمَ عَلَيْهِ- وَقالَ- فَمَنِ اضْطُرَّ فى مَخْمَصَةٍ غَيْرَ مُتَجانِفٍ لإثْمٍ فإنَّ اللهَ غَفُورٌ رَحِيمٌ- وَقَوْلُهُ- فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ إنْ كُنْتُمْ بآياتِهِ مُؤْمِنِينَ- وقَوْلُهُ جَلَّ وَعَلا- قُلْ لا أجِدُ فِيما أُوحِيَ إلَيَّ مُحَرَّما- وَقالَ ابنُ عَبَّاسٍ: مِهْرَاقا، وقَوْلُهُ- فَكُلُوا مِمَّا رَزَقَكُمُ اللهُ حَلالاً طَيِّبا- .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

LXVIII. THE BOOK OF AL-AḌĀḤĪ

(Sacrifice, slaughtered on the day of ʿĪd al-Aḍḥā):

كتاب الأضاحى

(1) CHAPTER. The tradition of Al-Uḍḥiya.

Ibn ʿUmar said: It is (the Prophet's) tradition and it is a charitable deed.

باب سُنَّةِ الأُضْحِيَةِ. وَقالَ ابنُ عُمَرَ: هِىَ سُنَّةٌ وَمَعْرُوفٌ.

453. Narrated Al-Barā' ﷺ: The Prophet ﷺ said (on the day of Id-al-Aḍḥā), "The first thing we will do on this day of ours, is to offer the (ʿĪd) prayer and then return to slaughter the sacrifice. Whoever has followed this order has really followed our tradition, and whoever slaughtered the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as sacrifice." (On hearing that) Abū Burda bin Niyār got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet ﷺ said, 'Slaughter it (as a sacrifice) but it will not be

٤٥٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ الإِيامىِّ، عَنِ الشَّعْبِىِّ، عَنِ البَرَاءِ رَضِىَ اللهُ عَنْهُ قالَ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: إنَّ أوَّلَ ما نَبْدأُ بِهِ فى يَوْمِنا هَذَا أنْ نُصَلِّىَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، مَنْ فَعَلَهُ فَقَدْ أصابَ سُنَّتَنا. وَمَنْ ذَبَحَ قَبْلُ فإنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لأهْلِهِ، لَيْسَ مِنَ النُّسُكِ فى شَىْءٍ. فَقامَ أبو بُرْدَةَ بنُ نِيارٍ وَقَدْ ذَبَحَ فَقالَ: إنَّ عِنْدِى جَذَعَةً، فَقالَ: اذْبَحْها وَلَنْ تَجْزِىَ عَنْ أحَدٍ بَعْدَكَ.

permissible for any other person after you."

Al-Barā' added: The Prophet ﷺ said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

قَالَ مُطَرِّفٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: مَنْ ذَبَحَ بَعْدَ الصَّلاةِ تَمَّ نُسُكُهُ وأَصَابَ سُنَّةَ الْمُسْلِمِينَ.

454. Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

٤٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأَصَابَ سُنَّةَ الْمُسْلِمِينَ.

(2) CHAPTER. The distribution of the (meat of the) sacrifices by the Imām among the people.

باب قِسْمَةِ الأَضَاحِيِّ بَيْنَ النَّاسِ.

455. Narrated ᶜUqba bin ᶜĀmir Al-Juhani that the Prophet ﷺ distributed among his companions some animals for sacrifice (to be slaughtered on ᶜĪd-al-Aḍḥā). ᶜUqba's share was a Jadhaᶜa (a six month old goat). ᶜUqba said, "O Allāh's Apostle! I get in my share a Jadhaᶜa (a six month old goat)." The Prophet ﷺ said, "Slaughter it as a sacrifice."

٤٥٥ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَسَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَيْنَ أَصْحَابِهِ ضَحَايَا فَصَارَتْ لِعُقْبَةَ جَذَعَةٌ، فَقُلْتُ: يَا رَسُولَ اللهِ، صَارَتْ لِي جَذَعَةٌ، قَالَ: ضَحِّ بِهَا.

(3) CHAPTER. Sacrifices (slaughtered).

بابُ الأُضْحِيَةِ لِلْمُسافِرِ والنِّساءِ .

456. Narrated ʿĀisha ؓ that the Prophet ﷺ entered upon her when she had her menses at Sarif before entering Mecca, and she was weeping (because she was afraid that she would not be able to perform the Ḥajj). The Prophet ﷺ said, "What is wrong with you, are you in your period?" She said. "Yes." He said, "This is a matter Allāh has decreed for all the daughters of Adam, so perform all the rites and ceremonies of Ḥajj like the others, but do not perform the Tawaf around the Kaʿba." ʿĀisha added: When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said, "Allāh's Apostle ﷺ has slaughtered some cows as sacrifices on behalf of his wives."

٤٥٦ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا سُفْيانُ ، عَنْ عَبْدِ الرَّحمَنِ بنِ القاسِمِ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ دَخَلَ عَلَيْها وَحاضَتْ بِسَرِفَ قَبْلَ أنْ تَدْخُلَ مَكَّةَ وَهِىَ تَبْكى ، فَقالَ : مالكِ ؟ أنَفِسْتِ ؟ قالَتْ : نَعَمْ ، قالَ : إنَّ هَذَا أمْرٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ فاقْضِى ما يَقْضِى الحاجُّ ، غَيْرَ أنْ لا تَطُوفى بالبَيْتِ . فَلَمَّا كُنَّا بِمِنًى أُتِيتُ بِلَحْمِ بَقَرٍ ، فَقُلْتُ : ما هَذا ؟ قالُوا : ضَحَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ أزْواجِهِ بالبَقَرِ .

(4) CHAPTER. Meat is desired on the day of Nahr.

بابُ ما يُشْتَهَى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ .

457. Narrated Anas bin Mālik ؓ: The Prophet ﷺ said on the day of Nahr, "Whoever has slaughtered his sacrifice before the prayer, should slaughter (a sacrifice) once more." A man got up and said, "O Allāh's Apostle! This is a day on which meat is desired." He then mentioned his neighbours saying, "I have

٤٥٧ - حدَّثَنا صَدَقَةُ : أخْبَرَنا ابنُ عُلَيَّةَ ، عَنْ أيُّوبَ ، عَنِ ابنِ سِيرِينَ ، عَنْ أنَسِ بنِ مالِكٍ قالَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ النَّحْرِ : مَنْ كانَ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ . فَقامَ رَجُلٌ فَقالَ : يا رَسُولَ اللهِ ، إنَّ هَذَا

a six month old ram which is to me better than the meat of two sheep." The Prophet ﷺ allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet ﷺ then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ ، وَذَكَرَ جِيرَانَهُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ ، فَرَخَّصَ لَهُ فِى ذَلِكَ . فَلا أَدْرِى أَبَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ أَمْ لا . ثُمَّ انْكَفَأَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ إلى كَبْشَيْنِ فَذَبَحَهُمَا وَقَامَ النَّاسُ إلى غُنَيْمَةٍ فَتَوَزَّعُوهَا، أَوْ قَالَ فَتَجَزَّعُوهَا.

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the Day of Nahr.

باب مَنْ قَالَ الأَضْحَى يَوْمَ النَّحْرِ .

458. Narrated Abū Bakra ﵁ : The Prophet ﷺ said, "Time once more has its divisions set in the order it had on the day Allāh created the Heavens and the Earth. The year consists of twelve months, three of them occur consecutively, namely Dhul-Qa'da, Dhul-Ḥijja and Muḥarram, (the fourth being) Rajab Muḍar which is between Jumāda and Sha'bān. What month is this?" We said, "Allāh and His Apostle ﷺ know best." He kept silent so long that we thought that he would call it by a name other than its real name, He said, "Isn't it the month of Dhul-Ḥijja?" We said, "Yes." He said, "What town is this?" We said, "Allāh and His Apostle ﷺ know best." He kept silent so long that we thought that he would call it by a

٤٥٨ ـ حَدَّثَنِى مُحَمَّدُ بْنُ سَلَامٍ : حَدَّثَنَا عَبْدُ الْوَهَّابِ : حَدَّثَنَا أَيُّوبُ ، عَنْ مُحَمَّدٍ ، عَنِ ابْنِ أَبِى بَكْرَةَ ، عَنْ أَبِى بَكْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالأَرْضَ ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ . ثَلَاثٌ مُتَوَالِيَاتٌ : ذُو الْقَعْدَةِ ، وَذُوالْحِجَّةِ ، وَرَجَبُ مُضَرَ الَّذِى بَيْنَ جُمَادَى و شَعْبَانَ . أَىُّ شَهْرٍ هَذَا ؟ قُلْنَا : اللهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ ، قَالَ : أَلَيْسَ ذَا الْحِجَّةِ ؟ قُلْنَا : بَلَى، قَالَ : أَىُّ بَلَدٍ

name other than its real name. He said, "Isn't it the town (of Mecca)?" We replied, "Yes." He said, "What day is today?" We replied, "Allāh and His Apostle ﷺ know best." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of Nahr?" We replied, "Yes." He then said, "Your blood, properties and honour are as sacred to each other as this day of yours in this town of yours in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me by cutting the necks of each other. The present ones should convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muḥammad, the sub-narrator, on mentioning this used to say: The Prophet ﷺ then said, "Have I delivered the message? Have I delivered the message?"

هَذَا؟ قُلْنا: اللهُ وَرَسُولهُ أعْلَمُ، فَسَكَتَ حتّى ظَنَنّا أنَّهُ سَيُسَمِّيهِ بغَيرِ اسمِهِ، قالَ: ألَيْسَ البَلْدَةَ؟ قُلْنا: بَلى، قالَ: فأىُّ يَوْمٍ هَذَا؟ قُلْنا: اللهُ وَرَسُولُهُ أعْلَمُ، فَسَكَتَ حتّى ظَنَنّا أنَّهُ سَيُسَمِّيهِ بغَيرِ اسمِهِ، قالَ: ألَيْسَ يَوْمَ النَّحْرِ؟ قُلْنا: بَلى، قالَ: فإنَّ دِماءَكُمْ وأمْوالَكمْ، قالَ مُحَمَّدٌ: وأحْسِبُهُ قالَ: وأعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كحُرْمَةِ يَوْمِكُمْ هَذَا، فى بَلَدِكُمْ هَذَا، فى شَهْرِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسألُكُمْ عَنْ أعْمَالِكُمْ. ألا فَلا تَرْجِعُوا بَعْدِى ضُلاًّلاً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، ألا لِيُبَلِّغِ الشّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أنْ يَكُونَ أوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ. وكانَ مُحَمَّدٌ إذا ذَكَرَهُ قالَ: صَدَقَ النَّبِى صلى اللهُ عليهِ وسلَّمَ ثُمَّ قالَ: ألا هَلْ بَلَّغْتُ؟ ألا هَلْ بَلَّغْتُ؟

(6) CHAPTER. The Aḍḥā and the slaughtering of sacrifices at the Musallā (ʿĪd praying place).

باب الأضْحَى والنَّحْرِ بالمُصَلَّى،

459. Narrated Nāfiʿ: ʿAbdullāh (bin ʿUmar) used to slaughter his sacrifice at

٤٥٩ ـ حدَّثَنا مُحَمَّدُ بنُ أبى بَكْرٍ المُقَدَّمِىُّ: حدَّثَنا خالِدُ بنُ الحارِثِ:

the slaughtering place (i.e., the slaughtering place of the Prophet ﷺ). Ibnʿ Umar said, "Allāh's Apostle ﷺ used to slaughter (camels and sheep, etc.,) as sacrifices at the Musalla."

حَدَّثَنَا عُبَيْدُ اللهِ ، عَنْ نَافِعٍ ، قَالَ : كَانَ عَبْدُ اللهِ يَنْحَرُ فِى الْمَنْحَرِ ، قَالَ : عُبَيْدُ اللهِ : يَعْنِى مَنْحَرَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ . حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ كَثِيرِ بنِ فَرْقَدٍ ، عَنْ نَافِعٍ : أَنَّ ابنَ عُمَرَ رَضِىَ اللهُ عَنْهُما أَخْبَرَهُ قَالَ : كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَذْبَحُ وَ يَنْحَرُ بِالْمُصَلَّى.

(7) CHAPTER. The Prophet ﷺ slaughtered two horned rams which, it is mentioned, were fat ones.

Abū Umāma (bin) Sahl said: We used to fatten our sacrifices at Medina and the Muslims also used to fatten theirs.

باب أُضْحِيَةِ النَّبِىِّ صلى الله عليهِ وسلَّمَ بِكَبْشَيْنِ أَقْرَنَيْنِ وَيُذْكَرُ سَمِينَيْنِ .

وَقَالَ يَحْيَى بنُ سَعِيدٍ : سَمِعْتُ أَبا أُمامَةَ بنَ سَهْلٍ قَالَ : كُنَّا نُسَمِّنُ الأُضْحِيَةَ بِالمَدِينَةِ ، وكَانَ المُسْلِمُونَ يُسَمِّنُونَ

460. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ used to offer two rams as sacrifices, and I also used to offer two rams.

٤٦٠ ـ حَدَّثَنَا آدَمُ بنُ أَبِى إِيَاسٍ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسَ بنَ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ : كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يُضَحِّى بِكَبْشَيْنِ وأَنا أُضَحِّى بِكَبْشَيْنِ .

461. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ come towards two horned

٤٦١ ـ حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حَدَّثَنا عَبْدُ الوَهَّابِ ، عَنْ أَيُّوبَ ، عَنْ

rams having black and white colours and slaughtered them with his own hands.

أبي قِلابَةَ عَنْ أنَسٍ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ انْكَفَأَ إلى كَبْشَيْنِ أقْرَنَيْنِ أمْلَحَيْنِ فذَبَحَهُما بيَدِهِ. وقالَ إسْماعيلُ وحاتِمُ بنُ وَرْدانَ، عَنْ أيُّوبَ، عَنِ ابنِ سيرِينَ، عَنْ أنَسٍ. تابَعَهُ وُهَيْبٌ عَنْ أيُّوبَ و قالَ

462. Narrated ʿUqba bin ʿĀmir that the Prophet ﷺ gave him some sheep to distribute among his companions to slaughter as sacrifices (of ʿĪd-al-Aḍḥā). A kid was left and he told the Prophet ﷺ of that whereupon he said to him, "Slaughter it as a sacrifice (on your behalf)."

٤٦٢ ـ حدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أبي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ: أنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ أعْطاهُ غَنَما يَقْسِمُها عَلى صَحابَتِهِ ضَحايا. فَبَقيَ عَتُودٌ فذَكَرَهُ للنَّبيِّ صلى اللهُ عليهِ وسلَّمَ فَقالَ ضَحِّ بهِ أنْتَ.

(8) CHAPTER. The statement of the Prophet ﷺ to Abū Burda, "Slaughter the one year old goat as a sacrifice (of ʿĪd-al-Aḍḥā), but it will not be sufficient for anybody else after you."

باب قَوْلِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ لأبي بُرْدَةَ: ضَحِّ بالجَذَعِ مِنَ المَعْزِ، ولَنْ تُجْزِيءَ عَنْ أحَدٍ بَعْدَكَ.

463. Narrated Al-Barāʾ bin ʿĀzib ؓ : An uncle of mine called Abū Burda, slaughtered his sacrifice before the ʿĪd prayer. So Allāh's Apostle ﷺ said to him, "Your (slaughtered) sheep is just for food (not a sacrifice)." Abu Burda said, "O Allāh's Apostle! I have

٤٦٣ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدُ ابنُ عَبْدِ اللهِ: حدَّثَنا مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: ضَحَّى خالٌ لي يُقالُ لَهُ أبو بُرْدَةَ قَبْلَ الصَّلاةِ، فَقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: شاتُكَ شاةُ

got a domestic kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet ﷺ added, "Whoever slaughtered his sacrifice before the (ʿĪd) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his sacrifice properly and followed the tradition of the Muslims."

لَحْمٍ ؟ فَقَالَ : يا رَسُولَ اللهِ ، إنَّ عِنْدِي دَاجِنًا جَذَعَةً مِنَ المَعْزِ ، قَالَ : اذْبَحْهَا وَلا تَصْلُحُ لِغَيْرِكَ . ثُمَّ قَالَ : مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَإنَّمَا يَذْبَحُ لِنَفْسِهِ ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأصَابَ سُنَّةَ المُسْلِمِينَ . تابَعَهُ عُبَيْدَةُ عَنِ الشَّعْبِيِّ ، و إبْرَاهِيمَ . وتَابَعَهُ وَكِيعٌ ، عَنْ حُرَيْثٍ ، عَنِ الشَّعْبِيِّ . وقَالَ عاصِمٌ وَدَاوُدُ ، عَنِ الشَّعْبِيِّ : عِنْدِي عَنَاقُ لَبَنٍ . وقَالَ زُبَيْدٌ وَفِرَاسٌ عَنِ الشَّعْبِيِّ : عِنْدِي جَذَعَةٌ . وقَالَ أبو الأحْوَصِ : حدَّثَنا مَنْصُورٌ : عَنَاقٌ جَذَعَةٌ . وقَالَ ابنُ عَوْنٍ : عَنَاقٌ جَذَعٌ ، عَنَاقُ لَبَنٍ .

464. Narrated Al-Barāʾ: Abū Burda slaughtered (the sacrifice) before the (ʿĪd) prayer whereupon the Prophet ﷺ said to him, "Slaughter another sacrifice instead of that." Abū Burda said, "I have nothing except a Jadhaʿa." (Shuʿba said: Perhaps Abū Burda also said that Jadhaʿa was better than an old sheep in his opinion.) The Prophet ﷺ said, "(Never mind), slaughter it to make up for the other one, but it will not be sufficient for anyone else after you."

٤٦٤ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ : حدَّثَنا شُعْبَةُ ، عَنْ سَلَمَةَ ، عَنْ أبي جُحَيْفَةَ ، عَنِ البَرَاءِ قَالَ : ذَبَحَ أبُو بُرْدَةَ قَبْلَ الصَّلاةِ فَقَالَ لَهُ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : أبْدِلْهَا ، قَالَ : لَيْسَ عِنْدِي إلاَّ جَذَعَةٌ ، قَالَ شُعْبَةُ : و أحْسِبُهُ قَالَ : هِيَ خَيْرٌ مِنْ مُسِنَّةٍ . قَالَ : اجْعَلْهَا مَكَانَهَا وَلَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ . وقَالَ حاتِمُ بنُ وَرْدَانَ ، عَنْ أيُّوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ ، وقَالَ : عَنَاقٌ جَذَعَةٌ .

(9) CHAPTER. Whoever slaughtered his sacrifice with his own hands.

باب مَنْ ذَبَحَ الاضَاحِيَّ بِيَدِهِ .

465. Narrated Anas ؓ : The Prophet ﷺ slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioning Allāh's Name and Takbīr (Allāhu Akbar). Then he slaughtered them with his own hands.

٤٦٥ ـ حدَّثنا آدَمُ بنُ أبي إياسٍ : حدَّثنا شُعْبَةُ : حدَّثنا قَتادَةُ ، عَنْ أنَسٍ قالَ : ضَحَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بكَبْشَيْنِ أمْلَحَيْنِ ، فَرَأيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِما يُسَمِّي وَيُكَبِّرُ فَذَبَحَهُما بِيَدِهِ .

(10) CHAPTER. Whoever slaughtered the sacrifices on behalf of others.

Some man helped Ibn ʿUmar in slaughtering his camel. Abū Mūsa ordered his daughters to slaughter their sacrifices with their own hands.

باب مَنْ ذَبَحَ ضَحِيَّةَ غَيْرِهِ ، وأعانَ رَجُلٌ ابنَ عُمَرَ في بَدَنَتِهِ ، و أمَرَ أبُو مُوسَى بَناتِهِ أنْ يُضَحِّينَ بأيْدِيهِنَّ .

466. Narrated ʿĀisha ؓ : Allāh's Apostle ﷺ entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the Ḥajj). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a matter Allāh has decreed for all the daughters of Adam, so perform the rites and ceremonies of the Ḥajj as the pilgrims do, but do not perform the Ṭawāf around the Kaʿba." Allāh's Apostle ﷺ slaughtered some cows as sacrifices on behalf of his wives.

٤٦٦ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا سُفْيانُ ، عَنْ عَبْدِ الرَّحمنِ بنِ القاسِمِ ، عَنْ أبيهِ ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بسَرِفَ و أنا أبْكِي ، فَقالَ : مالَكِ ؟ أنَفِسْتِ ؟ قُلْتُ : نَعَمْ ، قالَ : هَذا أمْرٌ كَتَبَهُ اللهُ عَلَى بَناتِ آدَمَ ، اقْضِي ما يَقْضِي الحاجُّ غَيْرَ أنْ لا تَطُوفِي بالبَيْتِ . و ضَحَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ نِسائِهِ بالبَقَرِ .

(11) CHAPTER. To slaughter the sacrifice after the (ʿĪd) prayer.

بَاب الذَّبْحِ بَعْدَ الصَّلاةِ .

467. Narrated Al-Barā' رضى الله عنه : I heard the Prophet ﷺ delivering a sermon, and he said (on the Day of ʿĪd-al-Aḍḥā), "The first thing we will do on this day of ours is that we will offer the ʿĪd prayer, then we will return and slaughter our sacrifices; and whoever does so, he is following our tradition, and whoever slaughtered his sacrifice (before the prayer), what he offered was just meat that he presented to his family, and that was not a sacrifice." Abū Burda got up and said, "O Allāh's Apostle! I slaughtered the sacrifice before the prayer and I have got a Jadhaʿa which is better than an old sheep." The Prophet ﷺ said, "Slaughter it to make up for that, but it is not sufficient for anybody else other than you."

٤٦٧ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ : حدَّثَنا شُعْبَةُ قالَ : أخْبَرَنِى زُبَيْدٌ قالَ : سَمِعْتُ الشَّعْبِىَّ ، عَنِ البَرَاءِ رَضِىَ اللهُ عَنْهُ قالَ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَخْطُبُ فَقالَ : إنَّ أوَّلَ ما نَبْدأُ بِهِ مِنْ يَوْمِنا هَذا أنْ نُصَلِّىَ ثُمَّ نَرْجِعَ فَنَنْحَرَ ، فَمَنْ فَعَلَ هَذَا فَقَدْ أصَابَ سُنَّتَنا . ومَنْ نَحَرَ فإنَّما هُوَ لَحْمٌ يُقَدِّمُهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ فى شَىْءٍ . فَقالَ أبو بُرْدَةَ : يا رَسُولَ اللهِ ، ذَبَحْتُ قَبْلَ أنْ أُصَلِّىَ وَعِنْدِى جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ ، فَقالَ : اجْعَلْها مَكانَها ولَنْ تَجْزِىَ أوْ تُوفِىَ عَنْ أحَدٍ بَعْدَكَ .

(12) CHAPTER. Whoever slaughters his sacrifice before the ʿĪd prayer should slaughter another sacrifice.

بَاب مَنْ ذَبَحَ قَبْلَ الصَّلاةِ أعادَ .

468. Narrated Anas رضى الله عنه : The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the ʿĪd prayer, should slaughter another one." A man said,

٤٦٨ - حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا إسْماعِيلُ بنُ إبْراهِيمَ ، عَنْ أيُّوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أنَسٍ ، عَنِ

"This is the day on which meat is desired." Then he mentioned the needs of his neighbours (for meat) and the Prophet ﷺ seemed to accept his excuse. The man said, "I have a Jadhaᶜa which is to me better than two sheep." The Prophet ﷺ allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Mnslims or not. The Prophet ﷺ then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ، فَقالَ رَجُلٌ، هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ. وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ فَكَانَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم عَذَرَهُ، وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتَيْنِ، فَرَخَّصَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم. فَلا أَدْرِي بَلَغَتِ الرُّخْصَةُ أَمْ لا، ثُمَّ انْكَفَأَ إلى كَبْشَيْنِ، يَعْنِي فَذَبَحَهُمَا، ثُمَّ انْكَفَأَ النَّاسُ إلى غُنَيْمَةٍ فَذَبَحُوهَا.

469. Narrated Jundab bin Sufyān Al-Bajalī: I witnessed the Prophet ﷺ on the Day of Nahr. He said, "Whoever slaughtered the sacrifice before offering the Id prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice yet, should slaughter one (now)."

٢٦٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الأسْوَدُ بنُ قَيْسٍ: سَمِعْتُ جُنْدَبَ بنَ سُفْيَانَ البَجَلِيَّ قالَ: شَهِدْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَوْمَ النَّحْرِ فقالَ: مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فَلْيُعِدْ مَكَانَهَا أُخْرَى، وَمَنْ لمْ يَذْبَحْ فَلْيَذْبَحْ.

470. Narrated Al-Barāʾ: One day Allāh's Apostle ﷺ offered the ᶜĪd prayer and said, "Whoever offers our prayer and faces our Qibla should not slaughter the sacrifice till he finishes the ᶜĪd prayer." Abū Burda bin Nīyār got up and said, "O Allāh's Apostle! I have already done it. The Prophet ﷺ said, "That is something you have done

٢٧٠ - حَدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حَدَّثَنَا أبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ عامِرٍ: عَنِ البَرَاءِ قالَ: صَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ذَاتَ يَوْمٍ، فَقالَ: مَنْ صَلَّى صَلاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا فَلا يَذْبَحْ حَتَّى يَنْصَرِفَ. فَقَامَ أبو بُرْدَةَ ابنُ نِيَارٍ فَقالَ: يا رَسُولَ اللهِ، فَعَلْتُ،

before its due time." Abū Burda said, "I have a Jadhaʿa which is better than two old sheep; shall I slaughter it?" The Prophet ﷺ said, "Yes, but it will not be sufficient for anyone other than you."

فَقَالَ: هُوَ شَيْءٌ عَجَّلْتَهُ. قَالَ: فَإِنَّ عِنْدِي جَذَعَةً هِيَ خَيْرٌ مِنْ مُسِنَّتَيْنِ، آذْبَحُهَا؟ قَالَ: نَعَمْ، ثُمَّ لَا تَجْزِي عَنْ أَحَدٍ بَعْدَكَ. قَالَ عَامِرٌ: هِيَ خَيْرُ نَسِيكَتَيْهِ.

(13) CHAPTER. To put one's foot on the side of the animal at the time of slaughtering.

باب وَضْعِ الْقَدَمِ عَلَى صَفْحِ الذَّبِيحَةِ.

471. Narrated Anas ؓ : The Prophet ﷺ used to offer as sacrifices, two horned rams, black and white in colour, and used to put his foot on their sides and slaughter them with his own hands.

٢٧١ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلّم كَانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. وَيَضَعُ رِجْلَهُ عَلَى صَفْحَتِهِمَا وَيَذْبَحُهُمَا بِيَدِهِ.

(14) CHAPTER. To say Takbīr (Allāhu Akbar) while slaughtering (a sacrifice).

باب التَّكْبِيرِ عِنْدَ الذَّبْحِ.

472. Narrated Anas ؓ : The Prophet ﷺ offered as sacrifices, two horned rams, black and white in colour. He slaughtered them with his own hands and mentioned Allāh's Name over them and said Takbīr and put his foot on their sides.

٢٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ صلى الله عليه وسلّم بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ

عَلَى صِفَاحِهِمَا .

(15) CHAPTER. If someone sends his Hadi to be slaughtered then nothing lawful is rendered unlawful for him.

بَاب إِذَا بَعَثَ بِهَدْيِهِ لِيُذْبَحَ لَمْ يَحْرُمْ عَلَيْهِ شَيْءٌ .

473. Narrated Masrūq the he went to ʿĀisha رضي الله عنها and said to her, "O the Mother of the Believers! There is a man who sends the Hadi to the Kaʿba and stays in his city and requests that his Hadi be garlanded while he remains in a state of Iḥrām from that day till the people finish their Iḥrām (after completing all the rites and ceremonies of Ḥajj)." I heard the clapping of her hands behind the curtain (which was a sign of her surprise). She said, "I used to twist the garlands for the Hadi of Allāh's Apostle ﷺ and he used to send his Hadi to the Kaʿba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Ḥajj)."

٤٧٣ ـ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا إِسْمَاعِيلُ ، عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقٍ : أَنَّهُ أَتَى عَائِشَةَ فَقَالَ لَهَا : يَا أُمَّ الْمُؤْمِنِينَ ، إِنَّ رَجُلاً يَبْعَثُ بِالْهَدْيِ إِلَى الْكَعْبَةِ وَيَجْلِسُ فِي الْمِصْرِ فَيُوصِي أَنْ تُقَلَّدَ بَدَنَتُهُ فَلَا يَزَالُ مِنْ ذَلِكَ الْيَوْمِ مُحْرِمًا حَتَّى يَحِلَّ النَّاسُ ، قَالَ : فَسَمِعْتُ تَصْفِيقَهَا مِنْ وَرَاءِ الْحِجَابِ . فَقَالَتْ : لَقَدْ كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَيَبْعَثُ هَدْيَهُ إِلَى الْكَعْبَةِ فَمَا يَحْرُمُ عَلَيْهِ مِمَّا حَلَّ لِلرِّجَالِ مِنْ أَهْلِهِ حَتَّى يَرْجِعَ النَّاسُ .

(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food.

بَاب مَا يُؤْكَلُ مِنْ لُحُومِ الأَضَاحِيِّ وَمَا يُتَزَوَّدُ مِنْهَا .

474. Narrated Jābir bin ʿAbdullāh رضي الله عنه : During the lifetime of the Prophet ﷺ we used to take with us the

٤٧٤ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ عَمْرٌو : أَخْبَرَنِي عَطَاءٌ : سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ

meat of the sacrifices (of ʿĪd-al-Aḍḥā) to Medina. (The narrator often said ; The meat of the Hadi).

رَضِيَ اللهُ عَنْهُما قالَ : كُنَّا نَتَزَوَّدُ لُحُومَ الأضَاحِي عَهْدِ النَّبِيِّ صلى اللهُ عليه وسلَّم إلى المَدِينَةِ . وَقالَ غَيرَ مَرَّةٍ : لُحُومَ الهَدْيِ .

475. Narrated Abū Saʿīd (Al-Khudrī) ﷺ that once he was not present (at the time of ʿĪd-al-Aḍḥā) and when he came, some meat was presented to him, and the people said (to him), "This is of the meat of our sacrifices." He said, "Take it away ; I shall not taste it." (In his narration) Abū Saʿīd added : I got up and went to my brother, Abū Qatāda (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him. He said, "A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)."

٤٧٥ ـ حدَّثَنَا إسْماعِيلُ قالَ : حدَّثَنِي سُلَيْمانُ ، عَنْ يَحْيَى بنِ سَعِيدٍ ، عَنِ القاسِمِ : أنَّ ابنَ خَبَّاب أخْبَرَهُ أنَّهُ سَمِعَ أبا سَعِيدٍ يُحَدِّثُ أنَّهُ كانَ غائِبا فَقَدِمَ فَقُدِّمَ إلَيْهِ لَحْمٌ ، قالُوا : هَذَا مِنْ لَحْمِ ضَحايانا ، فَقالَ : أخِّرُوهُ لا أذُوقُهُ ، قالَ : ثُمَّ قُمْتُ فخَرَجْتُ حتَّى آتِيَ أخي أبا قَتادَةَ ، وكانَ أخاهُ لأُمِّهِ وكانَ بَدْرِيًّا ، فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ : إنَّهُ قَدْ حَدَثَ بَعْدَكَ أمْرٌ .

476. Narrated Salāma bin Al-Akwaʿ: The Prophet ﷺ said, "Whoever has slaughtered a sacrifice should not have of its meat anything after three days." When it was the next year the people said, "O Allāh's Apostle ! Shall we do as we did last year ?" He said, "Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy)."

٤٧٦ ـ حدَّثَنَا أبو عاصِمٍ ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : مَنْ ضَحَّى مِنْكُمْ فَلا يُصْبِحَنَّ بَعْدَ ثالِثَةٍ وَبَقِي في بَيْتِهِ مِنْهُ شَيْءٌ فَلَمَّا كانَ العامُ المُقْبِلُ قالُوا : يا رَسُولَ اللهِ : نَفْعَلُ كما فَعَلْنا العام المَاضِيَ ؟ قالَ : كُلُوا وأطْعِمُوا وَادَّخِرُوا ، فإنَّ ذَلِكَ العامَ كانَ

بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا .

477. Narrated ʿĀisha ؓ : We used to salt some of the meat of sacrifice and present it to the Prophet ﷺ at Medina. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allāh knows better.

٤٧٧ ـ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ : حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : الضَّحِيَّةُ كُنَّا نَمَلَّحُ مِنْهُ فَنَقَدَّمُ بِهِ إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم بالمَدِينَةِ فَقَالَ : لا تَأْكُلُوا إِلاَّ ثَلاثَةَ أَيَّامٍ . وَلَيْسَتْ بِعَزِيمَةٍ ، وَلَكِنْ أَرَادَ أَنْ نُطْعِمَ مِنْهُ ، وَاللهُ أَعْلَمُ .

478. Narrated Abū ʿUbaid, the freed slave of Ibn Azhar that he witnessed the Day of ʿĪd-al-Aḍḥā with ʿUmar bin Al-Khaṭṭāb ؓ . ʿUmar offered the ʿĪd prayer before the sermon and then delivered the sermon before the people, saying, "O people! Allāh's Apostle ﷺ has forbidden you to fast (on the first day of) each of these two ʿĪds, for one of them is the Day of breaking your fast, and the other is one the on which you eat the meat of your sacrifices."

٤٧٨ ـ حَدَّثَنَا حِبَّانُ بْنُ مُوسَى : أَخْبَرَنَا عَبْدُ اللهِ قَالَ : أَخْبَرَنِي يُونُسُ ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ شَهِدَ العِيدَ يَوْمَ الأَضْحَى مَعَ عُمَرَ ابْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ ، فَصَلَّى قَبْلَ الخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقَالَ : يَا أَيُّهَا النَّاسُ ، إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ العِيدَيْنِ ، أَمَّا أَحَدُهُمَا فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ ، وَأَمَّا الآخَرُ فَيَوْمٌ تَأْكُلُونَ مِنْ نُسُكِكُمْ .

479. Abū ʿUbaid said (in continuation of 478): Then I witnessed the Id with ʿUthmān bin ʿAffān, and that was on a Friday. He offered the prayer before the sermon, saying, "O people! Today you have two ʿĪds (festivals) together, so whoever of those who live at Al-ʿAwālī (suburbs) would like to wait for the Jumuʿa prayer, he may wait, and whoever would like to return (home) is granted my permission to do so." Then I witnessed (the ʿĪd) with ʿAlī bin Abī Ṭālib, and he too offered the ʿĪd prayer before the sermon and then delivered the sermon before the people and said, "Allāh's Apostle ﷺ has forbidden you to eat the meat of your sacrifices for more than three days."

٤٧٩ ـ قَالَ أبو عُبَيْدٍ : ثُمَّ شَهِدْتُ العِيدَ مَعَ عُثْمانَ بنِ عَفَّانَ وكانَ ذَلِكَ يَوْمَ الجُمُعَةِ فَصَلَّى قَبْلَ الخُطْبَةِ ثُمَّ خَطَبَ فَقالَ : يا أَيُّها النَّاسُ ، إنَّ هَذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الجُمُعَةَ مِنْ أَهْلِ العَوَالِي فَلْيَنْتَظِرْ ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ . قالَ أبو عُبَيْدٍ : ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بنِ أبي طالِبٍ فَصَلَّى قَبْلَ الخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقالَ : إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم نَهاكُمْ أَنْ تأكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاثٍ . وَعَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي عُبَيْدٍ نَحْوَهُ .

480. Narrated Salim: ʿAbdullāh bin ʿUmar رضي الله عنهما said, "Allāh's Apostle ﷺ said, "Eat of the meat of sacrifices (of ʿĪd-al-Aḍḥā) for three days." When ʿAbdullāh departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of Hadi (which is regarded as unlawful after the three days of the ʿĪd).

٤٨٠ ـ حدَّثَنِي مُحَمَّدُ بنُ عبدِ الرَّحيم : أخبرَنا يَعْقُوبُ بنُ إبْرَاهيمَ بنِ سَعْدٍ ، عَنِ ابنِ أخي ابنِ شِهابٍ ، عَنْ عَمِّهِ ابنِ شِهابٍ ، عَنْ سالِمٍ ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : كُلُوا مِنَ الأَضَاحِي ثَلاثاً . وكانَ يأكُلُ بالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى مِنْ أجْلِ لُحُومِ الهَدْيِ .

In the Name of Allah,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXIX. THE BOOK OF DRINKS :

كتاب الأشربة

(1) CHAPTER. The Statement of Allah ﷻ :—

> 'Intoxicants (all kinds of Alcoholic drinks) and gambling, and errected posts (for worship) and arrows' for seeking luck or decision are abomination of Satan,s handiwork. So avoid.........' (5: 90)

وَقَوْلُ اللهِ تَعَالَى - إِنَّمَا الخَمْرُ وَالمَيْسِرُ وَالأَنْصَابُ وَالأَزْلَامُ رِجْسٌ - الآيَةَ .

481. Narrated Ibn ʿUmar ؓ : Allah's Apostle ﷺ said, " Whoever drinks wine in the world and does not repent (before dying), will be deprived of it in the Hereafter."

٤٨١ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : مَنْ شَرِبَ الخَمْرَ فِى الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِى الآخِرَةِ .

482. Narrated Abu Huraira ؓ : On the night Allah's Apostle ﷺ was taken on a journey, two cups, one containing wine and the other milk, were presented

٤٨٢ - حَدَّثَنَا أَبُو اليَمَانِ : أَخْبَرَنِى شُعَيْبٌ عَنِ الزُّهْرِىِّ ، أَخْبَرَنِى سَعِيدُ بنُ المُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ

to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allāh Who guided you to Al-Fiṭra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."

عَنْهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا ثُمَّ أَخَذَ اللَّبَنَ، فَقَالَ جِبْرِيلُ: الحَمْدُ للهِ الَّذِى هَدَاكَ لِلْفِطْرَةِ، وَلَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. تابَعَهُ مَعْمَرٌ وابنُ الهَادِ وَعُثْمَانُ بنُ عُمَرَ عَنِ الزُّهْرِىَّ.

483. Narrated Anas ﵁: I heard from Allāh's Apostle ﷺ a narration which none other than I will narrate to you. The Prophet ﷺ said, "Some of the portends of the Hour will be that ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much that for every fifty women there will be one man to look after them."

٤٨٣ - حدَّثَنا مُسْلِمُ بنُ إبراهيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم حَدِيثًا لا يُحَدِّثُكُمْ بِهِ غَيْرِى، قالَ: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الجَهْلُ وَيَقِلَّ العِلْمُ، وَيَظْهَرَ الزِّنَا، وَتُشْرَبَ الخَمْرُ، وَيَقِلَّ الرِّجَالُ وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمُهُنَّ رَجُلٌ واحِدٌ.

484. Narrated Abū Huraira ﵁: The Prophet ﷺ said, "An adulterer, at the time he is comitting illegal sexual intercourse is not a believer; and a person, at the time of drinking wine, is not a believer; and a thief, at the time of stealing, is not a believer."

٤٨٤ - حدَّثَنا أحمَدُ بنُ صَالِحٍ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبَرَنِى يُونُسُ، عَنِ ابنِ شِهَابٍ قالَ: سَمِعْتُ أَبَا سَلَمَةَ بنَ عَبْدِ الرَّحمَنِ وَابنَ المُسَيَّبِ يَقُولانِ: قالَ أَبو هُرَيْرَةَ

Ibn Shihab said: "Abdul Mālik bin Abī Bakr bin ʿAbdur-Rahmān bin Al-Hārith bin Hishām told me that Abū Bakr used to narrate that narration to him on the authority of Abū Huraira. He used to add that Abū Bakr used to mention, besides the above case, "And he who takes illegally some precious thing by force while the people are looking at him, is not a believer at the time he is taking it."

رَضِيَ اللهُ عَنْهُ: إنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ: لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُها وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ. قالَ ابنُ شِهابٍ: وأخْبَرَنِي عَبْدُ المَلِكِ بنُ أبي بَكْرِ بنِ عَبْدِالرَّحمَنِ ابنِ الحَارِثِ بنِ هِشامٍ أنَّ أبا بَكْرٍ كانَ يُحَدِّثُهُ عَنْ أبي هُرَيْرَةَ ثُمَّ يَقُولُ: كانَ أبو بَكْرٍ يُلْحِقُ مَعَهُنَّ: وَلا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إلَيْهِ أبْصَارَهُمْ فِيها حِينَ يَنْتَهِبُها وَهُوَ مُؤْمِنٌ.

(2) CHAPTER. Wine may be prepared from grapes and other things.

باب الخَمْرِ مِنَ العِنَبِ وغَيْرِهِ.

485. Narrated Ibn ʿUmar رضي الله عنهما : Wine was prohibited (by Allāh) when there was no liquor in Medina.

٤٨٥ - حدَّثَنِي الحَسَنُ بنُ صَبَّاحٍ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالكٌ هُوَ ابنُ مِغْوَلٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَقَدْ حُرِّمَتِ الخَمْرُ وَما بالمَدِينَةِ مِنْها شَيْءٌ.

486. Narrated Anas رضي الله عنه : Wine was prohibited at the time we could rarely find

٤٨٦ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا أبو شِهابٍ عَبْدُ رَبِّهِ بنُ نافِعٍ،

wine made from grapes in Medina, for most of our liquors were made from unripe and ripe dates.

عَنْ يُونُسَ، عَنْ ثابِتٍ البُنَانِيِّ، عَنْ
أنَسٍ قالَ: حُرِّمَتْ عَلَيْنا الخَمْرُ حِينَ
حُرِّمَتْ، وما نَجِدُ، يَعْنِى بالمَدِينَةِ،
خَمْرَ الأعْنابِ إلاَّ قَلِيلا، وَعامَّةُ
خَمْرِنا البُسْرُ والتَّمْرُ.

487. Narrated Ibn ʿUmar ﵄ :

ʿUmar stood up on the pulpit and said, "Now then, wine was prohibited by Divine Order when it used to be prepared from five things, i.e., grapes, dates, honey, wheat or barley. And wine is anything that disturbs the mind.

٢٨٧ - حدَّثَنا مُسَدَّد: حدَّثَنا
يَحْيَى، عَنْ أبى حَيَّانَ: حدَّثَنا عامِرٌ،
عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ:
قامَ عُمَرُ عَلَى المِنْبَرِ فَقالَ: أمَّا بَعْدُ،
نَزَلَ تَحْرِيمُ الخَمْرِ وَهِىَ مِنْ
خَمْسَةٍ: العِنَبِ وَالتَّمْرِ والعَسَلِ،
والحِنْطَةِ، والشَّعِيرِ. والخَمْرُ ما خامَرَ
العَقْلَ.

(3) CHAPTER. Wine was prohibited by Divine Order when it used to be prepared from unripe and ripe dates.

باب نَزَلَ تَحْرِيمُ الخَمْرِ وَهِىَ
مِنَ البُسْرِ والتَّمْرِ.

488. Narrated Anas bin Mālik ﵁ :

I was serving Abū ʿUbaida, Abu Talha and Ubai bin Kaʿb with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Wine has been prohibited." (On hearing that) Abu Talha said, "Get up, O Anas, and pour it out! So I poured it out.

٢٨٨ - حدَّثَنا إسْماعِيلُ بنُ
عَبْدِ اللهِ قالَ: حدَّثَنِى مالِكُ بنُ أنَسٍ،
عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبى
طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِىَ اللهُ
عَنْهُ قالَ: كُنْتُ أسْقِى أبا عُبَيْدَةَ وأبا
طَلْحَةَ وأُبَىَّ بنَ كَعْبٍ مِنْ فَضِيخِ
زَهْوٍ وتَمْرٍ، فَجاءَهُمْ آتٍ فَقالَ:

إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أبو طَلْحَةَ: قُمْ يا أنَسُ فَهَرِقْهَا فَهَرَقْتُهَا .

489. Narrated Anas : While I was waiting on my uncles and serving them with (wine prepared from) dates——and I was the youngest of them——it was said, "Wine has been prohibited." So they said (to me), "Throw it away." So I threw it away.

٤٨٩ ـ حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: كُنْتُ قائِمًا الحَيَّ أسْقِيهِمْ عُمُومَتِي وأنا أصْغَرُهُمْ الفَضِيخَ، فَقِيلَ، حُرِّمَتِ الخَمْرُ، فَقالُوا، أكْفِئْهَا فكَفَأْتُها. قُلْتُ لأنَسٍ: ما شَرابُهُمْ؟ قالَ رُطَبٌ وبُسْرٌ، فَقَالَ أبو بَكْرِ بنُ أنَسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أنَسٌ. وَحَدَّثَنِي بَعْضُ أصحابِي أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

490. Narrated Anas bin Mālik : Wine was prohibited. At that time wine used to be prepared from unripe and ripe dates.

٤٩٠ ـ حَدَّثَنِي مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ. حَدَّثَنا يُوسُفُ أبو مَعْشَرٍ البَرَّاءُ قَالَ: سَمِعْتُ سَعِيدَ ابنَ عُبَيْدِ اللهِ قالَ: حَدَّثَنِي بَكْرُ بنُ عَبْدِ اللهِ أنَّ أنَسَ بنَ مالكٍ حَدَّثَهُمْ أنَّ الخَمْرَ حُرِّمَتْ، والخَمْرُ يَوْمَئِذٍ البُسْرُ والتَّمْرُ.

(4) CHAPTER. The liquor prepared from honey and called Al-Bit^{c}.

Narrated Ma^{c}n: I asked Mālik bin

باب الخَمْرُ مِنَ العَسَلِ وَهُوَ البِتْعُ. وَقالَ مَعْنٌ: سألتُ مالكَ بنَ أنَسٍ عَنِ الفُقَّاعِ فَقَالَ: إذا لم يُسْكِرْ

Anas about Al-Fuqqāʿ,(1) He said, "If it does not intoxicate, then there is no harm in it."

Ibn Ad-Darāwrdi said: We asked about it and they said, "It does not intoxicate; there is no harm in it."

فَلا بَأْسَ بِهِ. وَقَالَ ابنُ الدَّرَاوَرْدِيِّ: سَأَلْنَا عَنْهُ فَقَالُوا لا يُسْكِرُ، لا بَأْسَ بِهِ.

491. Narrated ʿĀisha ؓ: Allāh's Apostle ﷺ was asked about Al-Bit. He said, "All drinks that intoxicate are unlawfnl to drink.

٤٩١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحمَنِ أنَّ عائشَةَ قالَتْ: سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنِ البِتْعِ فَقالَ: كُلُّ شَرابٍ أسْكَرَ فَهُوَ حَرامٌ.

492. Narrated ʿĀisha ؓ: Allāh's Apostle ﷺ was asked about Al-Bit, a liquor prepared from honey which the Yemenites used to drink. Allāh's Apostle ﷺ said, "All drinks that intoxicate are unlawful to drink."

Anas bin Mālik said: Allāh's Apostle ﷺ said, "Do not make drinks in Ad-Dubbāʾ nor in Al-Muzaffat."

Abū Huraira used to add to them Al-Hantam and An-Naqīr. (2)

٤٩٢ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمنِ أن عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنِ البِتْعِ وَهُوَ شَرابُ العَسَلِ، وكانَ أهْلُ اليَمَنِ يَشْرَبُونَهُ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: كُلُّ شَرابٍ أسْكَرَ فَهُوَ حَرامٌ. وَعَنِ الزُّهْرِيِّ قالَ: حدَّثَني أنَسٌ أنَّ

---

(1) A drink prepared from honey or grapes. It is permissible to drink as long as it is fresh.

(2) Ad-Dubbāʾ, Al-Muzaffat, Al-Hantam and An-Naqīr are four different containers in which wine used to be prepared. Ad-Dubbāʾ is the empty skin of gourd; Al-Muzaffat is a bowl coated with pitch; Al-Hantam is a kind of jar; and An-Naqīr is a piece of date-palm trunk, hollowed out in the shape of a bowl.

رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ لا تَنْتَبِذُوا فى الدُّبَّاءِ وَلا فى المزَفَّتِ . وكانَ أبو هُرَيْرَةَ يُلْحِقُ مَعَهُما الحَنْتَمَ والنَّقِيرَ .

(5) CHAPTER. What has been said about the Statement :—

Wine is such a drink as disturbs the mind.

باب ما جاءَ فى أنَّ الخَمْرَ ما خامَرَ العَقْلَ مِنَ الشَّرَابِ .

493. Narrated Ibn ʿUmar ؓ : ʿUmar delivered a sermon on the pulpit of Allāh's Apostle ﷺ , saying, "Wine was prohibited by Divine Order, and it used to be prepared from five things, i.e., grapes, dates, wheat, barley or honey. Wine is such a drink as disturbs the mind." ʿUmar added, "I wish Allāh's Apostle ﷺ had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalāla (the deceased person among whose heirs there is no father or son), and some types of Ribā(1) (usury)."

٤٩٣ - حدَّثنا أحمَدُ بنُ أبي رَجاءٍ : حدَّثنا يَحْيَى ، عَنْ أبي حَيَّانَ التَّيْمِيِّ ، عَنِ الشَّعْبِيِّ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : خَطَبَ عُمَرُ عَلى مِنْبَرِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ : إنَّهُ قَدْ نَزَلَ تَحْرِيمُ الخَمْرِ وهيَ مِنْ خَمْسَةِ أشْياءَ : العِنَبِ والتَّمْرِ ، والحِنْطَةِ ، والشَّعِيرِ ، والعَسَلِ . والخَمْرُ ما خامَرَ العَقْلَ . وثَلاثٌ وَدِدْتُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم لَمْ يُفارِقْنا حتَّى يَعْهَدَ إلَيْنا عَهْدًا : الجَدُّ ، والكَلالَةُ ، وأبْوابٌ مِنْ أبْوابِ الرِّبا . قالَ : قُلْتُ : يا أبا عَمْرٍو ، فَشَيْءٌ

---

(1) Ribā : See glossary.

يُصْنَعُ بالسَّنْدِ مِنَ الأَرُزّ؟ قالَ: ذَاكَ لمْ يَكُنْ عَلَى عَهْدِ النَّبِىِّ صلى الله عليه وسلَّم، أوْ قالَ عَلَى عَهْدِ عُمَرَ. وَقالَ حَجَّاجٌ، عَنْ حَمَّادٍ، عَنْ أبى حَيَّانَ مكانَ العِنَبِ الزَّبيبَ.

494 (A). Narrated ʿUmar: Wine is prepared from five things, i.e., raisins, dates, wheat, barley or honey.

(ا) ٤٩٤ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ أبى السَّفَرِ، عَنِ الشَّعْبِىِّ، عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ، عَنْ عُمَرَ قالَ: الخَمْرُ يُصْنَعُ مِنْ خَمْسَةٍ: مِنَ الزَّبيبِ، والتَّمْرِ، والحِنْطَةِ، والشَّعيرِ، والعَسَلِ.

(6) CHAPTER. What it said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

باب ما جاءَ فِيمَنْ يَسْتَحِلُّ الخَمْرَ وَيُسَمِّيهِ بِغَيْرِ اسْمِهِ.

494 (B). Narrated Abū ʿĀmir or Abū Mālik Al-Ashʿarī that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of wine, and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep

(ب) ٤٩٤ - وقالَ هِشامُ بنُ عَمَّارٍ: حدَّثَنا صَدَقَةُ بنُ خالِدٍ: حدَّثَنا عَبْدُ الرَّحمَنِ بنُ يَزِيدَ جابِرٍ: حدَّثَنا عَطِيَّةُ بنُ قَيْسٍ الكِلابِىُّ: حدَّثَنى عَبْدُ الرَّحمَنِ بنُ غَنْمٍ الأَشْعَرِىُّ قالَ: حدَّثَنى أبو عامِرٍ أوْ أبو مالكٍ الأَشْعَرِىُّ وَاللهِ ما كَذَبَنى: سَمِعَ

and ask them for something, but they will say to him, 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will change the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الحِرَ والحَرِيرَ والخَمْرَ والمَعَازِفَ. ولَيَنْزِلَنَّ أَقْوَامٌ إلى جَنْبِ عَلَمٍ يَرُوحُ عَلَيْهِمْ بِسارِحَةٍ لَهُمْ يأتِيهِمْ لحاجَةٍ فَيَقُولُونَ ارْجِعْ إلَيْنا غَدًا، فَيُبَيِّتُهُمُ اللهُ وَيَضَعُ العَلَمَ، ويَمْسَخُ آخَرِينَ قِرَدَةً وخَنازِيرَ إلى يَوْمِ القِيامَةِ.

(7) CHAPTER. To prepare non-alcoholic drinks in bowls or a Tūr (a bowl made of stone, copper or wood).

باب الانْتِباذِ فى الأَوْعِيَةِ والتَّوْرِ.

495. Narrated Sahl: Abū Usaid As-Saʿīdī came and invited Allāh's Apostle ﷺ on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh's Apostle ﷺ? She had soaked some dates in water in a Tūr overnight.

٤٩٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحمَنِ، عَنْ أبى حازِمٍ قالَ: سَمِعْتُ سَهْلاً يَقُولُ: أتى أبُو أُسَيْدٍ السَّاعِدِىُّ فَدَعا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فى عُرْسِهِ وكانَتْ امْرأتُهُ خادِمَهُمْ وَهِىَ العَرُوسُ، قالَ: أتَدْرُونَ وَما سَقَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم؟ أنْقَعَتْ لَهُ تَمَراتٍ مِنَ اللَّيْلِ فى تَوْرٍ.

(8) CHAPTER. The Prophet ﷺ allowed the use of bowls and containers after his forbidding (certain kinds of) it.

باب تَرْخِيصِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فى الأَوْعِيَةِ والظُّرُوفِ بَعْدَ النَّهْىِ.

496. Narrated Jabir ؓ : Allāh's Apostle ﷺ forbade the use of (certain) containers, but the Anṣār said, " We cannot dispense with them." The Prophet ﷺ then said, " If so, then use them."

٤٩٦ ـ حدَّثَنــا يُوسُفُ بْنُ مُوسَى: حدَّثَنــا مُحَمَّدُ بْنُ عَبْدِ اللهِ أبُو أحمَدَ الزَّبَيرِىُّ: حدَّثَنا سُفْيانُ ، عَنْ مَنْصُورٍ ، عَنْ سالِمٍ ، عَنْ جابِرٍ رَضِــىَ اللهُ عَنْهُ نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنِ الظُّرُوفِ فَقالَتِ الأنْصارُ : إنَّهُ لا بُدَّ لَنا مِنْها ، قالَ لى : فَلا إذًا . وَقالَ لى خَلِيفَةُ : حدَّثَنِى يَحْيَى بْنُ سَعِيدٍ : حدَّثَنا سُفْيانُ ، عَنْ مَنْصُورٍ ، عَنْ سالِمِ ابْنِ بى الجَعْدِ ، عَنْ جابِرٍ بِهَذَا .

497. Narrated 'Abdullāh bin 'Amr ؓ : When the Prophet ﷺ fotbade the use of certainers (that were used for preparing alcoholic drinks), somebody said to the Prophet ﷺ , " But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

٤٩٧ ـ حدَّثَنــا عَلِىُّ بْنُ عَبْدِ اللهِ : حدَّثَنــا سُفْيانُ ، عَنْ سُلَيْمانَ بْنِ أبى مُسْلِمٍ الأحْوَلِ ، عَنْ مُجاهِدٍ ، عَنْ أبى عِياضٍ العَنْسِى، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِــىَ اللهُ عَنْهُما قالَ : لَمَّا النَّبِى صلى اللهُ عليهِ وسلَّم عَنِ الأسْقِيَةِ قِيلَ لِلنَّبِــىِّ صلى اللهُ عليهِ وسلَّمَ : لَيْسَ كُلُّ النَّاسِ يَجِد سِقاءً ، فَرَخص لَهُمْ فى الجَرِّ غَيرِ المُزَفَّتِ . حدَّثَنى عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنــا سُفْيانُ بِهَذَا وَقالَ فِيهِ : لَمَّا نَهَى النَّبِــىُّ صلى اللهُ عليه وسلَّمَ عَنِ الأوْعِيَةِ .

498. Narrated 'Alī: The Prophet ﷺ forbade the use of Ad-Dubbā' and Al-Muzaffat. (See 494).

٨٩٤ ـ حدَّثَنــا مُسَدَّدٌ : حدَّثَنــا يَحْيَى ، عَنْ سُفْيانَ : حدَّثَنِــى سُلَيْمانُ ،

عَنْ إبراهيمَ التَّيْمِىِّ ، عَنِ الحارِثِ بنِ سُوَيْدٍ ، عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ قالَ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنِ الدُّبَّاءِ والمُزَفَّتِ .

499. Narrated Al-Aʿmash: (As above, 494).

٤٩٩ ـ حدَّثَنا عُثْمانُ : حدَّثَنا جَرِيرٌ ، عَنِ الأعمَشِ بِهَذَا .

500. Narrated Ibrāhīm : I asked Al-Aswad, "Did you ask ʿĀisha, the Mother of the Believers, about the containers in which it is disliked to prepare (non-alcoholic) drinks ?" He said, "Yes, I said to her, 'O the Mother of the Believers! What containers did the Prophet ﷺ forbid to use for preparing (non-alcoholic) drinks ?' She said, 'The Prophet ﷺ forbade us, his family, to prepare (non-alcoholic) drinks in Ad-Dubba and Al-Muzaffat.' I asked, 'Didn't you mention Al-Jar and Al-Hantam ?' She said, 'I tell what I have heard ; shall I tell you what I have not heard ?' "

٥٠٠ ـ حدَّثَنِى عُثْمانُ : حدَّثَنا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ إبرَاهِيمَ : قُلْتُ للأَسْوَدِ : هَلْ سَأَلْتَ عائِشَةَ أُمَّ المُؤْمِنِينَ عَمَّا يُكْرَهُ أنْ يُنْتَبَذَ فيهِ ؟ فقالَ : نَعَمْ ، قُلْتُ : يا أُمَّ المُؤْمِنِينَ ، عَمَّا نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ أنْ يُنْتَبَذَ فيهِ ؟ قالَتْ : نَهانا فى ذَلِكَ أهْلَ البَيْتِ أنْ نَنْتَبِذَ فى الدُّبَّاءِ والمُزَفَّتِ . قُلْتُ : أما ذَكَرَتِ الجَرَّ والحَنْتَمَ ؟ قالتْ : إنَّما أُحَدِّثُكَ ما سَمِعْتُ أفَتُحَدِّثُ مالَمْ أسمَعْ ؟ .

501. Narrated Ash-Shaibānī : I heard ʿAbdullāh bin Abī Aufā ؓ saying, "The Prophet ﷺ forbade the use of green jars." I said, "Shall we drink out of white jars ?" He said, "No."

٥٠١ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا عَبْدُ الواحِدِ : حدَّثَنا الشَّيْبانِىُّ قالَ : سَمِعْتُ عَبْدَ اللهِ بنَ أبى أوْفَى رَضِىَ اللهُ عَنْهُما قالَ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنِ الجَرِّ الأخْضَرِ ، قُلْتُ : أنَشْرَبُ فى الأبْيَضِ ؟ قالَ : لا .

(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate.

باب نَقِيعِ التَّمْرِ ما لَمْ يُسْكِرْ.

502. Narrated Sahl bin Sa'd: Abū Usaid As-Sa'idī invited the Prophet ﷺ to his wedding banquet. At that time his wife was serving them, and she was the bride. She said, "Do you know what syrup I made for Allāh's Apostle? I soaked some dates in water in a wooded vessel overnight,"

٥٠٢ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ القارِيُّ، عَنْ أبِي حازِمٍ قالَ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ أنَّ أبا أُسَيْدٍ السَّاعِدِيَّ دَعا النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ لِعُرْسِهِ، فَكانَتِ امْرأتُهُ خادِمَهُمْ يَوْمَئِذٍ وَهِيَ العَرُوسُ، فَقالَتْ: هَلْ تَدْرُونَ ما أنْقَعْتُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ أنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

(10) CHAPTER. Al-Bādhaq (a kind of alcoholic drink). (1)

And whoever forbade all kinds of (alcoholic) drinks which caused intoxication.

'Umar, Abū 'Ubaida and Mu'ādh gave the verdict that At-Tilā' was permissible to drink if its amount decreased to one-third by cooking.

باب الباذَقِ، وَمَنْ نَهَى عَنْ كُلِّ مُسْكِرٍ مِنَ الأشْرِبَةِ. وَرَأى عُمَرُ وأبو عُبَيْدَةَ وَمُعاذٌ شُرْبَ الطِّلاءِ عَلَى الثُّلُثِ، وشَرِبَ البَرَاءُ وأبو جُحَيْفَةَ عَلَى النِّصْفِ. وَقالَ ابنُ عَبَّاسٍ: اشْرَبِ العَصِيرَ ما دَامَ طَرِيًّا. وَقالَ عُمَرُ: وَجَدْتُ مِنْ عُبَيْدِ اللهِ رِيحَ شَرَابٍ.

---

(1) Al-Bādhaq which is also called At-Tilā' is a drink which is prepared from the syrup of grapes which is cooked so that it becomes as thick as the grease used for treating camels.

Al-Barā' and Abī Juhaifa drink it when its amount diminished by half by cooking.

Ibn ʿAbbās said: Take the drink as it is fresh.

ʿUmar said: I perceived the smell of some drink from ʿUbaidullāh, so I am going to ask him about it. If it was intoxicant, I will give him the legal lashing.

و أنا سائِلٌ عَنْهُ فإنْ كانَ يُسْكِرُ جَلَدْتُهُ .

503. Narrated Abū Al-Juwariyya: I asked Ibn ʿAbbās about Al-Bādhaq. He said, "Muḥammad ﷺ prohibited wine before it was called Al-Bādhaq (by saying), 'Any drink that intoxicates is uulawful.' I said, 'What about good lawful drinks?' He said, 'Apart from what is lawfnl and good, all other things are unlawful and bad."

٥٠٣ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ : أخْبرَنا سُفْيانُ ، عَنْ أبي الجُوَيْرِيَةِ قالَ : سألْتُ ابنَ عَبَّاسٍ عَنِ البَاذَقِ فَقالَ : سَبَقَ مُحَمَّدٌ صلى اللهُ عليه وسلَّمَ البَاذَقَ ، فَمَا أسْكَرَ فَهُوَ حَرَامٌ . قالَ : الشَّرَابُ الحَلالُ الطَّيِّبُ ، قالَ : لَيسَ بَعْدَ الحَلالِ الطَّيِّبِ إلاَّ الحَرَامُ الخَبِيثُ .

504. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ used to like sweets and honey.

٥٠٤ - حدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ : حدَّثَنا أبو أُسامَةَ : حدَّثَنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ يُحِبُّ الحَلْواءَ والعَسَلَ .

(11) CHAPTER. Whoever considers that the unripe date drink and the ripe date drink should not be mixed with each other if it is an intoxicant, and that two kinds of cooked food should not be put in one dish.

باب مَنْ رأى أنْ لا يَخْلِطَ البُسْرَ والتَّمْرَ إذا كانَ مُسْكِرًا و أنْ لا يَجْعَلَ إدامَيْنِ في إدامٍ .

505. Narrated Anas ؓ : While I was serving Abū Ṭalḥa. Abū Dujāna and Abū Suhail bin Al-Baida' with a drink made from a mixture of unripe and ripe dates, wine was made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as wine in those days.

٥٠٥ - حدَّثنا مُسْلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسٍ قالَ: إني لأسْقِي أبا طَلْحَةَ وأبا دُجانَةَ وسُهَيْلَ بنَ البَيْضاءِ خَلِيطَ بُسْرٍ وتَمْرٍ إذْ حُرِّمَتِ الخَمْرُ فَقَذَفْتُها وأنا ساقِيهِمْ وأصْغَرُهُمْ وإنَّا نَعُدُّها يَوْمَئِذٍ الخَمْرَ وقالَ عَمْرُو ابنُ الحارِثِ: حدَّثنا قَتادَةُ: سَمِعَ أنَسًا.

506. Narrated Jābir ؓ : The Prophet ﷺ forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates or fresh ripe dates.

٥٠٦ - حدَّثنا أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، أخبرَني عَطاءٌ أنَّهُ سَمِعَ جابِرًا يَقُولُ: نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنِ الزَّبِيبِ والتَّمْرِ والبُسْرِ والرُّطَبِ.

507. Narrated Abū Qatāda : The Prophet ﷺ forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared seperately. (One may have such drinks as long as it is fresh.)

٥٠٧ - حدَّثنا مُسْلِمٌ: حدَّثنا هِشامٌ: أخبرَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ ابنِ أبي قَتادَةَ، عَنْ أبِيهِ قالَ: نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أنْ يُجْمَعَ بَيْنَ التَّمْرِ والزَّهْوِ، والتَّمْرِ والزَّبِيبِ ولْيُنْبَذْ كُلُّ واحِدٍ مِنْهُما عَلى حِدَةٍ.

(12) CHAPTER. The drink of milk. And the Statement of Allāh :—

' (Milk comes out) from between excretions and blood.' (16 : 66)

باب شُرْبِ اللَّبَنِ، وقَوْلِ اللهِ عَزَّ وجَلَّ - يُخْرِجُ مِنْ بَيْنِ فَرْثٍ ودَمٍ -

508. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (to Jerusalem).

٥٠٨ ـ حدَّثنا عَبْدانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحِ لَبَنٍ وَقَدَحِ خَمْرٍ.

509. Narrated Um Al-Faḍl: The people doubted whether Allāh's Apostle ﷺ was fasting on the Day of ᶜArafāt or not. So I sent a cup containing milk to him and he drank it.

٥٠٩ ـ حدَّثنا الحُمَيْدِيُّ: سَمِعَ سُفْيانَ: أخبرَنا سالِمٌ أبو النَّضْرِ أنَّهُ سَمِعَ عُمَيْرًا مَوْلَى أُمِّ الفَضْلِ يُحَدِّثُ عَنْ أُمِّ الفَضْلِ قالَتْ: شَكَّ النَّاسُ في صِيامِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ يَوْمَ عَرَفَةَ فأرْسَلْتُ إلَيْهِ بإناءٍ فيهِ لَبَنٌ فَشَرِبَ، فكانَ سُفْيانُ رُبَّما قالَ: شَكَّ النَّاسُ في صِيامِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ عَرَفَةَ، فأرْسَلَتْ إلَيْهِ أُمُّ الفَضْلِ: فإذا وُقِفَ عَلَيْهِ قالَ: هُوَ عَنْ أُمِّ الفَضْلِ.

510. Narrated Jābir bin ᶜAbdullāh رضي الله عنهما : Abū Ḥumaid brought a cup of milk from a place called Al-Naqī. Allāh's Apostle ﷺ said to him, "Will you not cover it, even by placing a stick across it?"

٥١٠ ـ حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي صالِحٍ وأبي سُفْيانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ أبو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ فَقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: ألاَ خَمَّرْتَهُ وَلَوْ أنْ تَعْرُضَ عليهِ عُودًا.

511. Narrated Jābir ؓ : Abū Ḥumaid, an Anṣārī man, came from An-Naqī carrying a cup of milk to the Prophet ﷺ. The Prophet ﷺ said, "Will you not cover,it even by placing a stick acsoss it ?"

٥١١ - حدَّثَنِي عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ : سَمِعْتُ أبا صَالِحٍ يَذْكُرُ ، أُرَاهُ عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ : جاءَ أبو حُمَيْدٍ رَجُلٌ مِنَ الأنْصارِ مِنَ النَّقِيعِ بإناءٍ مِنْ لَبَنٍ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : ألا خَمَّرْتَهُ وَلَوْ أنْ تَعْرُضَ عَلَيْهِ عُوداً ؟ وَحَدَّثَنِي أبو سُفْيانَ ، عَنْ جابِرٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِهَذا .

512. Narrated Al-Barā' ؓ : The Prophet ﷺ came from Mecca with Abū Bakr. Abū Bakr said, "We passed by a shepherd then Allāh's Apostle ﷺ was thirsty. I milked a little milk in a bowl and Allāh's Apostle ﷺ drank till I was pleased.

Surāqa bin Juʿshum came to us riding a horse (chasing us). The Prophet ﷺ invoked evil upon him, whereupon Surāqa requested him not to invoke evil upon him, in which case he would go back. The Prophet ﷺ agreed.

٥١٢ - حدَّثَنِي مَحْمُودٌ : أخْبَرَنا النَّضْرُ : أخْبَرَنا شُعْبَةُ ، عَنْ أبي إسحاقَ قالَ : سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ : قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مِنْ مَكَّةَ وأبوبَكْرٍ مَعَهُ ، قالَ أبوبَكْرٍ : مَرَرْنا بِرَاعٍ وَقَدْ عَطِشَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ، قالَ أبوبَكْرٍ رَضِيَ اللهُ عَنْهُ : فَحَلَبْتُ كُثْبَةً مِنْ لَبَنٍ فى قَدَحٍ فَشَرِبَ حتَّى رَضِيتُ ، و أتانا سُرَاقَةُ بنُ جُعْشُمٍ عَلى فَرَسٍ ، فَدَعا عَلَيْهِ ، فَطَلَبَ إلَيْهِ سُرَاقَةُ أنْ لا يَدْعُوَ عَلَيْهِ و أنْ يَرْجِعَ ، فَفَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ .

513. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "The best

٥١٣ - حدَّثَنا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبو الزِّنادِ ، عَنْ

object of charity is a she-camel which has newly given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

عَبْدِ الرَّحمَنِ، عَنْ أبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِىُّ مِنْحَةً، والشَّاةُ الصَّفِىُّ مِنْحَةٌ تَغْدُو بإناءٍ وَتَرُوحُ بآخَرَ .

514. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ drank milk and then rinsed his mouth and said, "It contains fat. I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."

٥١٤ - حدَّثَنَا أبُو عاصِمٍ، عَنِ الأوْزَاعِىِّ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ شَرِبَ لَبَنًا فَمَضْمَضَ وَقالَ : إنَّ لَهُ دَسَمًا . وَقالَ إبرَاهِيمُ بنُ طَهْمانَ، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: رُفِعْتُ إلى السِّدْرَةِ فإذَا ارْبَعَةُ نهارٍ: نهرَانِ ظاهِرَانِ و نهْرانِ باطِنانِ . فأمَّا الظاهِرَانِ : النِّيلُ والفُرَاتُ، و أمَّا الباطِنانِ فَنَهْرَانِ فى الجَنَّةِ . فأُتِيتُ بثَلاثَةِ أقْدَاحٍ : قَدَحٍ فِيهِ لَبَنٌ، وقَدَحٍ فِيهِ عَسَلٌ، وَقَدَحٍ فِيهِ خَمْرٌ. فأخَذْتُ الَّذى فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لى أصَبْتَ الفِطْرَةَ أنْتَ و أُمَّتُكَ. قالَ هِشامٌ وسَعِيدٌ و هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ، عَنْ مالكَ بنِ صَعْصَعَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فى الأنهَارِ نَحْوَهُ، ولَمْ يَذْكُرُوا ثَلاثَةَ أقْدَاحٍ .

(13) CHAPTER. To seek fresh water.

515. Narrated Anas bin Mālik رضي الله عنه : Abū Ṭalḥa, of all the Anṣār of Medina, had the largest number of date-palms. The dearest of his property to him was Bairuḥā garden which was facing the Mosque. Allāh's Apostle ﷺ used to enter it and drink of its good fresh water. When the Holy Verse : —

> " By no means shall you attain righteousness unless you spend of that which you love,' (3 : 92)

was revealed, Abū Ṭalḥa got up and said, " O Allāh's Apostle ! Allāh says : By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuḥā garden and I want to give it in charity in Allāh's Cause, seeking to be rewarded by Allāh for that. So you can spend it, O Allāh's Apostle, where-ever Allāh instructs you." Allāh's Apostle ﷺ said, " Good ! That is a perishable (or profitable) wealth." (ʿAbdullāh is in doubt as to which word was used.) He said, " I have heard what you have said, but in my opinion you'd better give it to your kith and kin." On that Abū Ṭalḥa said, " I will do so, O Allāh's Apostle !" Abū Ṭalḥa distributed that garden among his kith and kin and cousins.

باب اسْتِعْذَابِ المَاءِ .

٥١٥ ـ حدَّثَنا عَبْدُاللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ : أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقولُ : كانَ أبو طَلْحَةَ أكثرَ أنْصَارِى بالمَدِينَةِ مالاً مِنْ نَخْلٍ ، و كانَ أحَبُّ مالِه إلَيْه بَيْرُحاءَ ، و كانَتْ مُسْتَقْبِلَ المَسْجِدِ . و كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدْخُلُها و يَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ . قالَ أنَسٌ : فلَمَّا نَزَلَتْ ـ لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ قامَ أبو طَلْحَةَ فقالَ : يا رَسُولَ اللهِ ، إنَّ اللهَ يَقُولُ ـ لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ و إنَّ أحَبَّ مالى إلىَّ بَيْرُحاءَ ، و إنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها و ذُخْرَها عِنْدَ اللهِ : فَضَعْها يا رَسُولَ اللهِ حَيْثُ أرَاكَ اللهُ . فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : بَخٍ ، ذَلكَ مالٌ رَايحٌ ، أو رَابحٌ ، شَكَّ عَبْدُ اللهِ . وقَدْ سَمِعْتُ ما قُلْتَ وَإنى أرَى أنْ تَجْعَلَها فى الأقْرَبِينَ ، فقالَ أبو طَلْحَةَ : أفْعَلُ يا رَسُولَ اللهِ ، فقَسَمَها أبو طَلْحَةَ فى أقارِبِهِ و فى بَنِى عَمِّهِ . وقالَ إسْماعِيلُ و يَحْيَى بنُ يَحْيَى : رَايحٌ .

(14) CHAPTER. The drinking of milk (mixed) with water.

بَاب شُرْبِ اللَّبَنِ بِالمَاءِ .

516. Narrated Anas bin Mālik ؓ : I saw Allāh's Apostle ﷺ drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allāh's Apostle ﷺ . He took the bowl and drank while on his left there was sitting Abū Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, " The right ! The right (first)."

٥١٦ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى أَنَسُ بْنُ مَالِكٍ رَضِىَ اللهُ عَنْهُ : أَنَّهُ رَأَى رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ شَرِبَ لَبَنًا وأَتَى دَارَهُ فَحَلَبْتُ شَاةً ، فَشُبْتُ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ مِنَ البِئْرِ ، فَتَنَاوَلَ القَدَحَ فَشَرِبَ ، وَعَنْ يَسَارِهِ أبو بَكْرٍ ، وعَنْ يَمِينِهِ أَعْرَابِىٌّ ، فأَعْطَى الأَعْرَابِىَّ فَضْلَهُ ثُمَّ قَالَ : الأَيْمَنَ فالأَيْمَنَ .

517. Narrated Jābir bin ʿAbdullāh ؓ : Allāh's Apostle ﷺ and one of his companions entered upon an Anṣārī man and the Prophet ﷺ said to him, " If you have water kept overnight in a waterskin, (give us), otherwise we will drink water by putting our mouth in it." The man was watering his garden then. He said, " O Allāh's Apostle! I have water kept overnight ; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allāh's Apostle ﷺ drank, and then the man who had come with him, drank.

٥١٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا أبو عامِرٍ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ ، عَنْ سَعِيدِ بْنِ الحارِثِ ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ ، فَقَالَ لَهُ النَّبِىُّ صلى اللهُ عليه وسلَّمَ : إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فى شَنَّةٍ وإِلَّا كَرَعْنَا . قَالَ : والرَّجُلُ يُحَوِّلُ المَاءَ فى حائِطِهِ . قَالَ : فَقَالَ الرَّجُلُ : يَا رَسُولَ اللهِ ، عِنْدِى مَاءٌ بائِتٌ فَانْطَلِقْ إِلَى العَرِيشِ ، قَالَ :

فانْطَلَقَ بِهِما فَكَسَبَ فى قَدَحٍ ثُمَّ حَلَبَ عَلَيْهِ مِنْ داجِنٍ لَهُ ، قالَ : فَشَرِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ثُمَّ شَرِبَ الرَّجُلُ الَّذى جاءَ مَعَهُ .

(15) CHAPTER. The drinking of sweet syrups and honey.

Az-Ẓuhrī said : The drinking of human urine because of great necessity is unlawful, for it is a foul thing. Allāh تعالى sasy :—

> "Lawful for you are (all) good and pure things.' (5: 4)

Ibn Masʿūd said (about wine): Allāh does not cure your diseases with what he has made un-lawful.

بابُ شَرابِ الحَلْواءِ والعَسَلِ ،

وَقالَ الزُّهْرِىُّ : لا يَحِلُّ شُرْبُ بَوْلِ النَّاسِ لِشِدَّةٍ تَنْزِلُ لأَنَّهُ رِجْسٌ . قالَ اللهُ تَعالىٰ - أُحِلَّ لَكُمُ الطَّيِّباتُ - وَقالَ ابنُ مَسْعُودٍ فى السَّكَرِ : إنَّ اللهَ لَمْ يَجْعَلْ شِفاءَكُمْ فيما حَرَّمَ عَلَيْكُمْ .

518. Narratrd ʿĀisha رضي الله عنها : The Prophet ﷺ used to like sweet syrup and honey.

٥١٨ - حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا أبو أُسامَةَ قالَ : أخبرَنى هِشامٌ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها قالَتْ : كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يُعْجِبُهُ الحَلْواءُ والعَسَلُ .

(16) CHAPTER. To drink while standing.

بابُ الشُّرْبِ قائما .

519. Narrated An-Nazzāl: ʿAlī رضي الله عنه came to the gate of the courtyard (of the

٥١٩ - حدَّثَنا أبو نُعَيْمٍ : حدَّثَنا مِسْعَرٌ ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ ،

Mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet ﷺ doing (drinking water) as you have seen me doing now."

عَنِ النَّزَّالِ قالَ : أَتَى عَلِىٌّ رَضِيَ اللهُ عَنْهُ عَلى بابِ الرَّحَبَةِ فَشَرِبَ قائما فَقالَ : إنَّ ناسا يَكْرَهُ أحَدُهُمْ أنْ يَشْرَبَ وَهُوَ قائمٌ ، و إنى رأيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَعَلَ كَما رأيْتُمونِى فَعَلْتُ .

520. Narrated An-Nazzāl bin Sabra: ʿAlī ؓ offered the Ẓuhr prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the ʿAṣr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said, "Some people dislike to drink water while standing although the Prophet ﷺ did as I have just done,"

٥٢٠ ـ حدَّثَنا آدَم : حدَّثَنا شُعْبَةُ : حدَّثَنا عَبْدُ المَلِكِ بنُ مَيْسَرَةَ : سَمِعْتُ النَّزَّالَ بنَ سَبْرَةَ يُحَدِّثُ عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ أنَّهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فى حَوَائجِ النَّاسِ فى رَحَبَةِ الكُوفَةِ حتَّى حَضَرَتْ صَلاةُ العَصْرِ ، ثُمَّ أُتِىَ بِماءٍ فَشَرِبَ وَغَسَلَ وَجْهه وَيَدَيْهِ وَذَكَرَ رأسَهُ وَرِجْلَيْهِ ، ثُمَّ قامَ فَشَرِبَ فَضْلَهُ وَهُوَ قائمٌ ، ثُمَّ قالَ : إنَّ ناسا يَكْرَهُونَ الشُّرْبَ قائما و إنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ صَنَعَ مِثْلَ ما صَنَعْتُ .

521. Narrated Ibn ʿAbbās ؓ: The Prophet ﷺ drank Zam-Zam (water) while standing.

٥٢١ ـ حدَّثَنا أبو نُعَيْمٍ : حدَّثَنا سُفْيانُ ، عَنْ عاصِمٍ الأحْوَلِ ، عَنِ الشَّعْبِىِّ ، عَنِ ابنِ عَبَّاسٍ قالَ : شَرِبَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ قائما مِنْ زَمْزَمَ .

(17) CHAPTER. Whoever drank while he was on the back of his camel.

بابُ مَنْ شَرِبَ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ .

522. Narrated Um. Al-Ḥārith that she sent a bowl of milk to the Prophet ﷺ while he was standing in the afternoon of the Day of ʿArāfat. He took it in his hands and drank it. Narrated Abū Naḍr: The Prophet ﷺ was on the back of his camel.

٥٢٢ - حدَّثنا مالكُ بنُ إسْماعِيلَ : حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ : أخْبَرَنا أبوالنَّضْرِ ، عَنْ عُمَيْرٍ مَوْلى ابنِ عَبَّاسٍ ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ أنَّها أرْسَلَتْ إلى النَّبِيِّ صلى اللهُ عليه وسلَّمَ بقَدَحِ لَبَنٍ ، وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ ، فأخَذَ بيَدِهِ فَشَرِبَهُ . زَادَ مالكٌ عَنْ أبي النَّضْرِ : عَلَى بَعِيرِهِ .

(18) CHAPTER. The one on the right should drink first.

بابُ الأيمَنَ فالأيمَنَ في الشُّرْبِ .

523. Narrated Anas bin Mālik ؓ : Milk mixed with water was brought to Allāh's Apostle ﷺ while a bedouin was on his right and Abū Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right" "The right (first)."

٥٢٣ - حدَّثنا إسْماعِيلُ : حدَّثني مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ الله صلى اللهُ عليه وسلَّمَ أُتِيَ بلَبَنٍ قَدْ شِيبَ بِماءٍ ، وَعَنْ يَمِينِهِ أعْرابيٌّ وَعَنْ شِمالِهِ أبو بَكْرٍ ، فَشَرِبَ ثُمَّ أعْطَى الأعْرابيَّ وَقالَ : الأيمَنَ فالأيمَنَ .

(19) CHAPTER, Should one ask the

بابُ هَلْ يَسْتَأذِنُ الرَّجُلُ مَنْ

permission of the one sitting on one's right so as to give the drink to an elder person first ?

عَنْ يَمِينِهِ فى الشُّرْبِ لِيُعْطِيَ الأَكْبَرَ؟

524. Narrated Sahl bin Sa'd ؓ : Allāh's Apostle ﷺ was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, " May I give these (elderly) people first ?" The boy said, " By Allāh, O Allāh's Apostle ! I will not give up my share from you to somebody else." On that Allāh's Apostle ﷺ placed the cup in the hand of that boy.

٥٢٤ - حدَّثَنا إسْماعِيلُ : حدَّثَنِي مالكٌ ، عَنْ أبِي حازِمِ بنِ دِينارٍ ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلامٌ وَعَنْ يَسارِهِ الأَشْياخُ ، فَقالَ لِلغُلامِ : أتَأذَنُ لِي أنْ أُعْطِيَ هَؤُلاءِ ؟ فَقالَ الغُلامُ : وَاللهِ يا رَسُولَ اللهِ لا أُوثِرُ بِنَصِيبِي مِنْكَ أحَدًا. قالَ فَتَلَّهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فى يَدِهِ .

(20) CHAPTER. To drink water from a basin by putting one's mouth in it.

بَاب الكَرْعِ فِى الحَوْضِ .

525. Narrated Jābir bin 'Abdullāh ؓ : The Prophet ﷺ and one of his companions entered upon an Ansāri man. The Prophet ﷺ and his companion greeted (the man) and he replied, " O Allāh's Apostle ! Let my father and mother be sacrificed for you ! This is a hot hour," while he was watering his garden. The Prophet ﷺ asked him, " If you have water kept overnight in a waterskin, (give us), or else we will drink by putting our mouths in the basin." The

٥٢٥ - حدَّثَنا يَحْيَى بنُ صالِحٍ : حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ ، عَنْ سَعِيدِ ابنِ الحارِثِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ دَخَلَ عَلى رَجُلٍ مِنَ الأَنْصارِ وَمَعَهُ صاحِبٌ لَهُ ، فَسَلَّمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وَصاحِبُهُ ، فَرَدَّ الرَّجُلُ فَقالَ : يا رَسُولَ اللهِ ، بِأبِي أنْتَ وأُمِّي وَهِيَ ساعَةٌ حارَّةٌ وَهُوَ

man was watering the garden. The man said, "O Allāh's Apostle! I have water kept overnight in a waterskin." He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet ﷺ drank and then gave the bowl to the man who had come with him to drink.

يُحَوِّلُ فى حائطٍ لَهُ، يَعْنِى المَاءَ، فَقَالَ النَّبِىُّ صلى اللّٰهُ عليهِ وسلَّمَ: إنْ كانَ عِنْدَكَ ماءٌ باتَ فى شَنَّةٍ وَإلاَّ كَرَعْنا، والرَّجُلُ يُحَوِّلُ المَاءَ فى حائطٍ، فَقَالَ الرَّجُلُ: يا رَسُولَ اللهِ عِنْدى ماءٌ باتَ فى شَنَّةٍ، فانْطَلَقَ إلى العَرِيشِ فَسَكَبَ فى قَدَحٍ ماءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ فَشَرِبَ النَّبِىُّ صلى اللّٰهُ عليهِ وسلَّمَ، ثُمَّ أعادَ فَشَرِبَ الرَّجُلُ الَّذى جاءَ مَعَهُ.

(21) CHAPTER. The younger should serve the older.

باب خِدْمَةِ الصِّغارِ الكِبارَ.

526. Narrated Anas ؓ: I was waiting on my uncles, serving them with wine prepared from dates, and I was the youngest of them. (Suddenly) it was said that wine had been prohibited. So they said (to me), "Pour it out." And I poured it out. The sub-narrater said: I asked Anas what their drink was (made from), He replied, "(From) dates and unripe dates."

٥٢٦ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ، عَنْ أبِيهِ قالَ: سَمِعْتُ أنَسا رَضِىَ اللّٰهُ عَنْهُ قالَ: كُنْتُ قائما عَلَى الحَىِّ أسْقِيهِمْ عُمُومَتِى وأنا أصْغَرُهُمْ الفَضِيخَ. فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالُوا: اكْفِئْها، فَكَفَأْنا، قُلْتُ لأنَسٍ: ما شَرابُهُمْ؟ قالَ: رُطَبٌ و بُسْرٌ، فَقالَ أبُو بَكْرِ بنُ أنَسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أنَسٌ. وحدَّثَنِى بَعْضُ أصْحابِى أنَّهُ سَمِعَ أنَسا يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

(22) CHAPTER. Covering the containers.

بَاب تَغْطِيَةِ الإِنَاءِ .

527. Narrated Jābir bin Ābdullāh ؓ : Allāh's Apostle ﷺ said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allāh's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allāh's Name; cover your containers and utensils and mention Allāh's Name. Cover them even by placing something across it, and put out your lamps."

٥٢٧ ـ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِى عَطَاءٌ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُولُ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صِبْيَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ وَأَغْلِقُوا الأَبْوَابَ وَاذْكُرُوا اسْمَ اللهِ ، فَإِنَّ الشَّيْطَانَ لا يَفْتَحُ بَابًا مُغْلَقًا . وَأَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللهِ ، وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللهِ ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا ، وَأَطْفِئُوا مَصَابِيحَكُمْ .

528. Narrated Jābir ؓ : Allāh's Apostle ﷺ said, "Put out the lamps when you go to bed ; close your doors ; tie the mouths of your waterskins, and cover the food and drinks." I think he added, "...even with a stick you place across the container."

٥٢٨ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا هَمَّامٌ ، عَنْ : عَطَاءٍ ، عَنْ جَابِرٍ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قَالَ : أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ ، وَغَلِّقُوا الأَبْوَابَ ، وَأَوْكُوا الأَسْقِيَةَ ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ . وَأَحْسِبُهُ قَالَ : وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيْهِ .

(23) CHAPTER. The bending of the mouths of the waterskins for the sake of drinking from them.

باب اخْتِنَاثِ الأَسْقِيَةِ .

529. Narrated Abū Saʿīd Al-Khudrī ؓ : Allāh's Apostle ﷺ forbade the bending of the mouths of waterskins for the sake of drinking from them.

٥٢٩ ـ حدَّثنا آدَمُ : حدَّثنا ابنُ أبي ذِئْبٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بن عُتْبَةَ عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ : نَهَى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ عَنِ اخْتِنَاثِ الأَسْقِيَةِ ، يَعْنِي أنْ تُكْسَرَ أفْوَاهُها فَيُشْرَبَ مِنْها .

530. Narrated Abū Saʿīd Al-Khudrī ؓ : I heard Allāh's Apostle ﷺ forbidding the drinking of water by bending the mouths of waterskins, i.e., drinking from the mouths directly.

٥٣٠ ـ حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ : أخبرَنا عَبْدُ اللهِ : أخبرَنا يُونُسُ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ ، أنَّهُ سَمِعَ أبا سَعيدٍ الخُدْرِيَّ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَنْهَى عَنِ اخْتِنَاثِ الأَسْقِيَةِ . قالَ مَعْمَرٌ أوْ غَيْرُهُ : هُوَ الشُّرْبُ مِنْ أفْوَاهِها .

(24) CHAPTER. To drink water from the mouth of a waterskin.

باب الشُّرْبِ مِنْ فَمِ السِّقاءِ .

531. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ forbade drinking

٥٣١ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ : حدَّثنا أيُّوبُ : قالَ

directly from the mouth of a waterskin or other leather containers, and forbade preventing one's neighbour from fixing a peg in (the wall of) one's house.

لَنَا عِكْرِمَةُ : أَلا أُخْبِرُكُمْ بِأَشْيَاءَ قِصَارٍ حَدَّثَنَا بِهَا أَبُو هُرَيْرَةَ ؟ نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنِ الشُّرْبِ مِنْ فَمِ القِرْبَةِ أَو السِّقَاءِ ، وَأَنْ يَمْنَعَ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي دَارِهِ .

532. Narrated Abu Huraira ؓ : The Prophet ﷺ forbade the drinking of water directly from the mouth of a waterskin.

٥٣٢ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا إِسْمَاعِيلُ : أَخْبَرَنَا أَيُّوبُ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ .

533. Narrated Ibn 'Abbas ؓ : The Prophet ﷺ forbade the drinking of water direct from the mouth of a waterskin.

٥٣٣ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ ابنُ زُرَيْعٍ : حَدَّثَنَا خَالِدٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ .

(25) CHAPTER. It is forbidden to breath in the vessel (while drinking water).

باب النَّهْيِ عَنِ التَّنَفُّسِ فِي الإِنَاءِ .

534. Narrated Abu Qatada : Allah's Apostle ﷺ said, " When you drink (water), do not breath in the vessel ; and

٥٣٤ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ عَبْدِ اللهِ بنِ أَبِي

when you urinate, do not touch your penis with your right hand ; and when you cleanse yourself after defecation, do not use your right hand."

قَتَادَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِى الإِناءِ ، وَإِذَا بَالَ أَحَدُكُمْ فَلَا يَمْسَحْ ذَكَرَهُ بِيَمِينِهِ ، وَإِذَا تَمَسَّحَ أَحَدُكُمْ فَلَا يَتَمَسَّحْ بِيَمِينِهِ .

(26) CHAPTER. Breathing twice or thrice while drinking.

بابُ الشُّرْبِ بِنَفَسَيْنِ أَوْ ثَلَاثَةٍ .

535. Narrated Thumāma bin ʿAbdullāh: Anas used to breathe twice or thrice in the vessel (while drinking) and used to say that the Prophet ﷺ used to take three breaths while drinking. (1)

٥٣٥ ـ حَدَّثَنَا أَبو عَاصِمٍ و أَبو نُعَيْمٍ قَالَا : حَدَّثَنَا عَزْرَةُ بنُ ثَابِتٍ قَالَ : أَخْبَرَنِى ثُمَامَةُ بنُ عَبْدِ اللهِ قَالَ : كَانَ أَنَسٌ يَتَنَفَّسُ فِى الإِناءِ مَرَّتَيْنِ أَوْ ثَلَاثًا. وَزَعَمَ أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ كَانَ يَتَنَفَّسُ ثَلَاثًا .

(27) CHAPTER. To drink out of a gold vessel.

بابُ الشُّرْبِ فِى آنِيَةِ الذَّهَبِ .

---

(1) This Ḥadith seems to cantradict the previous one, but some Muslim scholars think that the Prophet ﷺ only was allowed to do so. while some thinks that it indicates that breathing in the vessel is permissible. But several other Ḥadiths confirm the advice that one should not breathe in the vessel while drinking.

536. Narrated Ibn Abī Lailā: While Hudhaifa was at Madā'in, he asked for water. The chief of the village brought him a silver vessel. Ḥudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet ﷺ forbade us to wear clothes of silk or Dībāj, and to drink out of gold or silver vessels, and said, 'These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.'"

٥٣٦ - حدَّثنا حَفْصُ بنُ عُمَرَ : حدَّثنا شُعْبَةُ ، عَنِ الحَكَمِ ، عَنِ ابنِ أبى لَيْلَى قالَ : كانَ حُذَيْفَةُ بالمَدائِنِ فاسْتَسْقَى ، فأتاهُ دُهْقانٌ بقَدَحِ فِضَّةٍ فرَماهُ بِهِ فقالَ : إنى لَمْ أرْمِهِ إلاَّ أنى نَهَيْتُهُ فلَمْ يَنْتَهِ ، و إنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ نَهانا عَنِ الحَرِيرِ والدِّيباجِ ، والشُّرْبِ فى آنِيَةِ الذَّهَبِ والفِضَّةِ ، وقالَ : هُنَّ لَهُمْ فى الدُّنيا ، وهِىَ لَكُمْ فى الآخِرَةِ .

(28) CHAPTER. Silver utensils.

باب آنِيَةِ الفِضَّةِ .

537. Narrated Ḥudhaifa: The Prophet ﷺ said, "Do not drink out of gold or silver vessels, and do not wear clothes of silk or Dībāj, for these things are for them (unbelievers) in this world and for you in the Hereafter."

٥٣٧ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثنا ابنُ أبى عَدِىٍّ ، عَنِ ابنِ عَوْنٍ ، عَنْ مُجاهِدٍ ، عَنِ ابنِ أبى لَيْلَى قالَ : خَرَجْنا مَعَ حُذَيْفَةَ وذَكَرَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا تَشْرَبُوا فى آنِيَةِ الذَّهَبِ والفِضَّةِ ، ولا تَلْبَسُوا الحَرِيرَ والدِّيباجَ فإنَّها لَهُمْ فى الدُّنيا ولَكُمْ فى الآخِرَةِ .

538. Narrated Um Salamā, the wife of the Prophet ﷺ: Allāh's Apostle ﷺ said, "He who drinks from a silver

٥٣٨ - حدَّثنا إسْماعِيلُ : حدَّثنى مالكُ بنُ أنَسٍ ، عَنْ نافِعٍ ، عَنْ زَيْدِ ابنِ عَبْدِ اللهِ بنِ عُمَرَ ، عَنْ عَبْدِ اللهِ

vessel is but filling his abdomen with Hell Fire."

ابنِ عَبْدِ الرَّحمَنِ بنِ أبى بَكْرٍ الصِّدِّيقِ ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : الَّذى يَشْرَبُ فى إناءِ الفِضَّةِ إنَّمَا يُجَرْجِرُ فى بَطْنِهِ نارَ جَهَنَّمَ .

539. Narrated Al-Barā' bin ʿĀzib: Allāh's Apostle ﷺ ordered us to do seven things and forbadeus to use seven things. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (My Allāh bestow His Mercy on you, if he says, Praise be to Allāh), to accept invitations, to greet (everybody), to help the oppressed and to help a person who has taken an oath to fulfil his oath. He forbade us to wear gold rings, to drink from silver (utensils), to use Mayāthir (silken carpets placed on saddles), to wear Al-Qissī (a kind of silken cloth), to wear silk, Dibāj or Istabraq (two kinds of silk).

٥٣٩ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا أبو عَوَانَةَ ، عَنِ الأشْعَثِ بنِ سُلَيْمٍ ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ بنِ مُقَرِّنٍ عَنِ البَرَاءِ بنِ عازِبٍ قالَ : أمَرَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بسَبْعٍ و نَهانا عَنْ سَبْعٍ : أمَرَنا بعِيادَةِ المَرِيضِ ، واتِّباعِ الجَنازَةِ و تَشْمِيتِ العاطِسِ ، و إجابَةِ الدَّاعى ، و إفشاءِ السَّلامِ ، و نَصْرِ المَظْلُومِ ، و إبْرَارِ المُقْسِمِ . و نَهانا عَنْ خَوَاتِيمِ الذَّهَبِ ، وَعَنِ الشُّرْبِ فى الفِضَّةِ أوْ قالَ : فى آنِيَةِ الفِضَّةِ ، وَعَنِ المَيَاثِرِ ، والقَسِّىِّ ، و عَنْ لُبْسِ الحَرِيرِ و الدِّيباجِ و الإسْتَبْرَقِ .

(29) CHAPTER. To drink out of a wooden vessel.

باب الشُّرْبِ فى الأقْدَاحِ .

540. Narrated Um Al-Faḍl that the people were in doubt whether the Prophet ﷺ was fasting on the Day of ʿArafāt,

٥٤٠ ـ حدَّثَنِى عَمْرُو بنُ عَبَّاسٍ : حدَّثَنا عَبْدُ الرَّحمَنِ : حدَّثَنا سُفْيانُ ،

so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

عَنْ سالِمٍ أبي النَّضْرِ ، عَنْ عُمَيْرٍ مَوْلى أُمِّ الفَضْلِ ، عَنْ أُمِّ الفَضْلِ أنَّهُمْ شَكُّوا في صَوْمِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَوْمَ عَرَفَةَ ، فَبُعِثَ إلَيْهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ .

(30) **CHAPTER**. To drink (water) in the (wooden) drinking vessel of the Prophet ﷺ and his other utensils.

Abū Burda said: ʿAbdullāh bin Salām said to me, "Shall I make you drink from which the Prophet ﷺ drank?"

باب الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وآنِيَتِهِ . وَقالَ أبُو بُرْدَةَ : قالَ لي عَبْدُ اللهِ بنُ سَلامٍ : ألا أسْقِيكَ في قَدَحٍ شَرِبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فيهِ ؟

541. Narrated Sahl bin Saʿd ﵁: An Arab lady was mentioned to the Prophet ﷺ so he asked Abū Usaid As-Saʿidī to send for her, and he sent for her and she came and stayed in the castle of Banī Saʿida. The Prophet ﷺ came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet ﷺ spoke to her, she said, "I seek refuge with Allāh from you." He said, "I grant you refuge from me." They said to her, "Do you know who this is?" She said, "No." They said, "This is Allāh's Apostle ﷺ who has come to command your hand in marriage." She said, "I am very unlucky to lose this chance." Then the

٥٤١ ـ حدَّثنا سَعِيدُ بنُ أبي مَرْيَمَ : حدَّثنا أبُو غَسَّانَ : حدَّثَني أبو حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ : ذُكِرَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم امْرأةٌ مِنَ العَرَبِ فأمَرَ أبا أُسَيْدٍ السَّاعِدِيَّ أنْ يُرْسِلَ إلَيْها ، فأرْسَلَ إلَيْها فَقَدِمَتْ ، فَنَزَلَتْ في أُجُمِ بَني ساعِدَةَ ، فَخَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم حتَّى جاءَها ، فَدَخَلَ عَلَيْها فإذا امْرأةٌ مُنَكِّسَةٌ رأسَها . فَلَمَّا كَلَّمَها النَّبِيُّ صلى اللهُ عليهِ وسلَّم قالَتْ : أعُوذُ باللهِ مِنْكَ ، فَقالَ : قَدْ أعَذْتُكِ مِنِّي . فَقالُوا لَها : أتَدْرِينَ مَنْ هذا؟ قالَتْ : لا ، قالُوا : هذا رَسُولُ اللهِ صلى

Prophet ﷺ and his companions went towards the shed of Bani Sa'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking vessel and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking vessel and we all drank from it. Later on 'Umar bin 'Abdul 'Azīz requested Sahl to give it to him as a present, and he gave it to him as a present.

اللهُ عليه وسلَّم جاءَ ليَخْطُبَكِ ، قالَتْ : كُنْتُ أنـا أشْقَى مِنْ ذَلكَ . فأقْبَلَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَوْمَئِذٍ حتَّى جَلَسَ فى سَقِيفَةِ بَنِى ساعِدَةَ هُوَ وأصحابُهُ ، ثُمَّ قالَ : اسْقِنا يا سَهْلُ . فخَرَجْتُ لهُمْ بِهذَا القَدَحِ فأسْقَيْتُهُمْ فِيهِ . فأخْرَجَ لنا سَهْلٌ ذَلكَ القَدَحَ فَشَرِبْنا مِنْهُ ، قالَ : ثُمَّ اسْتَوْهَبَهُ عُمَرُ ابنُ عَبْدِ العَزِيزِ بَعْدَ ذَلكَ فَوَهَبَهُ لَهُ .

542. Narrated 'Āṣim Al-Aḥwal: I saw the drinking vessel of the Prophet ﷺ with Anas bin Mālik, and it had been broken, and he had mended it with silver plates. That drinking vessel was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet ﷺ in that vessel more than so-and-so (for a long period)." Ibn Sīrīn said: Around that vessel there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abū Ṭalḥa said to him, "Do not change a thing that Allāh's Apostle ﷺ has made." So Anas left it as it was.

٥٤٢ ـ حدَّثَنا الحَسَنُ بنُ مُدْرِكٍ قالَ : حدَّثَنا يَحْيَى بنُ حَمَّادٍ : أخبرَنا أبو عَوَانَةَ عَنْ عاصِمٍ الأحْوَلِ قالَ : رأيْتُ قَدَحَ النَّبِيِّ صلى اللهُ عليه وسلَّم عِنْدَ أنَسِ بنِ مالكٍ وكانَ قَدْ انْصَدَعَ فسَلْسَلَهُ بفِضَّةٍ ، قالَ : وَهُوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نُضَارٍ ، قالَ : قالَ أنَسٌ : لَقَدْ سَقَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فى هذَا القَدَحِ أكثرَ مِنْ كَذَا وكَذَا . قالَ : وَقالَ ابنُ سِيرِينَ : إنَّهُ كانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ ، فأرَادَ أنَسٌ أنْ يَجعَلَ مَكانَها حَلْقَةً مِنْ ذَهَبٍ أوْ فِضَّةٍ ، فقالَ لهُ أبو طَلْحَةَ : لا تُغَيِّرَنَّ شَيْئًا صَنَعَهُ رَسُولُ اللهِ صلى عليه وسلَّم ؛ فتَرَكَهُ .

(31) CHAPTER. To drink blessed water; and the blessed water.

باب شُرْبِ البَرَكَةِ والمَاءِ المُبَارَكِ .

543. Narrated Jābir bin ʿAbdullāh ؓ: I was with the Prophet ﷺ and the time for the ʿAṣr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allāh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thrist and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jābir said, 1500.(1)

٥٤٣ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنَا جَرِيرٌ ، عَنِ الأعمَشِ قالَ : حدَّثَنِي سالمُ بنُ أبي الجَعْدِ عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا هَذَا الحَدِيثَ ، قالَ : قَدْ رأيْتُنِي مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم وَقَدْ حَضَرَتِ العَصْرُ وَلَيْسَ مَعَنَا مَاءٌ غَيرُ فَضْلَةٍ فجُعِلَ في إناءٍ ، فأُتِيَ النَّبِيُّ صلى اللهُ عليه وسلَّم بِهِ فأدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أصَابِعَهُ ، ثُمَّ قالَ : حَيَّ عَلَى أهْلِ الوُضُوءِ ، البَرَكَةُ مِنَ اللهِ ، فلَقَدْ رأيْتُ المَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أصَابِعِهِ ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا فجَعَلْتُ لا آلُو ما جَعَلْتُ في بَطْنِي مِنْهُ فعَلِمْتُ أنَّهُ بَرَكَةٌ . قُلْتُ لجابِرٍ : كَمْ كُنْتُمْ يَوْمَئِذٍ ؟ قالَ : ألفٌ وأرْبَعَمائَةٍ . تابَعَهُ عَمْرُو بنُ دِينارٍ عَنْ جابِرٍ . وَقالَ حُصَيْنٌ وعَمْرُو بنُ مُرَّةَ ، عَنْ سالمٍ ، عَنْ جابِرٍ : خَمْسَ عَشْرَةَ مائَةً . وَتابَعَهُ سَعِيدُ بنُ المُسَيَّبِ عَنْ جابِرٍ .

---

(1) See the Appendix "Miracles of the Prophet ﷺ."

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXX. THE BOOK OF PATIENTS :

كتاب المرضى

(1) CHAPTER. The saying that sickness is expiation for sins.

And the Statement of Allāh :

> 'Whoever works evil will be requitted accordingly.' (4 : 123)

باب ما جاءَ في كَفَّارَةِ المَرَضِ، وَقَوْلُ اللهِ تَعالى - مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ -.

544. Narrated 'Āisha رضي الله عنها, the wife of the Prophet ﷺ : Allāh's Apostle said, "No calamity befalls a Muslim but that Allāh expiates some of his sins because of it, even though it were the prick he receives from a thorn."

٥٤٤ - حدَّثَنا أبو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني عُرْوَةُ بنُ الزُّبَيْرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَتْ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: ما مِنْ مُصِيبَةٍ تُصِيبُ المُسْلِمَ إلاَّ كَفَّرَ اللهُ بِها عَنْهُ حَتَّى الشَّوْكَةِ يُشاكُها.

545. Narrated Abū Sa'īd Al-Khudrī and Abū Huraira: The Prophet ﷺ said, "No fatigue, nor disease, nor sorrow,

٥٤٥ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثَنا زُهَيْرُ بنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بنِ عمرٍو

nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that.

ابنِ حَلْحَلَةَ ، عَنْ عَطاءِ بنِ يَسارٍ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ ، وَعَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : مـا يُصِيبُ المُسْلِمَ مِنْ نَصَبٍ وَلا وَصَبٍ وَلا هَمٍّ وَلا حُزْنٍ وَلا أذىً وَلا غَمٍّ حتَّى الشَّوْكَةِ يُشاكُها إلا كَفَّرَ اللهُ بِها مِنْ خَطاياهُ .

546. Narrated Ka'b: The Prophet ﷺ said, "The example of a believer is that of a fresh tender plant which the wind behds sometimes and some other times it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till it is uprooted suddenly.

٥٤٦ ـ حدَّثَنِي مُسَدَّدٌ : حدَّثَنا يَحْيَى ، عَنْ سُفْيانَ ، عَنْ سَعْدٍ ، عَنْ عَبْدِ اللهِ بنِ كَعْبٍ ، عَنْ أبِيهِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قـالَ : مَثَلُ المُؤْمِنِ كالخامَةِ مِنَ الزَّرْعِ ، تُفَيِّئُها الرِّيحُ مَرَّةً ، وَتَعْدِلُها مَرَّةً . وَمَثَلُ المُنافِقِ كالأُرْزَةِ لا تَزالُ حتَّى يكُونَ انجِعافُها مَرَّةً واحِدَةً . وَقالَ زَكَرِيَّا : حدَّثَنِي سَعْدٌ : حدَّثَنِي ابنُ كَعْبٍ ، عَنْ أبِيهِ كَعْبٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

547. Narrated Abū Huraira : Allāh's Apostle ﷺ said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh

٥٤٧ ـ حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ قالَ : حدَّثَنِي أبي ، عَنْ هِلالِ ابنِ عَلِيٍّ مِنْ بَنِي عامِرِ بنِ لُؤَيٍّ ، عَنْ عَطاءِ ابنِ يَسارٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : مَثَلُ المُؤْمِنِ كَمَثَلِ الخامَةِ

removes his difficulties.) And an impious person is like a pine tree which keeps hard and straight till Allāh breaks it when He wishes."

مِنَ الزَّرْعِ مِنْ حَيْثُ أتَتْها الرِّيحُ كَفَأتْها، فإذَا اعْتَدَلَتْ تَكَفَّأُ بالبَلاءِ. والفاجِرُ كالأرْزَةِ صَمَّاءَ مُعْتَدِلَةً حتَّى يَقْصِمَها اللهُ إذَا شاءَ.

548. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "If Allāh wants to do good to somebody, He afflicts him with trials."

٥٤٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحمَنِ بنِ أبي صَعْصَعَةَ قالَ: سَمِعْتُ سَعيدَ بنَ يَسارٍ أبا الحُبابِ يَقُولُ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُصِبْ مِنْهُ.

(2) CHAPTER. The severity of disease.

باب شِدَّةِ المَرَضِ.

549. Narrated ʿĀisha ؓ : I never saw anybody suffering so much from sickness as Allāh's Apostle.

٥٤٩ - حدَّثَنا قَبيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، وحدَّثَني بِشْرُ ابنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي وائلٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رأيْتُ أحَدًا أشَدَّ عَلَيْهِ الوَجَعُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم.

550. Narrated ʿAbdullāh ؓ : I visited the Prophet ﷺ during his ailments and he was suffering from a high fever. I said, "You have a high fever.

٥٥٠ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ

Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allāh will remove his sins as the leaves of a tree fall down."

سُوَيْدٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : أَتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فِى مَرَضِهِ وَهُوَ يُوعَكُ وَعْكًا شَدِيدًا فَقُلْتُ : إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا، قُلْتُ : إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ ، قَالَ : أَجَلْ ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى إِلاَّ حَاتَّ اللهُ عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ .

(3) CHAPTER. The people most prone to trials are prophets, and then the most pious people, and then the less pious and so on.

باب أَشَدُّ النَّاسِ بَلَاءً الأَنْبِيَاءُ ، ثُمَّ الأَمْثَلُ فَالأَمْثَلُ .

551. Narrated 'Abdullāh ﵁ : I visited Allāh's Apostle ﷺ while he was suffering from a high fever. I said, "O Allāh's Apostle! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allāh expiates his sins because of that, as a tree sheds its leaves."

٥٥١ ـ حَدَّثَنَا عَبْدَانُ ، عَنْ أَبِى حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ التَّيْمِىِّ ، عَنِ الحَارِثِ بنِ سُوَيْدٍ ، عَنْ عَبْدِ اللهِ قَالَ : دَخَلْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَهُوَ يَوعَكُ فَقُلْتُ : يَا رَسُولَ اللهِ ، إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا . قَالَ : أَجَلْ ، إِنِّى أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ ، قُلْتُ : ذَلِكَ بِأَنَّ لَكَ أَجْرَيْنِ ، قَالَ : أَجَلْ ، ذَلِكَ كَذَلِكَ ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا إِلاَّ كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا .

(4) CHAPTER. It is compulsory to visit the sick.

بَابُ وُجُوبِ عِيَادَةِ المَرِيضِ :

552. Narrated Abū Mūsa Al-Ash‘arī: The Prophet ﷺ said, "Feed the hungry, visit the sick, and have the captives set free."

٥٥٢ ـ حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حَدَّثَنا أَبو عَوَانَةَ ، عَنْ مَنْصُورٍ ، عَنْ أَبي وَائِلٍ ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أَطْعِمُوا الجائِعَ ، وعُودُوا المَرِيضَ ، وفُكُّوا العانِيَ .

553. Narrated Al-Barā' bin ‘Āzib ؓ : Allāh's Apostle ﷺ ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dībāj, Istabriq, Qissy, and Maithara ; (1) and ordered us to accompany funeral processions, visit the sick and greet everybody.

٥٥٣ ـ حَدَّثَنَا حَفْصُ بنُ عُمَرَ : حَدَّثَنا شُعْبَةُ قالَ : أَخبَرَني أَشْعَثُ بنُ سُلَيْمٍ قالَ : سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ ابنِ مُقَرِّنٍ ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ : أَمَرَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِسَبْعٍ ونَهانا عَنْ سَبْعٍ : نَهانا عَنْ خاتَمِ الذَّهَبِ ، ولُبْسِ الحَرِيرِ ، والدِّيباجِ والإِسْتَبْرَقِ ، وعَنِ القَسِّيِّ ، والمِيثَرَةِ . وأَمَرَنا أَنْ نَتْبَعَ الجَنائِزَ ، ونَعُودَ المَرِيضَ ، ونُفْشِيَ السَّلامَ .

---

(1) Dībāj, Istabraq and Qissiy are different kinds of silk: Maithara is a kind of cushion.

(5) CHAPTER. To visit an unconscious person.

باب عِيادَةِ المُغْمَى عَلَيْهِ .

554. Narrated Jābir bin ʿAbdullāh ﵁ : Once I fell ill. The Prophet ﷺ and Abū Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ . I said, "O Allāh's Apostle! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of inheritance was revealed.

٥٥٤ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثنا سُفْيانُ ، عَنِ ابنِ المُنْكَدِرِ : سَمِعَ جابرَ بنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما يَقُولُ : مَرِضْتُ مَرَضًا فأتانِى النَّبِىُّ صلى اللهُ عليه وسلَّم يَعُودُنِى وأبو بَكْرٍ وَهُما ماشِيانِ . فَوَجَدانِى أُغْمِىَ عَلَىَّ ، فَتَوَضَّأَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم ثُمَّ صَبَّ وَضُوءَهُ عَلَىَّ فأفَقْتُ ، فإذا النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَقُلْتُ : يا رَسُولَ اللهِ ، كَيْفَ أصْنَعُ فى مالى؟ كَيْفَ أقْضِى فى مالى؟ فَلَمْ يُجِبْنِى بِشَىْءٍ حتَّى نَزَلَتْ آيَةُ المِيراثِ .

(6) CHAPTER. The superiority of a person who is suffering from epilepsy.

باب فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ .

555. Narrated ʿAṭā bin Abī Rabāḥ: Ibn ʿAbbās said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allāh for me.' The Prophet ﷺ said (to her),

٥٥٥ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ عِمْرانَ أبى بَكْرٍ قالَ : حدَّثنى عَطاءُ بنُ أبى رَباحٍ قالَ : قالَ ابنُ عَبَّاسٍ : ألا أُرِيكَ امْرَأَةً مِنْ أهْلِ الجَنَّةِ ؟ قُلْتُ : بَلَى ، قالَ : هَذِهِ المَرْأَةُ السَّوْداءُ أتَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَتْ : إنى أُصْرَعُ ، وإنى أتَكَشَّفُ

'If you wish, you can be patient and enter Paradise ;and if you wish, I will invoke Allāh to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allāh for her."

فادْعُ اللّٰهَ لي. قالَ: إنْ شِئْتِ صَبَرْتِ وَلكِ الجَنَّةُ، وإنْ شِئْتِ دَعَوْتُ اللّٰهَ أنْ يُعافِيَكِ، فقالَتْ: أصْبِرُ، فقالَتْ: إني أتَكَشَّفُ، فادْعُ اللّٰهَ لي أنْ لا أتَكَشَّفَ، فَدَعا لها.

556. Narrated ʿAṭā that he had seen Um Zafar, the tall black lady, at the curtain of the Kaʿba.

٥٥٦ ـ حدَّثَنا مُحَمَّدٌ: أخْبَرَنا مَخْلَدٌ، عَنِ ابنِ جُرَيْجٍ: أخْبَرَني عَطاءٌ: أنَّهُ رأى أُمَّ زُفَرَ تِلكَ المَرأةَ الطَّويلَةَ السَّوْداءَ عَلى سِتْرِ الكَعْبَةِ.

(7) CHAPTER. The superiority of a person who has lost his sight.

باب فَضْلِ مَنْ ذَهَبَ بَصَرُهُ.

557. Narrated Anas bin Mālik ؓ: I heard Allāh's Apostle ﷺ saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.' "

٥٥٧ ـ حدَّثَنا عَبْدُ اللّٰهِ بنُ يُوسُفَ: أخْبَرَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهادِ: عَنْ عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللّٰهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ صلى اللّٰهُ عليهِ وسلَّم يَقُولُ: إنَّ اللّٰهَ تَعالى قالَ: إذا ابْتَلَيْتُ عَبْدي بِحَبيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُما الجَنَّةَ، يُريدُ عَيْنَيْهِ. تابَعَهُ أشْعَثُ بنُ جابِرٍ، وأبو ظِلالِ بنُ هِلالٍ، عَنْ أنَسٍ عَنِ النَّبيِّ صلى اللّٰهُ عليهِ وسلَّم.

(8) CHAPTER. The visiting of sick

باب عِيادَةِ النِّساءِ الرِّجالَ.

men by women.

Um Ad-Dardā᾿ visited an Anṣārī man who was sick in the mosque.

558. Narrated ʿĀisha ؓ : When Allāh's Apostle ﷺ emigrated to Medina, Abū Bakr and Bilāl ؓ got a fever. I entered upon them and asked, " O my father ! How are you ? O Bilāl ! How are you ?" Whenever fever attacked Abū Bakr, he would recite the following poetic verses: ' Everybody is alive among his people, yet death is nearer to him than his shoe laces (to him).' And whenever the fever deserted Bilāl, he would recite (two poetic lines) : ' Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalīl (two kinds of grass). Would that oneday I would drink of the water of Mijana, and would that Shāma and Ṭafīl would appear to me.' Then I came and informed Allāh's Apostle ﷺ about that, whereupon he said, " O Allāh ! Make us love Medina as much or more than we love Mecca. O Allāh! Make it healthy and bless its Mudd and Ṣā᾿ for us, and take away its fever and put it in Al-Juḥfa."

وَعادَتْ أُمُّ الدَّرْداءِ رَجُلاً مِنْ أَهْلِ المَسْجِدِ مِنَ الأَنْصارِ .

٥٥٨ ـ حدَّثَنا قُتَيْبَةُ ، عَنْ مالِكٍ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أَبيهِ ، عَنْ عائِشَةَ أَنَّها قالَتْ : لَمَّا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم المَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلالٌ رَضِيَ اللهُ عَنْهُما ، قالَتْ فَدَخَلْتُ عَلَيْهِما فَقُلْتُ : يا أَبَتِ ، كَيْفَ تَجِدُكَ ؟ قالَتْ : وكانَ أَبو بَكْرٍ إِذا أَخَذَتْهُ الحُمَّى يَقُولُ :

كُلُّ امْرِئٍ مُصَبَّحٌ فى أَهْلِهِ
والمَوْتُ أَدْنَى مِنْ شِراكِ نَعْلِهِ
وكانَ بِلالٌ إِذا أَقْلَعَتْ عَنْهُ يَقُولُ :
أَلا لَيْتَ شِعْرِى هَلْ أَبِيتَنَّ لَيْلَةً
بِوادٍ وحَوْلِى إِذْخِرٌ وجَلِيلُ ؟
وهَلْ أَرِدَنْ يَوْماً مِياهَ مَجِنَّةٍ
وَهَلْ تَبْدُوَنْ لى شامَةٌ وطَفِيلُ ؟

قالَتْ عائِشَةُ : فَجِئْتُ إلى رَسُولِ اللهِ صلى اللهُ علبهِ وسلَّم فأَخْبَرْتُهُ ، فَقال : اللَّهُمَّ حَبِّبْ إِلَيْنا المَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ . اللَّهُمَّ وصَحِّحْها ، وَبارِكْ لَنا فى مُدِّها وَصاعِها ، وانْقُلْ حُمَّاها فاجْعَلْها بالجُحْفَةِ .

(9) CHAPTER. To visit sick children.

بَاب عِيادَةِ الصِّبْيانِ .

559. Narrated Abū ʿUthmān : Usāma bin Zaid ﵁ said that while he, Saʿd and Ubai bin Kaʿb were with the Prophet ﷺ, a daughter of the Prophet ﷺ sent a message to him, saying, "My daughter is dying ; please come to us." The Prophet ﷺ sent her his greetings and added, "It is for Allāh what He takes, and what He gives ; and to Him everythsng has a limited period. So she should seek reward of Allāh and remain patient." She again sent a message, beseeching him, by Allāh, to come. So the Prophet ﷺ got up, and so did we (and went there). The child was placed in this lap while his breath was irregular. Tears flowed from the eyes of the Prophet ﷺ. Saʿd said to him, "What is this, O Allāh's Apostle ?" He said, "This is Mercy which Allāh has embedded in the hearts of whomever He wished of His slaves. And Allāh does not bestow His Mercy, except on the merciful among His slaves.

٥٥٩ ـ حَدَّثَنَا حَجَّاجُ بنُ مِنْهالٍ : حَدَّثَنَا شُعْبَةُ قالَ : أخْبَرَنِي عاصِمٌ قالَ : سَمِعْتُ أبا عُثْمانَ ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما : أنَّ ابْنَةً لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم أرْسَلَتْ إلَيْهِ وَهُوَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَسَعْدٌ وأُبَيِّ بنُ كَعْبٍ نَحْسِبُ أنَّ ابْنَتِي قَدْ حُضِرَتْ فاشْهَدْنا . فأرْسَلَ إلَيْها السَّلامَ وَيَقُولُ : إنَّ لِلهِ ما أخَذَ وَما أعْطَى ، وكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى . فَلْتَحْتَسِبْ وَلْتَصْبِرْ . فأرْسَلَتْ تُقْسِمُ عَلَيْهِ ، فَقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَقُمْنا ، فَرُفِعَ الصَّبِيُّ في حَجْرِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَنَفْسُهُ تَقَعْقَعُ ، فَفاضَتْ عَيْنا النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، فَقالَ لَهُ سَعْدٌ : ما هَذَا يا رَسُولَ اللهِ ؟ قالَ : هَذِهِ الرَّحْمَةُ وَضَعَها اللهُ في قُلُوبِ مَنْ شاءَ مِنْ عِبادِهِ . ولا يَرْحَمُ اللهُ مِنْ عِبادِهِ إلاَّ الرُّحَماءَ .

(10) CHAPTER. To visit a (sick)

بَاب عِيادَةِ الأعْرابِ .

bedouin.

560. Narrated Ibn ʿAbbās ﵄ : The Prophet ﷺ went to visit a sick bedouin. Whenever the Prophet ﷺ went to a patient, he used to say to him, "Don't worry, it will be expiation (for your sins):" The bedouin said, "You say expiation ? No, it is but a fever that is boiling or harrassing an old man and will lead him to his grave without his will." The Prophet ﷺ said, "Then, yes, it is so."

٥٦٠ ـ حدَّثَنا مُعَلَّى بنُ أسَدٍ : حدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ : حدَّثَنا خالِدٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ عَلى أعْرابيٍّ يَعُودُهُ ، قالَ : وكانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إذَا دَخَلَ عَلى مَرِيضٍ يَعُودُهُ فَقالَ لَهُ : لا بأسَ ، طَهُورٌ إنْ شاءَ اللهُ تَعالىٰ ، قالَ : قُلْتَ طَهُورٌ ؟ كَلاَّ ، بَلْ هِيَ حُمَّى تَفُورُ أو تَثُورُ عَلى شَيْخٍ كَبِيرٍ ، تُزِيرُهُ القُبُورَ . فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : فَنَعَمْ إذًا .

(11) CHAPTER. To visit a (sick) pagan.

بابُ عِيادَةِ المُشْرِكِ .

561. Narrated Anas ﵁ : A Jewish boy used to serve the Prophet ﷺ and became ill. The Prophet ﷺ went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam.

Al-Musaiyab said : When Abū Talib was on his deathbed, the Prophet ﷺ visited him.

٥٦١ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا حَمَّادُ بنُ زَيْدٍ ، عَنْ ثابِتٍ ، عَنْ انَسٍ رَضِيَ اللهُ عَنْهُ أنَّ غُلاماً لِيَهُودَ كانَ يَخْدُمُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَمَرِضَ ، فأتاهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَعُودُهُ فَقالَ : أسْلِمْ فأسْلَمَ . وَقالَ سَعِيدُ بنُ المُسَيَّبِ ، عَنْ أبِيهِ :

لَمَّا حُضِرَ أَبُو طَالِبٍ جَاءَهُ النَّبِيُّ صلى اللهُ عليه وسلَّم.

(12) CHAPTER. If one visited a patient and when the time of the prayer became due, he led the people present there, in a congregational prayer.

بَاب إِذَا عَادَ مَرِيضًا فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِهِمْ جَمَاعَةً.

562. Narrated ʿĀisha : During the ailment of the Prophet ﷺ some people came to visit him. He led them in prayer while sitting, but they prayed standing, so he waved to them to sit down. When he had finished the prayer, he said, "An Imam is to be followed, so when he bows, you should bow, and when he raises his head, you should raise yours, and if he prays sitting, you should pray sitting."

Abū ʿAbdullāh said : Al-Ḥumaidi said, "This narration has been cancelled because in the last prayer the Prophet ﷺ was sitting while the people prayed standing behind him."

٥٦٢ - حَدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ فَصَلَّى بِهِمْ جالِسا فَجَعَلُوا يُصَلُّونَ قِياما، فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا، فَلَمَّا فَرَغَ قَالَ: إِنَّ الإِمَامَ لَيُؤْتَمُّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِنْ صَلَّى جَالِسا فَصَلُّوا جُلُوسا. قَالَ أَبو عَبْدِ اللهِ: قَالَ الحُمَيْدِيُّ: هَذَا الحَدِيثُ مَنْسُوخٌ لأَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم آخِرَ مَا صَلَّى صَلَّى قَاعِدا وَالنَّاسُ خَلْفَهُ قِيامٌ.

(13) CHAPTER. Placing the hand on the patient.

بَاب وَضْعِ اليَدِ عَلَى المَرِيضِ.

563. Narrated Sa'd: I became seriously ill at Mecca and the Prophet ﷺ came to visit me. I said, "O Allāh's Apostle! I shall leave behind me a good fortune, but my heir is my only daughter; shall I bequeath two third of my property to be spent in charity and leave one third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No." I said, "Shall I bequeath one third and leave two thirds?" He said, "One third is alright, though even one third is too much." Then he placed his hand on his forehead and passed it over my face and abdomen and said, "O Allāh! Cure Sa'd and complete his emigration."(1) I feel as if I have been feeling the coldness of his hand on my liver eversince.

٥٦٣ ـ حدَّثَنا المَكِّيُّ بنُ إبراهيمَ: أخبرَنا الجُعَيْدُ، عَنْ عائشةَ بِنْتِ سَعْدٍ أنَّ أباها قالَ: تشَكَّيتُ بِمَكَّةَ شَكْوَى شَدِيدَةً، فَجاءَنى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَعُودُنِى، فَقُلْتُ يا نَبِيَّ اللهِ، إنى أترُكُ مالاً، و إنى لَمْ أترُكْ إلاَّ ابْنَةً وَاحِدَةً. فأُوصِى بِثُلُثَىْ مالى و أترُكُ الثُّلُثَ؟ فقالَ: لا، فقُلْتُ: فأُوصِى بالنِّصْفِ و أترُكُ النِّصْفَ؟ قالَ: لا، قُلْتُ: فأُوصِى بالثُّلُثِ و أترُكُ لَها الثُّلُثَيْنِ؟ قالَ: الثُّلُثُ، والثُّلُثُ كَثِيرٌ. ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِى وَبَطْنِى ثُمَّ قالَ: اللَّهُمَّ اشْفِ سَعْدًا وأتمِمْ لَهُ هِجْرَتَهُ. فَمَا زِلْتُ أجِدُ بَرْدَهُ عَلَى كَبِدِى فِيما يُخالُ إلىَّ حَتَّى السَّاعَةَ.

564. Narrated 'Abdullāh bin Mas'ūd: I visited Allāh's Apostle ﷺ while he was suffering from a high fever. I touched him with my hand and said, "O Allāh's Apostle! You have a high fever." Allāh's Apostle ﷺ said, "Yes, I have so much

٥٦٤ ـ حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِىِّ، عَنِ الحارِثِ ابنِ سُوَيْدٍ قالَ: قالَ عَبْدُ اللهِ بنُ مَسْعُودٍ: دَخَلْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ

---

(1) To complete his emigration means to let him return to Medina and die there rather than in Mecca whence he had migrated.

fever as two men of you have." I said, "Is it because you will get a double reward?" Allāh's Apostle ﷺ said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allāh will remove his sins for him as a tree sheds its leaves."

يُوعَكُ وعْكًا شَدِيدًا فمَسِسْتُهُ بِيَدِيَ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّكَ لَتُوعَكُ وعْكًا شَدِيدًا، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أجَلْ، إنِى أُوعَكُ كمَارجُلانِ مِنْكُمْ. فَقُلْتُ: ذلكَ أنَّ لكَ أجْرَيْنِ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أجَلْ، ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى مِنْ مَرَضٍ فمَا سِوَاهُ إلاَّ حَطَّ اللهُ لَهُ سَيِّئاتِهِ كمَا تَحُطُّ الشَّجَرَةُ وَرَقَها.

(14) CHAPTER. What should be said to a patient and what the patient should answer.

باب مايُقالُ للْمَرِيضِ وَمايُجِيبُ.

565. Narrated ʿAbdullāh ؓ: I visited the Prophet ﷺ during his illness and touched him while he was having a fever. I said to him, "You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be annulled as the leaves of a tree fall down."

٥٦٥ - حدَّثنا قَبِيصَةُ قالَ: حدَّثنا سُفْيانُ، عَنِ الاعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فى مَرَضِهِ فَمَسِسْتُهُ وَهُوَ يُوعَكُ وعْكًا شَدِيدًا فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا، وَذَلكَ أنَّ لكَ أجْرَيْنِ، قالَ: أجَلْ، وَما يُصِيبُهُ أذًى إلاَّ حاتَّتْ عَنْهُ خَطاياهُ كمَا تَحاتُّ وَرَقُ الشَّجَرِ.

566. Narrated Ibn ʿAbbās ؓ: Allāh's Apostle ﷺ entered upon a

٥٦٦ - حدَّثنا إسحاقُ: حدَّثنا خالِدُ ابنُ عَبْدِاللهِ، عَنْ خالدٍ، عَنْ عِكْرِمَةَ،

sick man to pay him a visit, and said to him, "Don't worry, Allāh willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet ﷺ said, "Then yes, it is so."

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ دَخَلَ عَلَى رَجُلٍ يَعُودُهُ فَقالَ صلى اللهُ عليهِ وسلَّمَ : لا بَأْسَ طَهُورٌ إِنْ شاءَ اللهُ ، فَقالَ : كَلَّا بَلْ هِيَ حُمَّى تَفُورُ عَلَى شَيْخٍ كَبِيرٍ حَتَّى تُزِيرَهُ القُبُورَ . قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : فَنَعَمْ إِذًا .

(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey.

باب عِيادَةِ المَرِيضِ رَاكِبًا وَماشِيًا وَرِدْفًا عَلَى الحِمارِ .

567. Narrated Usāma bin Zaid: The Prophet ﷺ rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sa'd bin 'Ubāda, and that had been before the battle of Badr. The Prophet ﷺ proceeded till he passed by a gathering in which 'Abdullāh bin Ubai bin Salūl was present, and that had been before 'Abdullāh embraced Islam. The gathering comprised of Muslims, polytheists, i.e., idolaters and Jews. 'Abdullāh bin Rawāha was also present in that gathering. When dust raised by the donkey covered the gathering, 'Abdullāh bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet ﷺ

٥٦٧ ـ حَدَّثَنِي يَحْيَى بنُ بُكَيْرٍ : حَدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ ، عَنْ عُرْوَةَ : أَنَّ أُسامَةَ بنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ رَكِبَ عَلَى حِمارٍ عَلَى إِكافٍ عَلَى قَطِيفَةٍ فَدَكِيَةٍ ، وأَرْدَفَ أُسامَةَ وَراءَهُ يَعُودُ سَعْدَ بنَ عُبادَةَ قَبْلَ وَقْعَةِ بَدْرٍ ، فَسارَ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللهِ ، و فى المَجْلِسِ أَخْلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأَوْثانِ واليَهُودِ . و فى المَجْلِسِ عَبْدُ اللهِ بنُ رَواحَةَ ، فَلَمَّا غَشِيَتِ المَجْلِسَ عَجاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بنُ أُبَيٍّ أَنْفَهُ

greeted them, stopped and dismounted. Then he invited them to Allāh (i.e., to embrace Islam) and recited to them some of the Holy Qur'ān. On that, ʿAbdullāh bin Ubai said, "O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that ʿAbdullāh bin Rawāha said, Yes, O Allāh's Apostle! Bring your teachings to our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet ﷺ kept on quietening them till they became calm. Thereupon the Prophet ﷺ mounted his animal and proceeded till he entered upon Saʿd bin Ubada. He said to him "O Saʿd! Have you not heard what Abū Ḥubāb (i.e., ʿAbdullāh bin Ubai) said?" Saʿd said, "O Allāh's Apostle! Excuse and forgive him, for Allāh has given you what He has given you. The people of this town (Medina) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allāh had given you, he (ʿAbdullāh bin Ubai) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen."

بِرِدائِهِ ، قالَ : لا تُغَبِّرُوا عَلَيْنا ، فَسَلَّمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وَوَقَفَ وَنَزَلَ فَدَعاهُمْ إلى اللهِ فَقَرَأَ عَلَيْهِمُ القُرْآنَ. فَقالَ لَهُ عَبْدُ اللهِ بنُ أُبَيٍّ : يا أَيُّها المَرْءُ ، إنَّهُ لا أَحْسَنَ مِمَّا تَقُولُ إنْ كانَ حَقًّا ، فَلا تُؤْذِنا بِهِ فِي مَجْلِسِنا وَارْجِعْ إلى رَحْلِكَ ، فَمَنْ جاءَكَ مِنَّا فاقْصُصْ عَلَيْهِ. قالَ ابنُ رَوَاحَةَ : بَلَى يا رَسُولَ اللهِ ، فاغْشَنا بِهِ فِي مَجالِسِنا فإنّا نُحِبُّ ذَلكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكُونَ واليَهُودُ حتَّى كادُوا يَتَثاوَرُونَ ، فَلَمْ يَزَلِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُخَفِّضُهُمْ حتَّى سَكَنُوا ، فَرَكِبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ دَابَّتَهُ حتَّى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ فَقالَ لَهُ : أيْ سَعْدُ ، أَلَمْ تَسْمَعْ ما قالَ أبو حُبابٍ ؟ يُرِيدُ عَبْدَ اللهِ بنَ أُبَيٍّ ، قالَ سَعْدٌ : يا رَسُولَ اللهِ ، اعْفُ عَنْهُ وَاصْفَحْ. فَلَقَدْ أَعْطاكَ اللهُ ما أَعْطاكَ ، وَلَقَدِ اجْتَمَعَ أَهْلُ هَذِهِ البَحِيرةِ عَلَى أنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ ، فَلَمَّا رَدَّ ذَلكَ بالحَقِّ الَّذِي أَعْطاكَ اللهُ شَرِقَ بذَلكَ ، فَذَلكَ الَّذِي فَعَلَ بِهِ ما رَأَيْتَ .

568. Narrated Jābir ؓ : The Prophet ﷺ came to visit me (while I

٥٦٨ ـ حدَّثَنا عَمْرُو بنُ عَبَّاسٍ : حدَّثَنا عَبْدُ الرَّحمَنِ : حدَّثَنا سُفْيانُ ،

was sick) and he was riding neither a mule, nor a horse.

عَنْ مُحَمَّدٍ هُوَ ابنُ المُنْكَدِرِ ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ : جاءَنِى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَعُودُنِى لَيْسَ بِرَاكِبِ بَغْلٍ وَلا بِرْذَوْنٍ .

(16) CHAPTER. It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggrivated." And the saying of Job ؑ, "Truly, distress has seized me, and You are the Most Merciful of those that are merciful." (21: 83)

باب ما رُخِّصَ لِلْمَرِيضِ أنْ يقُولَ إِنِّى وَجِعٌ ، أوْ وَا رأساهُ ، أوِ اشْتَدَّ بِى الوَجَعُ . وَقَوْلِ أيُّوبَ عليهِ السَّلامُ ـ إِنِّى مَسَّنِىَ الضُّرُّ و أنْتَ أرْحَمُ الرَّاحمينَ ـ .

569. Narrated Ka'b bin 'Ujara ؓ: The Prophet ﷺ passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a barber to shave my head and ordered me to make expiation for that."(1)

٥٦٩ ـ حدَّثَنَا قَبِيصَةُ : حدَّثَنَا سُفْيانُ ، عَنِ ابنِ أبِى نَجِيحٍ و أيُّوبَ ، عَنْ مُجَاهِدٍ ، عَنْ عَبْدِ الرَّحمَنِ بنِ أبِى لَيْلَى ، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : مَرَّ بِىَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ و أنا أُوقِدُ تَحْتَ القِدْرِ فَقَالَ : أيُؤْذِيكَ هَوَامُّ رأسِكَ ؟ قُلْتُ : نَعَمْ ، فَدَعا الحَلاَّقَ فحَلَقَهُ ثُمَّ أمَرَنِى بالفِدَاءِ .

570. Narrated Al-Qāsim bin Muhammad: 'Āisha, (complaining of headache)

٥٧٠ ـ حدَّثَنَا يَحْيَى بنُ يَحْيَى أبو زَكَرِيَّا : أخْبَرَنا سُلَيْمانُ بنُ بِلالٍ ،

---

(1) Ka'b was in a state of Iḥrām.

said, "Oh, my head"! Allah's Apostle ﷺ said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you."(1) ʿĀisha said, "Wa thuklāyah !(2) By Allah, I think you want me to die; and if this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet ﷺ said, "Nay, I should say, 'Oh my head!' I felt like sending for Abū Bakr and his son, and appoint my successor. lest some people claimed something or some others wished something, bu then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise",.

عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: سَمِعْتُ القاسِمَ ابنَ مُحَمَّدٍ قالَ: قالَتْ عائشَةُ: وا رأساهُ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: ذاكِ لَوْ كانَ و أنا حَيٌّ فأستَغْفِرَ لكِ و أدْعُوَ لكِ، فقالَتْ عائشَةُ: وَاثُكْلِياهْ: وَاللهِ إنى لأَظُنُّكَ تُحِبُّ مَوْتِى وَلَوْ كانَ ذَاكَ لظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّسًا ببَعْضِ أزْوَاجِكَ. فقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: بَلْ أنا وَارأساهْ، لَقَدْ هَمَمْتُ أوْ أرَدْتُ أنْ أُرْسِلَ إلى أبى بَكْرٍ وَابْنِهِ فأعْهَدَ أنْ يَقُولَ القائِلُونَ أوْ يَتَمَنَّى المُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأبَى اللهُ وَيَدْفَعُ المُؤْمِنُونَ، أوْ يَدْفَعُ اللهُ وَيَأبَى المُؤْمِنُونَ.

571. Narrated Ibn Masʿūd ؓ : I visited the Prophet ﷺ while he was having a high fever. I touched him and said, "You have a very high fever." He said, "Yes, as much fever as two men of you may have." I said, "You will

٥٧١ ـ حدَّثَنا مُوسَى: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا سُلَيْمانُ، عَنْ إبرَاهِيمَ التَّيْمِىِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنِ ابنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قالَ: دَخَلْتُ عَلَى النَّبِىِّ صلى اللهُ

---

(1) The Prophet ﷺ wished that he would survive her so that he might invoke Allah for her.

(2) An exclamation, meaning: "Alas I have lost my son!" The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.

have a double reward ?" He said, "Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allāh will remove his sins as a tree sheds its leaves."

عليهِ وسلَّمَ وَهُوَ يُوعَكُ فَمَسِسْتُهُ فَقُلْتُ : إنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا . قالَ : أجَلْ ، كَما يُوعَكُ رَجُلانِ مِنْكُم . قالَ : لَكَ أجْرانِ ، قالَ : نَعَمْ ، ما مِنْ مُسْلِمٍ يُصيبُهُ أذًى مَرَضٌ فَمَا سِوَاهُ إلاَّ حَطَّ اللهُ سَيِّئاتِهِ كَما تَحُطُّ الشَّجَرَةُ وَرَقَها .

572. Narrated Sa'd : Allāh's Apostle ﷺ came to visit me during my ailment which had been aggrivated during Ḥajjat-al-Wada'. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two thirds of my property in charity?" He said, "No." I said, "Half of it ?" He said, "No." I said, "One third ?" He said, "One third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allāh's pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

٥٧٢ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ بنِ أبى سَلَمَةَ : أخْبَرَنا الزُّهْرِى ، عَنْ عامِرِ بنِ سَعْدٍ : عَنْ أَبِيهِ قالَ : جاءَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَعُودُنى مِنْ وَجَعٍ اشْتَدَّ بى زَمَنَ حَجَّةِ الوَداعِ ، فَقُلْتُ : بَلَغَ بى مِنَ الوَجَعِ ما تَرَى ، و أنا ذُو مالٍ وَلا يَرِثُنِى إلاَّ ابْنَةٌ لى ، أفأتَصَدَّقُ بِثُلُثَىْ مالى ؟ قالَ : لا ، قُلْتُ : بالشَّطْرِ ؟ قالَ : لا ، قُلْتُ : الثُّلُثُ ؟ قالَ : الثُّلُثُ كَثِيرٌ ، أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيْرٌ مِنْ أنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَنْ تُنْفِقَ نَفَقَةً تَبْتَغى بِها وَجْهَ اللهِ إلاَّ أُجِرْتَ عَلَيْها حتَّى ما تَجْعَلُ فى فى امْرأتِكَ .

(17) CHAPTER. The saying of the patient: "Go away from me!"

باب قَوْلِ المَرِيضِ قُومُوا عَنِّى .

573. Narrated Ibn ʿAbbās : When Allāh's Apostle ﷺ was on his death-bed and in the house there were some people among whom was ʿUmar bin Al-Khaṭṭāb, the Prophet ﷺ said, "Come, let me write for you a statement after which you will not go astray." ʿUmar said, "The Prophet ﷺ is seriously ill and you have the Qur'ān ; so the Book of Allāh is enough for us." The people present in the house differed and quarrelled. Some said, "Go near so that the Prophet ﷺ may write for you a statement after which you will not go astray," while the others said as Umar said. When they caused a hue and cry before the Prophet ﷺ , Allāh's Apostle ﷺ said, "Go away!"

Narrated ʿUbaidullāh : Ibn ʿAbbās used to say, "It was very unfortunate that Allāh's Apostle ﷺ was prevented from writing that statement for them because of their disagreement and noise."

٥٧٣ - حدَّثنا إبراهيمُ بنُ موسَى : حدَّثنا هِشامٌ ، عَنْ مَعْمَرٍ ح ، حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ ، حدَّثنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لمَّا حُضِرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وفى البَيْتِ رِجالٌ فيهِمْ عُمَرُ بنُ الخَطَّابِ ، قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : هَلُمَّ أكْتُبْ لَكُمْ كِتابًا لا تَضِلُّوا بَعْدَهُ . فقالَ عُمَرُ : إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قَدْ غَلَبَ عَلَيْهِ الوَجَعُ وعِنْدَكُمُ القُرآنُ ، حَسْبُنا كِتابُ اللهِ . فاخْتَلَفَ أهلُ البَيْتِ فاخْتَصَمُوا ، مِنْهُمْ مَنْ يَقُولُ قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم كِتابًا لَنْ تَضِلُّوا بَعْدَهُ ، ومِنْهُمْ مَنْ يَقُولُ ما قالَ عُمَرُ . فَلَمَّا أكْثَرُوا اللَّغْوَ والاخْتِلافَ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قُومُوا . قالَ عُبَيْدُ اللهِ : وكانَ ابنُ عَبَّاسٍ يَقُولُ : إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وبَيْنَ أنْ يَكْتُبَ لَهُمْ ذَلِكَ الكِتابَ مِنِ اخْتِلافِهِمْ ولَغَطِهِمْ .

(18) CHAPTER. Whoever took the

باب مَنْ ذَهَبَ بالصَّبِيِّ المَرِيضِ

sick boy (to someone) to invoke Allāh for him.

لِيُدْعَى لَهُ .

574. Narrated As-Sā'ib : My aunt took me to Allāh's Apostle ﷺ and said, " O Allāh's Apostle ! My nephew is ill." The Prophet ﷺ touched my head with his hand and invoked Allāh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood hehind his back and saw Khātam An-Nubuwwa (The Seal of Prophethood) between his shoulders like a button of a tent.

٥٧٤ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ : حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ ، عَنِ الجُعَيْدِ قَالَ : سَمِعْتُ السَّائِبَ يَقُولُ : ذَهَبَتْ بِى خَالَتِى إِلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقَالَتْ : يا رَسُولَ اللهِ ، إِنَّ ابنَ أُخْتِى وَجِعٌ ، فَمَسَحَ رأسِى وَدَعَا لِى بِالبَرَكَةِ . ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ وقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلى خاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الحَجَلَةِ .

(19) CHAPTER. The patient's wish for death.

باب تَمَنِّى المَرِيضِ المَوْتَ .

575. Narrated Anas bin Mālik : The Prophet ﷺ said, " None of you shold wish for death because of a calamity befalling him ; but if he has to wish for death, he should say :

> " O Allāh ! Keep me alive as long as life is better for me, and let me die if death is better for me.' "

٥٧٥ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا ثابِتٌ البُنَانِىُّ ، عَنْ أَنَسِ بنِ مالِكٍ رَضِىَ اللهُ عَنْهُ : قالَ النَّبِىُّ صلى اللهُ عليه وسلَّم (لا يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ مِنْ ضُرٍّ أَصابَهُ . فَإِنْ كانَ لا بُدَّ فاعِلاً فَلْيَقُلْ : اللَّهُمَّ أَحْيِنِى مَا كانَتِ الحَيَاةُ خَيْرًا لى ، وتَوَفَّنِى إِذَا كانَتِ الوَفَاةُ خَيْرًا لى .

576. Narrated Qais bin Abī Ḥāzim: We went to pay a visit to Khabbāb (who was sick) and he had been cauterized at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend it except on the construction of buildings. Had the Prophet ﷺ not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."(1)

٥٧٦ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِى خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِى حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابٍ نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ، وَلَوْلَا أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم نهانا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ. ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِى حَائِطًا لَهُ فَقَالَ: إِنَّ الْمُسْلِمَ لَيُؤْجَرُ فِى كُلِّ شَىْءٍ يُنْفِقُهُ إِلَّا فِى شَىْءٍ يَجْعَلُهُ فِى هَذَا التُّرَابِ.

577. Narrated Abū Huraira ؓ: I heard Allāh's Apostle ﷺ saying, "None can enter Paradise through his good deeds." They (the Prophet's companions) said, "Not even you, O Allāh's Apostle?" He said, "Not even myself, unless Allāh bestews His favour and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability; and

٥٧٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ: أَخْبَرَنِى أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ: لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ

---

(1) If he spends too much needlessly.

none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allāh."

يَتَغَمَّدَنِى اللهُ بِفَضْلٍ وَرَحْمَةٍ ، فَسَدِّدُوا وَقَارِبُوا ، وَلا يَتَمَنَّى أَحَدُكُمُ المَوْتَ ، إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا ، وإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ .

578. Narrated ʿĀisha رضي الله عنها : I heard the Prophet ﷺ , who was resting against me, saying, "O Allāh! Excuse me and bestow Your Mercy on me and let me join the highest companions (in Paradise)." See Qurʾān (4 : 69)

٥٧٨ ـ حدَّثنا عَبْدُ اللهِ بنُ أبى شَيْبَةَ قالَ : حدَّثنا أبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيرِ قالَ : سَمِعْتُ عائشَةَ رَضِىَ اللهُ عَنْها قالَتْ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم وَهُوَ مُسْتَنِدٌ إلىَّ يَقُولُ : اللَّهُمَّ اغْفِرْ لى وَارْحَمْنِى ، وأَلْحِقْنِى بالرَّفِيقِ الأعْلى .

(20) CHAPTER. The invocation of the patient for the patient.

بابُ دُعاءِ العائِدِ لِلمَرِيضِ .

And Saʿd said: The Prophet ﷺ (came to visit me) and said, "O Allāh! Cure Saʿd."

وَقالَتْ عائشَةُ بِنْتُ سَعْدٍ ، عَنْ أبِيها : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : اللَّهُمَّ اشْفِ سَعْدًا .

579. Narrated ʿĀisha رضي الله عنها : Whenever Allāh's Apostle ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allāh, saying, "Take away the disease, O the Lord of the people! Cure him as You are

٥٧٩ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ : حدَّثنا أبو عَوَانَةَ ، عَنْ مَنْصُورٍ عَنْ إبراهِيمَ ، عَنْ مَسْرُوقٍ عَنْ عائشَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ إذا أتى مَرِيضًا أوْ أُتِىَ بِهِ إلَيْهِ قالَ عليهِ

the One Who cures. There is no cure but yours, a cure that leaves no disease."

الصَّلاةُ والسَّلامُ : أذْهِبِ البَاسَ ، اشْفِ وأنتَ الشَّافِي : لا شِفاءَ إلا شِفاؤُكَ ، شِفاءً لا يُغادِرُ سَقَمًا . وقَالَ عَمْرُو بنُ أبي قَيْسٍ وإبراهِيمُ بنُ طَهْمانَ ، عَنْ مَنْصُورٍ ، عَنْ إبراهِيمَ وأبي الضُّحَى : إذا أُتِيَ المَرِيضُ . وقالَ جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أبي الضُّحَى وَحْدَهُ . وقالَ إذا أتَى مَرِيضًا .

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

بابُ وُضُوءِ العائِدِ للمَرِيضِ .

580. Narrated Jābir bin ʿAbdullāh رضي الله عنه : The Prophet ﷺ came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him)." When I came to my senses I said, "O Allāh's Apostle! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of inheritance was revealed.

٥٨٠ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حَدَّثَنا غُنْدَرٌ : حَدَّثَنا شُعْبَةُ ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : دَخَلَ عَلَيَّ النَّبِيُّ صلى اللهُ عليه وسلَّمَ وأنا مَرِيضٌ فَتَوَضَّأَ وصَبَّ عَلَيَّ ، أوْ قالَ صُبُّوا عليهِ ، فعَقَلْتُ فَقُلْتُ : يا رَسُولَ اللهِ ، لا يَرِثُنِي إلا كَلالَةٌ ، فَكَيْفَ المِيراثُ ؟ فَنَزَلَتْ آيَةُ الفَرائِضِ .

(22) CHAPTER. Whoever invoked

بابُ مَنْ دَعا بِرَفْعِ الوَباءِ والحُمَّى.

Allah to remove epidemics and fever.

581. Narrated 'Aisha رضي الله عنها : When Allah's Apostle ﷺ emigrated to Medina, Abu Bakr and Bilal had a fever. I entered upon them and said, "O my father! How are you? O Bilal! How are you?" Whenever Abu Bakr got the fever he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces (to him)." And when fever deserted Bilal, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of grass). Would that oneday I could drink of tha water of Mijanna, and would that Shama and Tafil would appear to me!" I went to Allah's Apostle ﷺ and informed him about that. He said, "O Allah! Make us love Medina as much or more than we love Mecca, and make it healthy, and bless its Sa' and its Mudd, and take away its fever and put it in Al-Juhfa."

٥٨١ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِى مَالِكٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا قَالَتْ : لَمَّا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وُعِكَ أَبُوبَكْرٍ وَبِلَالٌ ، قَالَتْ : فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ : يَاأَبَتِ ، كَيْفَ تَجِدُكَ ؟ وَيَا بِلَالُ ، كَيْفَ تَجِدُكَ ؟ قَالَتْ : وَكَانَ أَبوبَكْرٍ إِذَا أَخَذَتْهُ الحُمَّى يَقُولُ :

كُلُّ امْرِىءٍ مُصَبَّحٌ فى أَهْلِهِ
وَالمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

وَكَانَ بِلَالٌ إِذَا أَقْلَعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ :

أَلَا لَيْتَ شِعْرِى هَلْ أَبِيتَنَّ لَيْلَةً
بِوَادٍ وَحَوْلِى إِذْخِرٌ وَجَلِيلُ
وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجِنَّةٍ
وَهَلْ يَبْدُوَنْ لِى شَامَةٌ وَطَفِيلُ

قَالَ : قَالَتْ عَائِشَةُ : فَجِئْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأَخْبَرْتُهُ ، فَقَالَ : اللَّهُمَّ حَبِّبْ إِلَيْنَا المَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا ، وَبَارِكْ لَنَا فى صَاعِهَا وَمُدِّهَا ، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالجُحْفَةِ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXI. THE BOOK OF MEDICINE :

كتاب الطب

(1) CHAPTER. No disease Allāh created but that He created its treatment.

باب ما أَنزَلَ اللهُ دَاءً إلاَّ أَنزَلَ لَهُ شِفاءً.

582. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "No disease Allāh created, but that He created its treatment."

٥٨٢ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا أبو أحمدَ الزُّبَيرِيُّ: حدَّثنا عَمْرُو بنُ سَعيدِ بنِ أبي حُسَيْنٍ: حدَّثنا عَطاءُ بنُ أبي رَباحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: ما أَنْزَلَ اللهُ دَاءً إلاَّ أَنْزَلَ لَهُ شِفاءً.

(2) CHAPTER. May a man treat a woman or a woman treat a man ?

باب هَلْ يُدَاوِي الرَّجُلُ المَرأةَ والمَرأةُ الرَّجُلَ؟

583. Narrated Rubai bint Mu'ādh bin 'Afrā': We used to go with Allāh's Apostle ﷺ in his Ghazawat to provide the people with water and serve

٥٨٣ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ، عَنْ خالِدِ بنِ ذَكْوانَ، عَنْ رُبَيِّعَ بِنْتِ مُعَوِّذِ بنِ

them and bring the dead and the wounded back to Medina.

عَفْرَاءَ قالَتْ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ نَسْقِي القَوْمَ و نَخْدُمُهُمْ وَنَرُدُّ القَتْلَى و الجَرْحَى إلى المَدِينةِ.

(3) CHAPTER. A cure is in three things.

بابٌ الشِّفاءُ فى ثلاثٍ.

584. Narrated Ibn ʿAbbās : (The Prophet ﷺ said), "Healing is in three things: A gulp of honey, cupping or cauterizing." But I forbid my followers to use cauterization."

٥٨٤ - حدَّثَنِي الحُسَيْنُ: حدَّثَنا أحمَدُ بنُ مَنِيعٍ: حدَّثَنا مَرْوَانُ بنُ شُجاعٍ: حدَّثَنا سالِمٌ الأفْطَسُ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: الشِّفاءُ فى ثَلاثَةٍ: شَرْبَةِ عَسَلٍ، و شَرْطَةِ مِحْجَمٍ، وكَيَّةِ نارٍ، وأنهَى أُمَّتِي عَنِ الكَيِّ. رَفَعَ الحَدِيثَ. وَرَوَاهُ القُمِّيُّ عَنْ لَيْثٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: فى العَسَلِ والحَجْمِ.

585. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, "Healing is in three things: cupping, a gulp of honey or cauterization, but I forbid my followers to use cauterization."

٥٨٥ - حدَّثَنِي مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا سُرَيْجُ بنُ يُونُسَ أبو الحارِثِ: حدَّثَنا مَرْوَانُ بنُ شُجاعٍ، عَنْ سالِمٍ الأفْطَسِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: الشِّفاءُ فى ثَلاثَةٍ: فى شَرْطَةِ مِحْجَمٍ، أوْ

شَرْبَةِ عَسَلٍ ، أَوْ كَيَّةٍ بِنَارٍ . وأَنْهَى أُمَّتِي عَنِ الكَيِّ .

(4) CHAPTER. Treatment with honey.

And the Statement of Allah ﷻ :—

'Wherein is healing for men.'
(16 : 69)

باب الدَّوَاءِ بِالعَسَلِ ، وَقَوْلِ اللهِ تَعَالَى - فِيهِ شِفَاءٌ لِلنَّاسِ - .

586. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ used to like sweets and honey.

٥٨٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا أَبُو أُسَامَةَ قَالَ : أَخْبَرَنِي هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ يُعْجِبُهُ الحَلْوَاءُ وَالعَسَلُ .

587. Narrated Jābir bin 'Abdullāh رضي الله عنهما : I heard the Prophet ﷺ saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or cauterization that suits the ailment, but I don't like to be cauterized."

٥٨٧ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الغَسِيلِ ، عَنْ عَاصِمِ ابْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ : سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَقُولُ : إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فَفِي شَرْطَةِ مِحْجَمٍ ، أَوْ شَرْبَةِ عَسَلٍ ، أَوْ لَذْعَةٍ بِنَارٍ تُوَافِقُ الدَّاءَ ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ .

588. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : A man came to the Prophet ﷺ

٥٨٨ - حَدَّثَنَا عَبَّاسُ بْنُ الوَلِيدِ : حَدَّثَنَا عَبْدُ الأَعْلَى : حَدَّثَنَا سَعِيدٌ ، عَنْ

and said, "My brother has some abdominal trouble." The Prophet ﷺ said to him, "Let him drink honey." The man came for the second time and the Prophet ﷺ said to him, "Let him drink honey." He came for the third time and the Prophet ﷺ said, "Let him drink honey." He returned again and said, "I have done that." The Prophet ﷺ then said, "Allāh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and thus he was cured.

قَتَادَةَ ، عَنْ أَبِي الْمُتَوَكِّلِ ، عَنْ أَبِي سَعِيدٍ : أَنَّ رَجُلاً أَتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : أَخِي يَشْتَكِي بَطْنَهُ ، فَقَالَ : اسْقِهِ عَسَلاً . ثُمَّ أَتَاهُ الثَّانِيَةَ ، فَقَالَ : اسْقِهِ عَسَلاً ، ثُمَّ أَتَاهُ الثَّالِثَةَ : فَقَالَ اسْقِهِ عَسَلاً ، ثُمَّ أَتَاهُ فَقَالَ : فَعَلْتُ ، فَقَالَ : صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ ، اسْقِهِ عَسَلاً ، فَسَقَاهُ فَبَرَأَ .

(5) CHAPTER. To treat with the milk of camels.

بَاب الدَّوَاءِ بِأَلْبَانِ الإِبِلِ .

589. Narrated Anas رضي الله عنه : Some people were sick and they said, "O Allāh's Apostle! Give us shelter and food. So when they became healthy they said, "The weather of Medina is not suitable for us." So he sent them to Al-Ḥarra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet ﷺ and drove away his camels. The Prophet ﷺ sent some people in their pursuit. Then he got their hands and feet cut and their eyes branded with heated pieces of iron. I saw them licking the earth

٥٨٩ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ : حَدَّثَنَا ثَابِتٌ ، عَنْ أَنَسٍ : أَنَّ نَاسًا كَانَ بِهِمْ سَقَمٌ ، قَالُوا : يَا رَسُولَ اللهِ ، آوِنَا وَ أَطْعِمْنَا . فَلَمَّا صَحُّوا قَالُوا : إِنَّ الْمَدِينَةَ وَخِمَةٌ ، فَأَنْزَلَهُمُ الْحَرَّةَ فِي ذَوْدٍ لَهُ ، فَقَالَ : اشْرَبُوا مِنْ أَلْبَانِهَا ، فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَاسْتَاقُوا ذَوْدَهُ ، فَبَعَثَ فِي آثَارِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَّرَ أَعْيُنَهُمْ . فَرَأَيْتُ الرَّجُلَ مِنْهُمْ يَكْدِمُ الأَرْضَ بِلِسَانِهِ حَتَّى يَمُوتَ . قَالَ

with their tongues till they died.

سَلاَّمٌ : فَبَلَغَنِي أَنَّ الحَجَّاجَ قالَ لأَنَسٍ : حدِّثْنِي بأَشَدِّ عُقُوبَةٍ عاقَبَهُ النَّبِيُّ صلى اللهُ عليه وسلَّمَ ، فحَدَّثَهُ بهذا ، فبَلَغَ الحَسَنَ فقالَ : وَدِدْتُ أنَّهُ لَمْ يُحَدِّثْهُ بِهَذَا .

(6) CHAPTER. To treat with the urine of camels.

باب الدَّوَاءِ بأَبْوَالِ الإِبِلِ .

590. Narrated Anas ؓ : The climate of Medina did not suit some people, so the Prophet ﷺ ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine. So they followed the shepherd and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet ﷺ he sent some people in their pursuit. When they were brought, he cut their hands and feet and passed heated pieces of iron ever their eyes.

٥٩٠ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ : أنَّ ناسا اجْتَوَوْا فى المَدِينَةِ ، فأمَرَهُمُ النَّبِيُّ صلى اللهُ عليه وسلَّمَ أنْ يَلْحَقُوا برَاعِيهِ ، يَعْنِي الإِبِلَ ، فيَشْرَبُوا مِنْ أَلْبانِها وأَبْوالِهَا ، فلَحِقُوا برَاعِيهِ فشَرِبُوا مِنْ أَلْبانِها وأَبْوالِهَا حتَّى صَلَحَتْ أَبْدانُهُمْ ، فقَتَلُوا الرَّاعِيَ وسَاقُوا الإِبِلَ ، فبَلَغَ النَّبِيَّ صلى اللهُ عليه وسلَّمَ فبَعَثَ فى طَلَبِهِمْ فجِيءَ بِهِمْ فقَطَعَ أَيْدِيَهُمْ وأَرْجُلَهُمْ وسَمَرَ أَعْيُنَهُمْ . قالَ قَتادَةُ : فحَدَّثَنِي مُحَمَّدُ بنُ سِيرِينَ أنَّ ذَلكَ كانَ قَبْلَ أنْ تَنْزِلَ الحُدُودُ .

(7) CHAPTER. (To treat with) black cumin.

باب الحَبَّةِ السَّوْدَاءِ .

591. Narrated Khalid bin Saʿd: We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abī ʿAtīq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for ʿĀisha رضي الله عنها has narrated to me that she heard the Prophet ﷺ saying, 'This black cumin is healing for all diseases except As-Sām.' ʿĀisha said, 'What is As-Sām?' He said, 'Death.'"

٥٩١ ـ حدَّثَنِى عَبْدُ اللهِ بنُ أبى شَيْبَةَ : حدَّثَنا عُبَيْدُ اللهِ : حدَّثَنا إسْرَائِيلُ ، عَنْ مَنصُورٍ ، عَنْ خالِدِ بنِ سَعْدٍ قالَ : خَرَجْنا وَمَعَنا غالِبُ بنُ أبجرَ فَمَرِضَ فى الطَّرِيقِ فَقَدِمْنا المَدِينَةَ وَهُوَ مَرِيضٌ. فَعادَهُ ابنُ أبى عَتِيقٍ فَقالَ لَنا : عَلَيْكُمْ بِهَذِهِ الحُبَيْبَةِ السَّوْدَاءِ ، فَخُذُوا مِنْها خَمْسًا أوْ سَبْعًا فاسحَقُوها، ثُمَّ اقْطُرُوها فى أنْفِهِ بِقَطَرَاتِ زَيْتٍ فى هَذَا الجانِبِ وفى هَذَا الجانِبِ ، فإنَّ عائشَةَ رَضِىَ اللهُ عَنْها حدَّثَتْنِى أنَّها سَمِعَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إنَّ هَذِهِ الحَبَّةَ السَّوْدَاءَ شِفاءٌ مِنْ كُلِّ دَاءٍ ، إلاَّ مِنَ السَّامِ ، قُلْتُ : وَمَا السَّامُ؟ قالَ : المَوْتُ .

592. Narrated Abū Huraira رضي الله عنه: I heard Allāh's Apostle ﷺ saying, "There is healing in black cumin for all diseases except death."

٥٩٢ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ قالَ : أخْبَرَنِى أبو سَلَمَةَ و سَعِيدُ ابنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أخْبَرَهُما أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : فى الحَبَّةِ السَّوْدَاءِ شِفاءٌ مِنْ كُلِّ دَاءٍ إلاَّ السَّامَ. قالَ ابنُ شِهابٍ : والسَّامُ : المَوْتُ. والحَبَّةُ السَّوْدَاءُ : الشُّونِيزُ .

(8) CHAPTER. At-Talbīna (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

باب التَّلْبِينَةِ لِلْمَرِيضِ .

593. Narrated ʿUrwa: ʿAisha رضي الله عنها used to recommend At-Talbīna for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allāh's Apostle ﷺ saying, 'At-Talbīna gives rest to the heart of the patient and makes it active and relieves some of his rorrow and grief.'"

٥٩٣ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى : أَخْبَرَنَا عَبْدُ اللهِ : حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَلِلْمَحْزُونِ عَلَى الْهَالِكِ ، وَكَانَتْ تَقُولُ : إِنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ : إِنَّ التَّلْبِينَةَ تُجِمُّ فُؤَادَ الْمَرِيضِ ، وَتَذْهَبُ بِبَعْضِ الْحُزْنِ .

594. Narrated Hishām's father: ʿAisha used to recommend At-Talbīna and used to say, "It is disliked (by the patient) although it is beneficial."

٥٩٤ - حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينَةِ وَتَقُولُ : هُوَ الْبَغِيضُ النَّافِعُ .

(9) CHAPTER. Suʿūt. (1)

باب السَّعُوطِ .

595. Narrated Ibn ʿAbbās رضي الله عنهما: The Prophet ﷺ was cupped and paid the

٥٩٥ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ : حَدَّثَنَا وُهَيْبٌ ، عَنِ ابْنِ طَاوُسٍ ، عَنْ

---

(1) Any medicine taken by the nose.

wages to the one who had cupped him and then took Su ut.

أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : احْتَجَمَ وأَعْطَى الحَجَّامَ أَجْرَهُ واسْتَعَطَ .

(10) CHAPTER. To sniff the Indian or sea Quṣt (kind of incense).

باب السَّعُوطِ بالقُسْطِ الهِنْدِيِّ والبَحْرِيِّ ، وَهُوَ الكُسْتُ مِثْلُ الكافُورِ ، والقافُورِ ، مِثْلُ كُشِطَتْ وقُشِطَتْ ، وَقَرَأَ عَبْدُ اللهِ : قُشِطَتْ .

596. Narrated Um Qais bint Miḥṣan: I heard the Prophet ﷺ saying, " Treat with the Indian incense, for it has healing for seven diseases ; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." Once I went to Allāh's Apostle ﷺ with a son of mine who would not eat any food, and the boy passed urine on him, whereupon he asked for some water and sprinkled it over the place of urine.

٥٩٦ ـ حدَّثَنا صَدَقَةُ بنُ الفَضْلِ قالَ : سَمِعْتُ الزُّهْرِيَّ ، عَنْ عُبَيْدِ اللهِ عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قالَتْ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : عَلَيْكُمْ بِهَذَا العُودِ الهِنْدِيِّ ، فإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ : يُسْعَطُ بِهِ مِنَ العُذْرَةِ ، ويُلَدُّ بِهِ مِنْ ذَاتِ الجَنْبِ . وَدَخَلْتُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِابْنٍ لِي لَمْ يأْكُلِ الطَّعامَ ، فَبالَ عَلَيْهِ ، فَدَعا بِماءٍ فَرَشَّ عَلَيْهِ .

(11) CHAPTER. What time one should be cupped,

Abū Mūsā was cupped at night.

باب أَيَّةُ ساعَةٍ يَحْتَجِمُ ، واحْتَجَمَ أَبو مُوسَى لَيْلاً .

597. Narrated Ibn 'Abbās ﵄ : The Prophet ﷺ was cupped while he

٥٩٧ ـ حدَّثَنا أَبو مَعْمَرٍ : حدَّثَنا عَبْدُ الوَارِثِ : حدَّثَنا أَيُّوبُ ، عَنْ

was fasting.

عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ احْتَجَمَ
النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ صَائِمٌ.

(12) **CHAPTER.** To be cupped while on a journey or while in the state of Iḥrām.

Ibn Buḥaina narrated that on the authority of the Prophet ﷺ.

باب الحَجْمِ فى السَّفَرِ والإِحْرَامِ،
قالَهُ ابنُ بُحَيْنَةَ، عَنِ النَّبِيِّ صلى اللهُ
عليهِ وسلَّمَ.

598. Narrated Ibn ʿAbbās ؓ: The Prophet ﷺ was cupped while he was in the state of Iḥrām.

٥٩٨ ـ حدَّثَنَا مُسَدَّدٌ: حدَّثَنَا
سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ وَ
عَطَاءٍ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ
النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ مُحْرِمٌ.

(13) **CHAPTER.** To be cupped as a treatment of a disease.

باب الحِجامَةِ مِنَ الدَّاءِ.

599. Narrated Anas ؓ that he was asked about the wages of the one who cups others. He said, "Allāh's Apostle ﷺ was cupped by Abū Ṭaiba, to whom he gave two Sāʿ of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet ﷺ said, "The best medicines you may treat yourselves with are cupping and sea incense." He added, "You should

٥٩٩ ـ حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ
قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا
حُمَيْدٌ الطَّوِيلُ، عَنْ أنَسٍ رَضِيَ اللهُ
عَنْهُ أنَّهُ سُئِلَ عَنْ أجْرِ الحَجَّامِ،
فَقالَ: احْتَجَمَ رَسُولُ اللهِ صلى اللهُ عليه
وسلَّمَ، حَجَمَهُ أبو طَيْبَةَ وأعْطاهُ صاعَيْنِ
مِنْ طَعامٍ وكَلَّمَ مَوالِيَهُ فخَفَّفُوا
عَنْهُ، وقالَ: إنَّ أمْثَلَ ما تَداوَيْتُمْ بهِ
الحِجامَةُ والقُسْطُ البَحْرِيُّ، وقالَ:

not torture your children by treating tonsilitis by pressing the tonsils or the palate with the finger, but use incense."

لا تُعَذِّبُوا صِبْيَانَكُمْ بِالغَمْزِ مِنَ العُذْرَةِ ، وَعَلَيْكُمْ بِالقُسْطِ .

600. Narrated Jābir bin ʿAbdullāh that he paid Al-Muqannaʿ a visit during his illness and said, " I will not leave till he gets cupped, for I heard Allāh's Apostle ﷺ saying, "There is healing in cupping."

٦٠٠ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ : حَدَّثَنِي ابْنُ وَهْبٍ : أَخْبَرَنِي عَمْرٌو وَغَيْرُهُ : أَنَّ بُكَيْرًا حَدَّثَهُ : أَنَّ عَاصِمَ ابْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ : أَنَّ جَابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا عَادَ المُقَنَّعَ ثُمَّ قَالَ لا أَبْرَحُ حَتَّى يَحْتَجِمَ ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ : إِنَّ فِيهِ شِفَاءً .

(14) CHAPTER. Cupping on the head.

بَاب الحِجَامَةِ عَلَى الرَّأْسِ .

601. Narrated ʿAbdullāh bin Buḥaina: Allāh's Apostle ﷺ was cupped on the middle of his head at Laḥi Jamal on his way to Mecca while he was in a state of Iḥrām.

Narrated Ibn ʿAbbās : Allāh's Apostle ﷺ was cupped on his head.

٦٠١ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي سُلَيْمَانُ ، عَنْ عَلْقَمَةَ : أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ الأَعْرَجَ : أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ بُحَيْنَةَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ احْتَجَمَ بِلَحْيَيْ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ وَهُوَ مُحْرِمٌ فِي وَسَطِ رَأْسِهِ . وَقَالَ الأَنْصَارِيُّ : أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ : حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ احْتَجَمَ

فى رأسِهِ .

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.

باب الحَجْمِ مِنَ الشَّقِيقَةِ وَ الصُّدَاعِ .

602. Narrated Ibn ʿAbbas ؓ : The Prophet ﷺ was cupped on his head for an ailment he was suffering from while he was in the state of Iḥrām, at a water place called Laḥi Jamal. Ibn ʿAbbās further said : Allāh's Apostle ﷺ was cupped on his head for unilateral headache while he was in the state of Iḥrām.

٦٠٢ - حدَّثَنِى مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا ابنُ أبى عَدِىٍّ ، عَنْ هِشامٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ قالَ : احْتَجَمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فى رأسِهِ وَهُوَ مُحْرِمٌ مِنْ وَجَعٍ كانَ بِهِ بِماءٍ يُقالُ لَهُ لَحْىُ جَمَلٍ . وَقالَ مُحَمَّدُ بنَ سَوَاءٍ : أخبرَنا هِشامٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ احْتَجَمَ وَهُوَ مُحْرِمٌ فى رأسِهِ مِنْ شَقِيقَةٍ كانَت بِهِ .

603. Narrated Jābir bin ʿAbdullāh ؓ : I heard the Prophet ﷺ saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or cauterization, but I do not like to be cauterized.

٦٠٣ - حدَّثَنَا إسْماعِيلُ بنُ أبانَ : حدَّثَنَا ابنُ الغَسِيلِ : حدَّثَنِى عاصِمُ بنُ عُمَرَ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إنْ كانَ فى شَىْءٍ مِنْ أدْوِيَتِكُمْ خَيرٌ فَفِى شَرْبَةِ عَسَلٍ ، أوْ شَرْطَةِ مِحْجَمٍ ، أوْ لَذْعَةٍ مِنْ نارٍ . وَما أُحِبُّ أنْ أكْتَوِىَ .

(16) CHAPTER. To get one's head shaved because of some ailment.

باب الحَلْقِ مِنَ الأَذَى .

604. Narrated Ka'b bin 'Ujrah : The Prophet ﷺ came to me during the time of Al-Ḥudaibiya, while I was lighting fire underneath a cookiag pot and lice were falling down my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice :" (Aiyūb, a sub-narrator said : I do not know with which he started.)

٦٠٤ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَيُّوبَ قَالَ : سَمِعْتُ مُجَاهِدًا، عَنِ ابنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابنِ عُجْرَةَ قَالَ: أَتَى عَلَيَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ زَمَنَ الحُدَيْبِيَةِ و أنا أُوقِدُ تحتَ بُرْمَةٍ والقَمْلُ يَتَنَاثَرُ عَنْ رأسِي، فَقَالَ : أَيُؤْذِيكَ هَوَامُّكَ ؟ قُلْتُ : نَعَمْ ، قالَ: فاحْلِقْ و صُمْ ثَلاثَةَ أيَّامٍ، أَوْ أَطْعِمْ سِتَّةً ، أَوِ انْسُكْ نَسِيكَةً. قالَ أَيُّوبُ: لا أَدْرِي بِأَيَّتِهِنَّ بَدَأَ .

(17) CHAPTER. Whoever gets cauterised someone else, and the seperiority of one who does not get cauterized.

باب مَنِ اكْتَوَى أَوْ كَوَى غَيْرَهُ، وَفَضْلِ مَنْ لَمْ يَكْتَوِ .

605. Narrated Jābir رضي الله عنه : The Prophet ﷺ said, "If there is any healing in your medicines then it is a cupping operation, or cauterization, but I do not like to be cauterized.

٦٠٥ ـ حَدَّثَنَا أبوالوَلِيدِ هِشَامُ بنُ عَبْدِ المَلِكِ : حَدَّثَنا عَبْدُ الرَّحمَنِ بنُ سُلَيْمَانَ بنِ الغَسِيلِ : حَدَّثَنا عاصِمُ بنُ عُمَرَ بنِ قَتَادَةَ قالَ : سَمِعْتُ جابِرًا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: إنْ كانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ شِفَاءٌ فَفِي شَرْطَةِ مِحْجَمٍ ، أوْ لَذْعَةٍ بِنارٍ ، وَما

أَحبُّ أنْ أكْتَوِيَ .

606. Narrated Ibn 'Abbas ﵄ : Allah's Apostle ﷺ said, "Nations were displayed before me (in the display) one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?" It was said, "No. It is Moses and his followers." It was said to me, "Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.'" Then the Prophet ﷺ entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed his Apostle; therefore those people are either ourselves or our children who are born in the Islamic ere, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet ﷺ heard of that, he came out and said, "Those people are those who do not treat themselves

٦٠٦ ـ حدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ : حدَّثَنا ابنُ فُضَيْلٍ : حدَّثَنا حُصَيْنٌ ، عَنْ عامرٍ ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ : لا رُقْيَةَ إلاَّ مِنْ عَيْنٍ أوْ حُمَةٍ . فَذَكَرْتُهُ لِسَعِيدِ بنِ جُبَيْرٍ فَقالَ : حدَّثَنا ابنُ عَبَّاسٍ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : عُرِضَتْ عَلَيَّ الأُمَمُ فجَعَلَ النَّبِيُّ والنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ ، والنَّبِيُّ لَيْسَ مَعَهُ أحَدٌ ، حتَّى وَقَعَ فى سَوَادٍ عَظِيمٍ . قُلْتُ : ما هَذَا ؟ أُمَّتِى هَذِهِ ؟ قِيلَ : بَلْ هَذَا مُوسَى وَقَوْمُهُ ، قِيلَ انْظُرْ إلى الأُفُقِ ، فإذَا سَوَادٌ يَمْلأُ الأُفُقَ ، ثُمَّ قِيلَ لى : انْظُرْ هاهُنا وَهاهُنا فى آفاقِ السَّماءِ ، فإذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ . قيلَ : هَذِهِ أُمَّتُكَ ، وَيَدْخُلُ الجَنَّةَ مِنْ هؤُلاءِ سَبْعُونَ ألْفا بغَيْرِ حِسابٍ . ثُمَّ دَخَلَ ولَمْ يُبَيِّنْ لَهُمْ ، فأفاضَ القَوْمُ وَقالُوا : نَحْنُ الَّذِينَ آمَنَّا باللهِ و اتَّبَعْنا رَسُولَهُ ، فنَحْنُ هُمْ أوْ أوْلادُنا الَّذِينَ وُلِدُوا فى الإسْلامِ فإنَّا وُلِدْنا فى الجاهِلِيَّةِ ، فَبَلَغَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فخَرَجَ فَقالَ : هُمُ الَّذِينَ لا يَسْتَرْقُونَ وَلا يَتَطَيَّرُونَ وَلا

with Ruqya, nor do they believe in bad or good omen, nor do they get themselves branded (cauterized), but they depend on their Lord." On that ʿUkāsha bin Muhsin said, "Am I one of them, O Allāh's Apostle?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, 'ʿUkāsha has anticipated you."

يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ. فَقَالَ عُكَاشَةُ بنُ مُحْصِنٍ: أَمِنْهُمْ أنا يا رَسُولَ اللهِ؟ قالَ: نَعَمْ، فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أنا؟ قالَ: سَبَقَكَ بِها عُكَاشَةُ.

(18) CHAPTER. To treat opthalmia (inflammation or soreness of the eyes) with antimony or Kohl.

Um ʿAṭiyya narrated this.

باب الإثمِدِ والكُحْلِ مِنَ الرَّمَدِ، فِيهِ عَنْ أُمِّ عَطِيَّةَ.

607. Narrated Um Salama رضي الله عنها: The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved by a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the Iddat) for four months and ten days.'.

٦٠٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ: حدَّثَنِي حُمَيْدُ ابنُ نافِعٍ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أنَّ امْرَأةً تُوُفِّيَ زَوْجُها فاشْتَكَتْ عَيْنَيْها، فَذَكَرُوها لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَذَكَرُوا لَهُ الكُحْلَ وأنَّهُ يُخافُ عَلَى عَيْنِها. فَقَالَ: لَقَدْ كانَتْ إحْداكُنَّ تَمْكُثُ فى بَيْتِها فى شَرِّ أحْلاسِها، أوْ فى أحْلاسِها فى شَرِّ بَيْتِها. فإذا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً، فَلا أرْبَعَةَ أشْهُرٍ وعَشْرًا.

(19) CHAPTER. Leprosy.

باب الجُذامِ، وَقالَ عَفَّانُ.

608. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "(There is) no ʿAdwā (no contagious dissease is conveyed without Allāh's permission), nor is there any bad omen (from birds), nor is there any Hāmah, nor is there any bad omen in the month of Ṣafar, and one should run away from the leper as one runs away from a lion."

٦٠٨ - حدَّثَنَا سَلِيمُ بنُ حَيَّانَ : حدَّثَنَا سَعِيدُ بنُ مِيناء قالَ : سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : لاعَدْوَى ولاطِيَرَةَ ، وَلا هامَةَ ولاصَفَرَ . وَفِرَّ مِنَ المَجْذُومِ كَمَا تَفِرُّ مِنَ الأسَدِ .

(20) CHAPTER. The Manna heals diseases.

باب المَنُّ شِفاءٌ للعَيْنِ .

609. Narrated Saʿīd bin Zaid : I heard the Prophet ﷺ saying, "Truffles are like Manna (i. e. they grow naturally without man's care) and their water heals eye diseases."

٦٠٩ - حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنَا غُنْدَرٌ : حدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ المَلِكِ قالَ : سَمِعْتُ عَمْرَو بنَ حُرَيْثٍ قالَ : سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَقُولُ : الكَمْأةُ مِنَ المَنِّ ، وَماؤُها شِفاءٌ للعَيْنِ . وَقالَ شُعْبَةُ : وأخْبَرَنِي الحَكَمُ ، عَنِ الحَسَنِ العُرَنِيِّ ، عَنْ عَمْرِو بنِ حُرَيْثٍ ، عَنْ سَعِيدِ بنِ زَيْدٍ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ شُعْبَةُ : لَمَّا حدَّثَنِي بِهِ الحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ المَلِكِ .

(21) CHAPTER. Al-Ladūd (the medicine which is inserted into one side of

باب اللَّدُودِ .

of a patient's mouth).

610. Narrated Ibn ʿAbbās ؓ and ʿĀisha ؓ : Abū Bakr ؓ kissed (the forehead of) the Prophet ﷺ when he was dead. ʿĀisha added : We put medicine in one side of his mouth but he started waving us not to insert the medicine into his mouth. We said, " He dislikes the medicine as a patient usually does." But when he came to his senses he said, " Did I not forbid you to put medicine (by force) in the side of my mouth? " We said, " We thought it was just because a patient ususally dislikes medicine." He said, " None of those who are in the house but will be forced to take medicine in the side of his mouth while I am watching, except Al-ʿAbbās, for he had not witnessed your deed."

٦١٠ - حدَّثنا عليُّ بنُ عبدِ الله : حدَّثنا يَحيَى بنُ سَعيد : حدَّثنا سُفيانُ : حدَّثني مُوسَى بنُ أبي عائشةَ ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ ، عَنِ ابنِ عبَّاسٍ وعائشةَ أنَّ أبا بكرٍ رَضِيَ اللهُ عنهُ قَبَّلَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ وهُوَ مَيِّتٌ ، قالَ : قالَتْ عائشةُ : لَدَدْناهُ في مَرَضِهِ فجعَلَ يُشيرُ إلَيْنا أنْ لا تَلُدُّوني ، فقُلْنا : كَرَاهِيَةَ المَرِيضِ للدَّواءِ ، فلَمَّا أفاقَ قالَ : أَلَمْ أنهَكُمْ أنْ تَلُدُوني ؟ قُلْنا : كَرَاهِيَةَ المَرِيضِ للدَّواءِ ، فقالَ : لا يَبْقَى في البَيْتِ أحَدٌ إلاَّ لُدَّ وأنا أنْظُرُ ، إلاَّ العبَّاسَ فإنَّهُ لَمْ يَشْهَدْكُمْ .

611. Narrated Um Qais : I went to Allāh's Apostle ﷺ along with a a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet ﷺ said, " Why do you pain your children by pressing their throats ! Use Hindi ʿŪd (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tosil disease and it is inserted into one side of

٦١١ - حدَّثنا عليُّ بنُ عبدِ الله : حدَّثنا سُفْيانُ ، عَنِ الزُّهْرِيِّ : أخبرَني عُبَيْدُ اللهِ بنُ عبدِ اللهِ عَنْ أمِّ قَيْسٍ قالَتْ : دَخَلْتُ بابنٍ لي علَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وقَدْ أعْلَقْتُ عَلَيْهِ مِنَ العُذْرَةِ فقالَ : علَى ما تَدْغَرْنَ أوْلادَكُنَّ بِهَذَا العِلاقِ ؟ عَلَيْكُنَّ بِهَذَا العُودِ الهِنْدِيِّ فإنَّ فيهِ سَبْعَةَ أشْفِيَةٍ ، مِنْها ذاتُ الجَنْبِ يُسْعَطُ مِنَ

the mouth of one suffering from pleurisy."

العُذْرَةِ ، وَيُلَدُّ مِنْ ذَاتِ الجَنْبِ . فَسَمِعْتُ الزُّهْرِىَّ يَقُولُ : بَيَّنَ لَنَا اثْنَيْنِ ، وَلَمْ يُبَيِّنْ لَنَا خَمْسَةً . قُلْتُ لِسُفْيَانَ فَإِنَّ مَعْمَرًا يَقُولُ : أَعْلَقْتُ عَلَيْهِ ، قَالَ : لَمْ يَحْفَظْ ، إِنَّمَا قَالَ : أَعْلَقْتُ عَنْهُ ، حَفِظْتُهُ مِنْ فِى الزُّهْرِىِّ . وَوَصَفَ سُفْيَانُ الغُلَامَ يُحَنَّكُ بِالإِصْبَعِ وَأَدْخَلَ سُفْيَانُ فِى حَنَكِهِ ، إِنَّمَا يَعْنِى رَفْعَ حَنَكِهِ بِإِصْبَعِهِ ، وَلَمْ يَقُلْ أَعْلِقُوا عَنْهُ شَيْئًا .

(22) CHAPTER :—

بَاب :ـ

612. Narrated ʿĀisha رضي الله عنها , the wife of the Prophet ﷺ : When the health of Allāh's Apostle ﷺ deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between ʿAbbās and another man. (The sub-narrator told Ibn ʿAbbās who said : Do you know who was the other man whom ʿĀisha did not mention ? The sub-narrator said: No. Ibn Abbas said : It was ʿAlī.) ʿĀisha added : When the Prophet ﷺ

٦١٢ ـ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ : قَالَ الزُّهْرِىُّ : أَخْبَرَنِى عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ : أَنَّ عَائِشَةَ رَضِىَ اللهُ عَنْهَا زَوْجَ النَّبِىِّ صلى الله عليه وسلم قَالَتْ : لَمَّا ثَقُلَ رَسُولُ اللهِ صلى الله عليه وسلم وَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ فِى أَنْ يُمَرَّضَ فِى بَيْتِى فَأَذِنَّ لَهُ ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلَاهُ فِى الأَرْضِ بَيْنَ عَبَّاسٍ وَآخَرَ ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ فَقَالَ : هَلْ تَدْرِى مَنِ الرَّجُلُ الآخَرُ الَّذِى لَمْ تُسَمِّ عَائِشَةُ ؟

entered my house and his disease became aggrivated, he said, "Pour on me seven waterskins of water the tying ribbons of which had not been untied so that I may give some advice to the people." So we made him sit in a tub belonging to Ḥafsa, the wife of the Prophet ﷺ and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a sermon before them.

قُلْتُ: لا، قالَ: هُوَ عَلِىٌّ. قالَتْ عائِشَةُ: فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ بَعْدَ ما دَخَلَ بَيْتَها واشْتَدَّ بِهِ وَجَعُهُ: هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّى أَعْهَدُ إِلى النَّاسِ. قالَتْ: فَأَجْلَسْناهُ فى مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ القِرَبِ حَتَّى جَعَلَ يُشِيرُ إِلَيْنا أَنْ قَدْ فَعَلْتُنَّ، قالَتْ: وخَرَجَ إِلى النَّاسِ فَصَلَّى بِهِمْ وَخَطَبَهُمْ.

(23) CHAPTER. Al-ʿUdhra (throat or tonsil diseases).

بابُ العُذْرَةِ.

613. Narrated Um Qais that she took to Allāh's Apostle ﷺ a son of hers whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, "Why do you pain your children by getting the palate pressed like that? Use the Hindi ʿŪd (certain Indian incense) for it cures seven diseases one of which is pleurisy."

٦١٣ - حَدَّثَنا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ قالَ: أَخْبَرَنِى عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ الأَسَدِيَّةَ أَسَدَ خُزَيْمَةَ، وكانَتْ مِنَ المُهاجِراتِ الأُوَلِ اللاتى بايَعْنَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ وَهِىَ أُخْتُ عُكاشَةَ، أَخْبَرَتْهُ أَنَّها أَتَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ بِابْنٍ لَها قَدْ أَعْلَقَتْ عَلَيْهِ مِنَ العُذْرَةِ، فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: عَلامَ تَدْغَرْنَ

أَوْلادَكُنَّ بِهَذَا العِلاقِ ؟ عَلَيْكُمْ بِهَذَا العُودِ الهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ ، مِنْهَا ذَاتُ الجَنْبِ ، يُرِيدُ الكُسْتَ ، وَهُوَ العُودُ الهِنْدِيُّ . وَقَالَ يُونُسُ وَ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ : عَلَّقَتْ عَلَيْهِ .

(24) CHAPTER. The treatment of one having diarrhea.

باب دَوَاءِ المَبْطُونِ .

614. Narrated Abū Sa'īd: A man came to the Prophet ﷺ and said, "My brother has got loose motions." The Prophet ﷺ said, "Let him drink honey." The man again (came) and said, "I made him drink (honey) but that made him worse." The Prophet ﷺ said, "Allāh has said the Truth, and the abdomen of your brother has told a lie."

٦١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَبِي المُتَوَكِّلِ ، عَنْ أَبِي سَعِيدٍ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ ، فَقَالَ : اسْقِهِ عَسَلاً فَسَقَاهُ ، فَقَالَ : إِنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاقًا . فَقَالَ : صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ . تَابَعَهُ النَّضْرُ عَنْ شُعْبَةَ .

(25) CHAPTER. Ṣafar is not a contagious disease. Ṣafar is a disease that afflicts the abdomen.

باب لا صَفَرَ ، وَهُوَ دَاءٌ يَأْخُذُ البَطْنَ .

615. Narrated Abū Huraira (رضي الله عنه) : Allāh's Apostle ﷺ said, "There is

٦١٥ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ،

no ʿAdwa (no disease is conveyed from the sick to the healthy without Allāh's permission), nor ṣafar, nor Hāma." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said, "What inflicted the first one?"

عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ : أَخْبَرَنِى أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُهُ : أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : إِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : لا عَدْوَى وَلا صَفَرَ وَلا هَامَةَ. فَقَالَ أَعْرَابِىٌّ : يا رَسُولَ اللهِ ، فَمَا بَالُ إِبِلِى تَكُونُ فِى الرَّمْلِ كَأَنَّها الظِّبَاءُ فَيَأْتِى الْبَعِيرُ الأَجْرَبُ فَيَدْخُلَ بَيْنَهَا فَيُجْرِبُهَا، فَقَالَ : فَمَنْ أَعْدَى الأَوَّلَ؟ رَوَاهُ الزُّهْرِىُّ عَنْ أَبِى سَلَمَةَ ، وَسِنَانِ ابْنِ أَبِى سِنَانٍ .

(26) CHAPTER. Pleurisy.

باب ذَاتِ الجَنْبِ .

616. Narrated Um Qais that she took to Allāh's Apostle ﷺ a son of hers whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, "Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like that? Use the Hindi ʿŪd (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

٦١٦ - حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ ، عَنْ إِسْحَاقَ ، عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِى بَايَعْنَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهِىَ أُخْتُ عُكَاشَةَ بْنِ مِحْصَنٍ : أَخْبَرَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ بِابْنٍ لَهَا وَقَدْ عَلَّقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ ، فَقَالَ : اتَّقُوا اللهَ ، عَلَى مَا تَدْغَرْنَ أَوْلادَكُنَّ بِهَذِهِ الأَعْلاقِ ؟

عَلَيْكُمْ بِهَذَا العُودِ الهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ ؛ مِنْهَا ذَاتُ الجَنْبِ ، يُرِيدُ الكُسْتَ ، يَعْنِي القُسْطَ . قَالَ : وَهِيَ لُغَةٌ .

٦١٧ - حدَّثَنا عارِمٌ : حدَّثَنا حَمَّادٌ قالَ : قُرِئَ عَلَى أَيُّوبَ مِنْ كُتُبِ أَبِي قِلابَةَ ، مِنْهُ مَا حَدَّثَ بِهِ ، وَمِنْهُ مَا قُرِئَ عَلَيْهِ ، فَكَانَ هَذَا فِي الكِتَابِ عَنْ أَنَسٍ : أَنَّ أَبَا طَلْحَةَ وَأَنَسَ بنَ النَّضْرِ كَوَيَاهُ ، وَكَوَاهُ أَبُو طَلْحَةَ بِيَدِهِ . وَقَالَ عَبَّادُ بنُ مَنْصُورٍ ، عَنْ أَيُّوبَ ، عَنْ أَبِي قِلابَةَ ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ : أَذِنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ أَنْ يَرْقُوا مِنَ الحُمَةِ وَالأُذُنِ . قَالَ أَنَسٌ : كُوِيتُ مِنْ ذَاتِ الجَنْبِ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حَيٌّ ، وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بنُ النَّضْرِ وَزَيْدُ بنُ ثَابِتٍ ، وَأَبُو طَلْحَةَ كَوَانِي .

617. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ allowed one of the Anṣār families to treat poisonousness and ear ailment with Ruqya. Anas added : I got myself cauterized for pleurisy, when Allāh's Apostle ﷺ was still alive. Abū Ṭalha, Anas bin An-Naḍr and Zaid bin Thābit witnessed that, and it was Abū Ṭalḥa who cauterized me.

بَاب حَرْقِ الحَصِيرِ لِيُسَدَّ بِهِ الدَّمُ .

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ash into a wound) to stop bleeding.

٦١٨ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ : حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ القَارِيُّ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ

618. Narrated Sahl bin Sa'd As-Sā'idī : When the helmet broke on the head of the Prophet ﷺ and his face

became covered with blood and his incisor tooth broke (i. e. during the battle of Uhud), ʿAli used to bring water in his shield while Fatima was washing the blood off his face. When Fatima عليها السلام saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it on the wound of Allah's Apostle ﷺ whereupon the bleeding stopped.

السَّاعِدِىَّ قالَ : لَمَّا كُسِرَتْ عَلَى رأسِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ البَيْضَةُ و أُدْمِىَ وَجْهُهُ و كُسِرَتْ رُباعِيَتُهُ ، و كانَ عَلِىٌّ يَخْتَلِفُ بالمَاءِ فى المِجَنِّ وَجاءَتْ فاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ. فلَمَّا رأتْ فاطِمَةُ عَلَيْها السَّلامُ الدَّمَ يَزِيدُ عَلى المَاءِ كَثْرَةً عَمَدَتْ إلى حَصِيرٍ فأحْرَقَتْها و ألْصَقَتْها عَلى جُرْحِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَرَقأ الدَّمُ .

(28) CHAPTER. Fever is from the heat of Hell.

باب الحُمَّى مِنْ فَيْحِ جَهَنَّمَ .

619. Narrated Nafiʿ: ʿAbdullah bin ʿUmar said, " The Prophet ﷺ said, ' Fever is from the heat of Hell, so put it out (cool it) with water.' " Nafiʿ added : ʿAbdullah used to say, " O Allah! Relieve us from the punishment," (when he suffered from fever).

٦١٩ ـ حدَّثَنَا يَحْيَى بنُ سُلَيْمانَ قالَ : حدَّثَنِى ابنُ وَهْبٍ : حدَّثَنِى مالكٌ ، عَنْ نافِعٍ ، عَنْ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : الحُمَّى مِنْ فَيْحِ جَهَنَّمَ ، فأطْفِئُوها بالمَاءِ . قالَ نافِعٌ : و كانَ عَبْدُ اللهِ يَقُولُ : اكْشِفْ عَنَّا الرِّجْزَ .

620. Narrated Fatima bint Al-Mundhir : Whenever a lady suffering from

٦٢٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ هِشامٍ ، عَنْ فاطِمَةَ

fever was brought to Asmā' bint Abū Bakr, she used to invoke Allāh for her and then sprinkle some water on her body, at the chest and say, "Allāh's Apostle ﷺ used to order us to abate fever with water."

بِنْتِ المُنْذِرِ : أنَّ أسْماءَ بِنْتَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما كانَتْ إذَا أُتِيَتْ بالمَرْأةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أخَذَتِ المَاءَ فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَيْبِها وَقالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يأمُرُنا أنْ نَبْرُدَها بالمَاءِ .

621. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ said, "Fever is from the heat of Hell, so abate with water."

٦٢١ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيَى : حدَّثَنا هِشامٌ : أخْبَرَنِي أبي ، عَنْ عائشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ .

622. Narrated Rāfi' bin Khadīj: I heard Allāh's Apostle ﷺ saying, "Fever is from the heat of Hell, so abate with water."

٦٢٢ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا أبوالأحْوَصِ : حدَّثَنا سَعيدُ بنُ مَسْرُوقٍ ، عَنْ عَبايَةَ بنِ رِفاعَةَ ، عَنْ جَدِّهِ رافِعِ ابنِ خَدِيجٍ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ .

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

باب مَنْ خَرَجَ مِنْ أرْضٍ لا تُلايِمُهُ .

623. Narrated Anas bin Malik رضي الله عنه : Some people from the tribes of ʿUkl and ʿUraina came to Allah's Apostle ﷺ and embraced Islam and said, "O Allah's Apostle! We are owners of livestock and have never been farmers," and they found the climate of Medina unsuitable for them. So Allah's Apostle ﷺ ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Ḥarra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet ﷺ he sent in their pursuit (and they were caught and brought). The Prophet ﷺ ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Ḥarra till they died in that state.

٦٢٣ - حدَّثَنَا عَبْدُ الأعْلَى بنُ حَمَّادٍ : حدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ : حدَّثَنَا سَعِيدٌ : حدَّثَنَا قَتَادَةُ : أنَّ أنَسَ ابنَ مالكٍ حدَّثَهُمْ أنَّ ناسًا أوْ رِجالاً مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وَتَكَلَّمُوا بالإسْلامِ فَقالُوا : يا نَبِيَّ اللهِ ، إنَّا كُنَّا أهْلَ ضَرْعٍ ، ولَمْ نَكُنْ أهْلَ رِيفٍ وَاسْتَوْخَمُوا المَدِينَةَ ، فأمَرَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِذَوْدٍ وَبِرَاعٍ ، وأمَرَهُمْ أنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ ألْبانِها وأبْوالِها. فانْطَلَقُوا حتى كانُوا ناحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إسْلامِهِمْ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وَاسْتَاقُوا الذَّوْدَ ، فَبَلَغَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَبَعَثَ الطَّلَبَ فى آثارِهِمْ وأمَرَ بِهِمْ فَسَمَرُوا أعْيُنَهُمْ وَقَطَعُوا أيْدِيَهُمْ وتُرِكُوا فى ناحِيَةِ الحَرَّةِ حتَّى ماتُوا عَلَى حالِهِمْ .

(30) CHAPTER. What has been mentioned about the plague.

باب ما يُذْكَرُ فى الطَّاعُونِ .

624. Narrated Saʿd : The Prophet ﷺ, said, "If you hear of an outbreak of plague in a land, do not enter

٦٢٤ - حدَّثَنَا حَفْصُ بنُ عُمَرَ : حدَّثَنَا شُعْبَةُ قالَ : أخْبَرَنِى حَبِيبُ بنُ أبى ثابِتٍ قالَ : سَمِعْتُ إبْرَاهِيمَ بنَ

it; but if the plague breaks out in a place while you are in it, do not leave that place."

سَعْدٍ قالَ : سَمِعْتُ أُسامَةَ بنَ زَيْدٍ يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إذَا سَمِعْتُمْ بالطَّاعُونِ بأرْضٍ فَلا تَدْخُلُوها ، و إذَا وَقَعَ بأرْضٍ و أنْتُمْ بها فَلا تخرُجُوا مِنْها. فَقُلْتُ : أنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا وَلا يُنْكِرُهُ ؟ قالَ : نَعَمْ .

625. Narrated ʿAbdullāh bin ʿAbbās ﵄ : ʿUmar bin Al-Khaṭṭāb ﵁ departed for Shā'm and when he reached Sargh, the commanders of the (Muslim) army, Abū ʿUbaida bin Al-Jarrāḥ and his companions met him and told him that an eipdemic had broken out in Shā'm. ʿUmar said, "Call for me the early emigrants." So ʿUmar called them, consulted them and informed them that an epidemic had broken out in Shā'm. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to ʿUmar), "You have along with you, other people and the companions of Allāh's Apostle ﷺ, so do not advise that we take them to this epidemic." ʿUmar said to them, "Leave me now." Then he said, "Call the Anṣār for me." I called them

٦٢٥ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عَبْدِ الحَمِيدِ بنُ عَبْدِ الرَّحمَنِ بن زَيْدَ ابنِ الخَطَّابِ ، عَنْ عَبْدِ اللهِ بنِ عبْدِ اللهِ ابنِ الحارِثِ بنِ نَوْفَلَ ، عَنْ عَبْدِ اللهِ ابنِ عَبَّاسٍ : أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ خَرَجَ إلى الشَّامِ حتَّى إذَا كانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأجْنادِ : أبو عُبَيْدَةَ بنُ الجَرَّاحِ و أصحَابُهُ ، فأخْبَرُوهُ أنَّ الوَبَاءَ قَدْ وَقَعَ بأرْضِ الشَّامِ. قالَ ابنُ عَبَّاسٍ : فَقَالَ عُمَرُ : ادْعُ لى المُهاجِرِينَ الأوَّلِينَ فَدَعاهُمْ فاسْتَشارَهُمْ و أخْبَرَهُمْ أنَّ الوَبَاءَ قَدْ وَقَعَ بالشَّامِ ، فاخْتَلَفُوا، فَقالَ بَعْضُهُمْ : قَدْ خَرَجْنا لأمْرٍ وَلا نَرَى أنْ تَرْجِعَ عَنْهُ ، وَقالَ بَعْضُهُمْ : مَعَكَ بَقِيَّةُ النَّاسِ و أصحَابُ رَسُولِ اللهِ صلى اللهُ

and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you return with the people and nor take them to that (place) of epidemic." So ʿUmar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abū ʿUbaida bin Al-Jarrāḥ said (to ʿUmar), "Are you running away from what Allāh had ordained ?" ʿUmar said, "Would that someone else had said such a thing, O Abū ʿUbaida! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that ?" At that time ʿAbdur-Raḥmān bin ʿAuf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allāh's Apostle ﷺ saying, 'If you hear about it (an outbreak of a plague) in aland, do not go to it; but if a plague breaks out in a country where you are staying, do not run away from it.'" ʿUmar thanked Allāh and returned to Medina.

عليهِ وسلَّمَ ولا نرَى أنْ نُقْدِمَهُمْ علَى هذَا الوَباءِ، فقالَ: ارْتفِعُوا عنِّى، ثُمَّ قالَ: ادْعُ لى الأنْصارَ، فدَعَوْتُهُمْ فاسْتَشارَهُمْ فسَلَكُوا سَبِيلَ المُهاجِرِينَ، واخْتَلَفُوا كاخْتِلافِهِمْ، فقالَ: ارْتفِعُوا عنِّى، ثُمَّ قالَ: ادْعُ لى مَنْ كانَ هاهُنا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهاجِرَةِ الفَتْحِ، فدَعَوْتُهُمْ فلَمْ يَخْتَلِفْ مِنْهُمْ علَيْهِ رَجُلانِ. فقالُوا: نرَى أنْ تَرْجِعَ بالنَّاسِ ولا تُقْدِمَهُمْ علَى هذَا الوَباءِ فنادَى عُمَرُ فى النَّاسِ: إنى مُصَبِّحٌ علَى ظَهْرٍ فأصْبِحُوا علَيْهِ. فقالَ أبو عُبَيْدَةَ بنُ الجرَّاحِ: أفِرارًا مِنْ قَدَرِ اللهِ؟ فقالَ عُمَرُ: لَوْ غَيْرُكَ قالَها يا أبا عُبَيْدَةَ؟ نَعَمْ نَفِرُّ مِنْ قَدَرِ اللهِ إلى قَدَرِ اللهِ، أرأيْتَ لَوْ كانَ لكَ إبِلٌ هَبَطَتْ وادِيًا لهُ عُدْوَتانِ، إحْداهُما خَصِيبَةٌ والأُخْرَى جَدْبَةٌ، أرأيْتَ إنْ رَعَيْتَ الخَصْبَةَ رَعَيْتَها بقَدَرِ اللهِ، وإنْ رَعَيْتَ الجَدْبَةَ رَعَيْتَها بقَدَرِ اللهِ؟ قالَ: فجاءَ عَبْدُ الرَّحمنِ بنُ عَوْفٍ وكانَ مُتَغَيِّبًا فى بَعْضِ حاجَتِهِ، فقالَ: إنَّ عِنْدِى فى هذَا عِلْمًا، سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: إذَا سَمِعْتُمْ بِهِ بأرْضٍ فلا تَقْدَمُوا علَيْهِ. وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بِها فلا تَخْرُجُوا فِرارًا مِنْهُ، قالَ: فحَمِدَ اللهَ

عُمَرُ ثُمَّ انْصَرَفَ .

626. Narrated ʿAbdullāh bin ʿĀmir ؓ : ʿUmar went to Shā'm and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Shā'm. ʿAbdur-Raḥmān bin ʿAuf told him that Allāh's Apostle ﷺ said, "If you hear that it (a plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it."

٦٢٦ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ ، أَخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عَبْدِ اللهِ بنِ عامِرٍ : أنَّ عُمَرَ خَرَجَ إلى الشَّأْمِ ، فَلَمَّا كانَ بِسَرْغَ بَلَغَهُ أنَّ الوَباءَ قَدْ وَقَعَ بالشَّأْمِ . فأخْبَرَهُ عَبْدُ الرَّحمَنِ بنُ عَوْف أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : إذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلا تَقْدَمُوا عَلَيْهِ ، و إذَا وَقَعَ بِأَرْضٍ و أنْتُمْ بِها فَلا تَخْرُجُوا فِرَارًا مِنْهُ .

627. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Neither the (Dajjāl) Messiah nor the plague will enter Medina."

٦٢٧ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنا مالكٌ ، عَنْ نُعَيْمٍ المُجْمِرِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : لا يَدْخُلُ المَدِينَةَ المَسِيحُ وَلا الطَّاعُونُ .

628. Narrated Anas bin Mālik ؓ : Allāh's Apostle ﷺ said, "(Death from) plague is martyrdom for every Muslim."

٦٢٨ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ : حَدَّثَنا عَبْدُ الوَاحِدِ : حَدَّثَنا عاصِمٌ : حَدَّثَتْنِي حَفْصَةُ بِنْتُ سِيرِينَ قالَتْ : قالَ لي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ : يَحْيَى بِمَ ماتَ ؟ قُلْتُ : مِنَ الطَّاعُونِ ،

قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسْلِمٍ.

629. Narrated Abu Huraira رضي الله عنه : The Prophet ﷺ said, "He (a Muslim) who dies of an abdominal disease is a a martyr, and he who dies of plague is a martyr."

٦٢٩ ـ حدَّثَنا أبو عاصِمٍ، عَنْ مالكٍ، عَنْ سُمَيٍّ عَنْ أبي صالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ: المَبْطُونُ شَهيدٌ، والمَطْعُونُ شَهيدٌ.

(31) CHAPTER. The reward of a person who suffers from plague (or lives in a plague-stricken land) patiently.

بابُ أجْرِ الصَّابِرِ عَلَى الطَّاعُونِ.

630. Narrated Aisha, the wife of the Prophet ﷺ that she asked Allah's Apostle ﷺ about plague, and Allah's Apossle ﷺ informed her saying, "Plague was punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that

٦٣٠ ـ حدَّثَنا إسحاقُ: أخْبَرَنا حَبَّانُ: حدَّثَنا داوُدُ بنُ أبي الفُراتِ: حدَّثَنا عَبْدُ اللهِ بنُ بُرَيْدَةَ عَنْ يَحْيَى ابنِ يَعْمُرَ، عَنْ عائشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ أنها أخْبَرَتْنا أنها سألَتْ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ عَنِ الطَّاعُونِ فأخْبَرَها نَبِيُّ اللهِ صلى اللهُ عليه وسلَّمَ أنَّهُ كانَ عَذابًا يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ فَجَعَلَهُ اللهُ رَحْمَةً لِلْمُؤْمِنينَ. فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ في بَلَدِهِ صابِرًا يَعْلَمُ أنَّهُ لَنْ يُصيبَهُ

of a martyr."

إلاَّ ما كَتَبَ اللهُ لَهُ إلاَّ كانَ لَهُ مِثْلُ أجْرِ الشَّهِيدِ. تابَعَهُ النَّضْرُ عَنْ دَاوُدَ.

(32) CHAPTER. Ar-Ruqā (1) with the Qur'ān and the Mu'auwidhāt (the last two Sūras of the Qur'ān).

باب الرقى بالقُرآنِ والمُعَوِّذاتِ .

631. Narrated 'Āisha ﵂ : During his fatal illness, the Prophet ﷺ used to recite the Mu'auwidhāt (Sūrat An-Nās and Surat Al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Sūras and blow my breath over him and make him rub his body with his own hand for its blessings."

(Ma'mar asked Az-Zuhrī: How did the Prophet ﷺ use to blow? Az-Zuhrī said: He used to blow on his hands and then passed them over his face.)

٦٣١ - حدَّثَنِي إبرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَنْفُثُ عَلَى نَفْسِهِ فى المَرَضِ الَّذِى ماتَ فِيهِ بالمُعَوِّذَاتِ ، فلَمَّا ثَقُلَ كُنْتُ أنْفِثُ عَنْهُ بِهِنَّ وأمْسَحُ بِيَدِ نَفْسِهِ لِبَرَكَتِها. فَسَأَلْتُ الزُّهْرِيَّ : كَيْفَ يَنْفِثُ ؟ قالَ: كانَ يَنْفِثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ .

(33) CHAPTER. To do Ruqya by

باب الرُّقَى بفاتِحَةِ الكِتابِ ، و

---

(1) Ruqā (sing. Ruqya) is the recitation of some Divine verses as a treatment for a disease.

reciting Sūrat-al-Fātiḥa (the Opening of the Book). And this has been narrated by Ibn ʿAbbās on the authority of the Prophet ﷺ.

يُذْكَرُ عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

632. Narrated Abū Saʿīd Al-Khudrī ؓ : Some of the companions of the Prophet ﷺ went to a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of the tribe was bitten by a snake. The chief's companions said, (to the companions of the Prophet ﷺ), " Have you got any medicine with you or anybody who can treat with Ruqya ? " The others said, " You refuse to entertain us, so we will not treat (your patient) unless you pay us for it." So they agreed to pay them a flock of sheep.

One of them (the Prophet's companions) started reciting Sūrat-al-Fātiḥa and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, " We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, " How do you know that Sūrat-al-Fātiḥa is a Ruqya ? Take it (flock of sheep) and assign a share for me."

٦٣٢ - حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنْ أبي بِشْرٍ ، عَنْ أبي المُتَوَكِّلِ ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أنَّ ناسا مِنْ أصحابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أتَوْا عَلى حَيٍّ مِنْ أحْياءِ العَرَبِ فَلَمْ يَقْرُوهُمْ ، فَبَيْنَماهُمْ كَذَلكَ إذْ لُدِغَ سَيِّدُ أولَئِكَ فَقالُوا : هَلْ مَعَكُمْ مِنْ دَواءٍ أوْ رَاقٍ ؟ فَقالُوا : إنَّكُمْ لَمْ تَقْرُونا ، وَلا نَفْعَلُ حتَّى تَجْعَلُوا لَنا جُعْلاً ، فَجَعَلُوا لَهُمْ قَطِيعا مِنَ الشَّاءِ فَجَعَلَ يَقْرَأُ بِأُمِّ القُرْآنِ و يَجْمَعُ بُزَاقَهُ ويَتْفِلُ ، فَبرأ. فأتَوْا بالشَّاءِ فَقالُوا: لا نَأخُذُهُ حتَّى نَسألَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ ، فَسَألُوهُ فَضَحِكَ وَقالَ : وَما أدْراكَ أنَّها رُقْيَةٌ ، خُذُوها واضْرِبُوا لِي بِسَهْمٍ .

(34) CHAPTER. The conditions re-

باب الشُّرُوطِ فى الرُّقْيَةِ بِفاتِحَةِ

quired for doing a Ruqya with Sūrat-al-Fātiḥa.

الكِتَابِ .

633. Narrated Ibn ʿAbbās رضي الله عنهما : Some of the companions of the Prophet ﷺ passed by some people staying at a place where there was water, and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet ﷺ , "Is there anyone among you who can do Ruqya as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited Sūrat-al-Fātiḥa for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allāh's Book." When they arrived at Medina, they said, "O Allāh's Apostle! (This person) has taken wages for reciting Allāh's Book." On that Allāh's Apostle ﷺ said, "You are most entitled to take wages for doing a Ruqya with Allāh's Book."

٦٣٣ ـ حَدَّثَنَا سِيدَانُ بْنُ مُضَارِبٍ أَبُو مُحَمَّدٍ الباهِلِىُّ : حَدَّثَنَا أَبُو مَعْشَرٍ يُوسُفُ بْنُ يَزِيدَ البَرَّاءُ : حَدَّثَنِى عُبَيْدُ اللهِ بْنُ الأَخْنَسِ أَبُو مالِكٍ ، عَنِ ابْنِ أَبِى مُلَيْكَةَ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ نَفَرًا مِنْ أَصحَابِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ مَرُّوا بِماءٍ فِيهِمْ لَدِيغٌ أَوْ سَلِيمٌ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ المَاءِ فَقَالَ : هَلْ فِيكُمْ مِنْ رَاقٍ ، إِنَّ فِى المَاءِ رَجُلًا لَدِيغًا أَوْ سَلِيمًا . فانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرَأَ بِفاتِحَةِ الكِتابِ عَلَى شاءٍ فَبرأ ، فَجاءَ بالشَّاءِ إلى أَصْحابِهِ فكَرِهُوا ذَلِكَ وَقالُوا أَخَذْتَ عَلى كِتابِ اللهِ أَجْرًا ؟ حتَّى قَدِمُوا المَدِينَةَ فَقَالُوا : يا رَسُولَ اللهِ ، أَخَذَ عَلَى كِتابِ اللهِ أَجْرًا . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِنَّ أَحَقَّ ما أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتابُ اللهِ .

(35) CHAPTER. Ruqya for an evil

باب رُقْيَةِ العَيْنِ .

eye.

634. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ ordered me or somebody else to do Ruqya (if there was danger) from an evil eye.

٦٣٤ ـ حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ : أخبَرَنا سُفْيانُ قالَ : حدَّثَنِى مَعْبَدُ بنُ خالِدٍ : سَمِعْتُ عَبْدَ اللهِ بنَ شَدَّادٍ ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها قالَتْ : أمَرَنى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ أوْ أمَرَ أنْ يُسْتَرْقَى مِنَ العَيْنِ .

635. Narrated Um Salama that the Prophet ﷺ saw in her house a girl whose face had a black spot. He said, "She is under the effect of an evil eye, so treat her with a Ruqya."

٦٣٥ ـ حدَّثَنا مُحَمَّدُ بنُ خالِدٍ : حدَّثَنا مُحَمَّدُ بنُ وَهْبِ بنِ عَطِيَّةَ الدِّمَشْقِىُّ : حدَّثَنا مُحَمَّدُ بنُ حَرْبٍ : حدَّثَنا مُحَمَّدُ بنُ الوَلِيدِ الزُّبَيْدِىُّ : أخبَرَنا الزُّهْرِىُّ عَنْ عُرْوَةَ بنِ الزُّبَيْرِ ، عَنْ زَيْنَبَ ابْنَةِ أبى سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ رَضِىَ اللهُ عَنْها : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ رأى فى بَيْتِها جارِيَةً فى وَجْهِها سَفْعَةٌ فقالَ : اسْتَرْقُوا لَهَا فإنَّ بِها النَّظْرَةَ . وَقالَ عُقَيْلٌ ، عَنِ الزُّهْرِىِّ : أخبَرَنى عُرْوَةُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ . تابَعَهُ عَبْدُ اللهِ بنُ سالِمٍ ، عَنِ الزُّبَيْدِىِّ .

(36) CHAPTER. The effect of an

بابٌ العَيْنُ حَقٌّ .

evil eye is a fact.

636. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "The offect of an evil eye is a fact." And he prohibited tattooing.

٦٣٦ ـ حدَّثَنِى إسحَاقُ بنُ نَصْرٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : العَيْنُ حَقٌّ ، وَنَهَى عَنِ الوَشْمِ .

(37) CHAPTER. To treat a snake-bite or a scorpion sting with a Ruqya.

باب رُقْيَةِ الحَيَّةِ والعَقْرَبِ .

637. Narrated Al-Aswad : I asked ʿAisha about treating poisonous stings (a snake-bite or a socrpion sting) with a Ruqya. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with Ruqya."

٦٣٧ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا عَبْدُ الوَاحِدِ : حدَّثَنا سُلَيْمانُ الشَّيْبانِىُّ : حدَّثَنا عَبْدُ الرَّحمَنِ بنُ الأسْوَدِ ، عَنْ أبِيهِ قالَ : سألْتُ عائشَةَ عَنِ الرُّقْيَةِ مِنَ الحُمَةِ فَقالَتْ : رَخَّصَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ الرُّقْيَةَ مِنْ كُلِّ ذِى حُمَةٍ .

(38) CHAPTER. The Ruqya of the Prophet ﷺ (i. e. what he used to recite while doing a Ruqya).

باب رُقْيَةِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ .

638. Narrated ʿAbdul ʿAzīz : Thābit and I went to Anas bin Mālik. Thābit

٦٣٨ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا عَبْدُ الوَارِثِ ، عَنْ عَبْدِ العَزِيزِ قالَ :

said, "O Abū Ḥamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allāh's Apostle ﷺ?" Thābit said, "Yes," Anas recited, "O Allāh! The Lord of the people, the Remover of trouble! Heal (this patient), for You are the Healer. None brings about healing but you; healing that will leave behind no ailment."

دَخَلْتُ أنا وَثابِتٌ عَلَى أَنَسِ بنِ مالكٍ، فَقالَ ثابِتٌ: يا أَبا حَمْزَةَ: اشْتَكَيْتُ، فَقالَ أَنَسٌ: أَلا أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ؟ قالَ: بَلَى، قالَ: اللَّهُمَّ رَبَّ النَّاسِ، مَذْهِبَ الباسِ، اشْفِ أَنْتَ الشَّافِي، لا شافِيَ إِلَّا أَنْتَ، شِفاءً لا يُغادِرُ سَقَمًا.

639. Narrated ʿAisha ؓ: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and saying, "O Allāh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but yours; healing that will leave behind no ailment."

٦٣٩ - حدَّثَنا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ: حدَّثَني سُلَيْمانُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ كانَ يُعَوِّذُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ اليُمْنَى وَيَقُولُ: اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الباسَ وَاشْفِهِ، أَنْتَ الشَّافِي، لا شِفاءَ إِلَّا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَمًا. قالَ سُفْيانُ: حَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَني عَنْ إِبراهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ نَحْوَهُ.

640. Narrated ʿAisha ؓ: Allāh's Apostle ﷺ used to treat with a Ruqya saying, "O the Lord of the

٠٥٤ - حدَّثَني أَحمَدُ بنُ أَبي رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أَخْبَرَني أَبي، عَنْ عائِشَةَ: أَنَّ

people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it."

رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ يَرْقِى، يَقُولُ: امْسَحِ الباسَ رَبَّ النَّاسِ، بِيَدِكَ الشِّفاءُ، لا كاشِفَ لَهُ إلاَّ أنْتَ.

641. Narrated ʿĀisha رضي الله عنها: The Prophet ﷺ used to say to the patient, "In the Name of Allāh. The earth of our land and the saliva of one of us may cure our patient." (1)

٦٤١ - حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنِى عَبْدُ رَبِّهِ بنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها: أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَقُولُ للمَرِيضِ: بِسْمِ اللهِ، تُرْبَةُ أرْضِنا بِرِيقَةِ بَعْضِنا يُشْفَى سَقِيمُنا.

642. Narrated ʿĀisha رضي الله عنها: Allāh's Apostle ﷺ used to read in his Ruqya, "In the Name of Allāh." The earth of our land and the saliva of one of us may cure our patient with the permission of our Lord." (2)

٦٤٢ - حدَّثَنِى صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ قالَتْ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ فى الرُّقْيَةِ: بِسْمِ اللهِ، تُرْبَةُ أرْضِنا و رِيقَةُ بَعْضِنا يُشْفَى سَقِيمُنا بإذْنِ رَبِّنا.

(39) CHAPTER. An-Nafth (blowing

باب النَّفْثِ فى الرُّقْيَةِ.

---

(1) The Prophet ﷺ while reciting the Ruqya, put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

(2) See Hadīth No. 641.

with a slight shower of saliva) while treating with a Ruqā.

643. Narrated Abū Qatāda: I heard the Prophet ﷺ saying, "A good dream is from Allāh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allāh from its evil for then it will not harm him."

٦٤٣ ـ حدَّثنا خالِدُ بنُ مَخْلَدٍ : حدَّثنا سُلَيْمانُ ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ : سَمِعْتُ أبا سَلَمَةَ قالَ : سَمِعْتُ أبا قَتادَةَ يَقُولُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : الرُّؤْيا مِنَ اللهِ ، والحُلْمُ مِنَ الشَّيْطانِ . فإذا رأى أحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ حينَ يَسْتَيْقِظُ ثَلاثَ مَرَّاتٍ ، وَيَتَعَوَّذْ مِنْ شَرِّها فإنَّها لا تَضُرُّهُ . وَقالَ أبو سَلَمَةَ : فإنْ كُنْتُ لأرَى الرُّؤْيا أثْقَلَ عَلَيَّ مِنَ الجَبَلِ ، فَمَا هُوَ إلاَّ سَمِعْتُ هَذا الحَدِيثَ فَمَا أُبالِيها .

644. Narrated ʿAisha رضي الله عنها: Whenever Allāh's Apostle ﷺ went to bed, he used to recite Sūrat-al-Ikhlās, Sūrat-al-Falaq and Sūrat-an-Nās and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

٦٤٤ ـ حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ : حدَّثنا سُلَيْمانُ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إذا أوَى إلى فِراشِهِ نَفَثَ فى كَفَّيْهِ بِقُلْ هُوَ اللهُ أحَدٌ وبالمُعَوِّذَتَيْنِ جميعا ، ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ وَما بَلَغَتْ يَداهُ مِنْ جَسَدِهِ ، قالَتْ عائشةُ :

فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِى أَنْ أَفْعَلَ ذَلِكَ بِهِ، قَالَ يُونُسُ: كُنْتُ أَرَى ابْنَ شِهَابٍ يَصْنَعُ ذَلِكَ إِذَا أَوَى إِلَى فِرَاشِهِ.

645. Narrated Abū Sa'īd: A group of the companions of Allah's Apostle ﷺ proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of the tribe got a (snake) bīte and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travellers) who have dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten (by a snake) and we have treated him with everything but nothing benefitted him. Have anyone of you anything useful?" One of them replied, "Yes, by Allāh, I know how to treat with a Ruqya. But, by Allāh, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and

٦٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِى بِشْرٍ، عَنْ أَبِى الْمُتَوَكِّلِ، عَنْ أَبِى سَعِيدٍ أَنَّ رَهْطًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى اللَّهُ عليه وسلَّمَ انْطَلَقُوا فِى سَفْرَةٍ سَافَرُوهَا حَتَّى نَزَلُوا بِحَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ ذَلِكَ الْحَىِّ، فَسَعَوْا لَهُ بِكُلِّ شَىْءٍ لَا يَنْفَعُهُ شَىْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَىْءٌ، فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لُدِغَ فَسَعَيْنَا لَهُ بِكُلِّ شَىْءٍ لَا يَنْفَعُهُ شَىْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَىْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللَّهِ إِنِّى لَرَاقٍ وَلَكِنْ وَاللَّهِ لَقَدِ اسْتَضَفْنَاكُمْ، فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلًا. فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ، فَانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرَأُ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - حَتَّى لَكَأَنَّمَا

started spitting (on the bite) and reciting Sūrat-al-Fātiḥa till the patient was healed and started walking as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's companions) said, "Distribute (the sheep)." But the one who treated with the Ruqya said, "Do not do that till we go to Allāh's Apostle ﷺ and mention to him what has happened, and see what he will order us." So they came to Allāh's Apostle ﷺ and mentioned the story to him and he said, "How do you know that Sūrat-al-Fatiha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you."

نَشِطَ مِنْ عِقالٍ فانْطَلَقَ يَمْشِى مابِهِ قَلَبَةٌ. قالَ: فأوْفَوْهُمْ جُعْلَهُمُ الَّذِى صَالَحُوهُمْ عَلَيْهِ، فَقالَ بَعْضُهُمْ: اقْسِمُوا، فَقالَ الَّذى رَقَى لا تَفْعَلُوا حتَّى نَأْتِىَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَنَذْكُرَ لَهُ الَّذى كانَ فَنَنْظُرَ مايَأمُرُنا فَقَدِمُوا عَلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَذَكَرُوا لَهُ فَقالَ: وَما يُدْرِيكَ أنَّها رُقْيَةٌ، أصَبْتُمْ، اقْسِمُوا وَاضْرِبُوا لى مَعَكُمْ بِسَهْمٍ.

(40) CHAPTER. The passing of the right hand of the one who is treating with a Ruqya on the place of ailment.

باب مَسْحِ الرَّاقى الوَجَعَ بِيَدِهِ اليُمْنَى.

646. Narrated ʿĀisha رضي الله عنها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and saying, "O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, healing that will leave no ailment."

٦٤٦ ـ حدَّثَنِى عَبْدُ اللهِ بنُ أبى شَيْبَةَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ، عَنِ الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِىَ اللهُ عَنْها قالَتْ: كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يُعَوِّذُ بَعْضَهُمْ بِمَسْحِهِ بِيَمِينِهِ: أذْهِبِ البَاسَ رَبَّ النَّاسِ، وَاشْفِ أنْتَ الشَّافِى لاشِفاءَ إلاَّ شِفاؤُكَ، شِفاءً لايُغادِرُ

سَقَمًا ، فَذَكَرْتُهُ لِمَنْصُورٍ فحَدَّثَنِي عَنْ إبرَاهِيمَ ، عَنْ مَسْرُوقٍ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها بنَحْوِهِ .

(41) CHAPTER. A woman may treat a man with a Ruqya.

باب المَرأةِ تَرْقِى الرَّجُلَ .

647. Narrated Aisha ﵂ : The Prophet ﷺ , during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Muʿauwidhāt (Sūrat-an-Nās and Sūrat-al-Falaq). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Maʿmar asked Ibn Shihāb : How did he use to do Nafth? He said : He used to blow on his hands and then pass them over his face.)

٦٤٧ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ : حدَّثَنا هِشامٌ : أخْبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَنْفِثُ عَلى نَفْسِهِ فى مَرَضِهِ الَّذِي قُبِضَ فِيهِ بالمُعَوِّذَاتِ ، فَلَمَّا ثَقُلَ كُنْتُ أنا أنْفِثُ عَلَيْهِ بِهِنَّ ، و أمْسَحُ بِيَدِ نَفْسِهِ لبَرَكَتِها فَسألْتُ ابنَ شِهابٍ : كَيْفَ كانَ يَنْفِثُ؟ قالَ : يَنْفِثُ عَلى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ .

(43) CHAPTER. Whoever does not treat or got treated with a Ruqya.

باب مَنْ لَمْ يَرْقِ .

648. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.'" Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the companions of the Prophet ﷺ started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allāh and His Apostle ﷺ. We think however, that these (70,000) are our offspring." That talk reached the Prophet ﷺ who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by (branding themselves and do not treat with Ruqya, but depend

٦٤٨ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : خَرَجَ عَلَيْنَا النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَوْمًا فَقالَ : عُرِضَتْ عَلَىَّ الأُمَمُ فَجَعَلَ يَمُرُّ النَّبِىُّ مَعَهُ الرَّجُلُ ، والنَّبِىُّ مَعَهُ الرَّجُلانِ ، والنَّبِىُّ مَعَهُ الرَّهْطُ ، والنَّبِىُّ لَيْسَ مَعَهُ أحَدٌ . وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَرَجَوْتُ أنْ تَكُونَ أُمَّتِى . فَقِيلَ : هَذَا مُوسَى وَقَوْمُهُ ، ثُمَّ قِيلَ لى : انْظُرْ ، فرأيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ ، فَقِيلَ لى : انْظُرْ هَكَذَا وَهَكَذَا ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ ، فَقِيلَ : هَؤُلاءِ أُمَّتُكَ وَمَعَ هَؤُلاءِ سَبْعُونَ ألفا يَدْخُلُونَ الجَنَّةَ بغَيْرِ حِسابٍ . فَتَفَرَّقَ النَّاسُ ولَمْ يُبَيَّنْ لَهُمْ . فَتَذَاكَرَ أصحَابُ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَقالُوا : أمَّا نَحْنُ فَوُلِدْنا فى الشِّرْكِ ، وَلَكِنَّا آمَنَّا باللهِ وَرَسُولِهِ ، وَلَكِنْ هَؤُلاءِ هُمْ أبْنَاؤُنا . فَبَلَغَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : هُمُ الَّذِينَ لا يَتَطَيَّرُونَ وَلا يَكْتَوُونَ ، وَلا يَسْتَرْقُونَ ، وَعَلى رَبِّهِمْ يَتَوَكَّلُونَ . فَقامَ عُكاشَةُ بنُ مُحْصِنٍ ، فَقالَ : أمِنْهُمْ

upon their Lord." Then ʿUkāsha bin Muḥsin got up and said, "O Allāh's Apostle! Am I one of those (70,000)?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, "ʿUkāsha has anticipated you."

أنا يَا رَسُولَ اللهِ ؟ قالَ: نَعَمْ، فَقَامَ آخَرُ فَقالَ: أنا مِنْهُمْ ؟ فَقالَ: سبقكَ بِهَا عُكاشَةُ .

(43) CHAPTER. Ṭiyara (drawing an evil omen from birds, etc.).

باب الطِيَرَةِ .

649. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: Allāh's Apostle ﷺ said, "There is neither ʿAdwā (no contagious disease is conveyed to others without Allāh's permission), nor Ṭiyara, but an evil omen may be in there: a woman, a house or an animal."

٦٤٩ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عُثْمَانُ بنُ عُمَرَ: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: لا عَدْوَى وَلا طِيَرَةَ، والشُّؤْمُ في ثَلاثٍ: في المَرْأةِ، والدَّارِ، والدَّابَّةِ .

650. Narrated Abū Huraira رضي الله عنه: I heard Allāh's Apostle ﷺ saying, "There is no Ṭiyara, and the best omen is the Faʾl." They asked, "What is the Faʾl?" He said, "A good word that one of you hears (and takes as a good omen)."

٦٥٠ ـ حدَّثَنا أبو اليَمان: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيّ: أخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ: لاطِيَرَةَ، وَخَيْرُها الفألُ. قالُوا: وَما الفألُ؟ قالَ: الكَلِمَةُ الصَّالِحَةُ

يَسْمَعُهَا أَحَدُكُمْ .

(44) CHAPTER. The Faʾl (good omen).

باب الفال .

651. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "There is no Ṭiyara and the best omen is the Fa'l," Somebody said, "What is the Fa'l, O Allāh's Apostle ?" He said, "A good word that one of you hears (and takes as a good omen)."

٦٥١ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ : أَخْبَرَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لاطِيَرَةَ ، وخَيْرُهَا الفَألُ . قَالَ : وَمَا الفَألُ يارَسُولَ اللهِ ؟ قَالَ : الكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ .

652. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "No ʿAdwā (no contagious disease is conveyed to others without Allāh's permission), nor Ṭiyara, but I like the good Fa'l, i.e., the good word."

٦٥٢ ـ حَدَّثَنَا مُسْلِمُ بنُ إبرَاهِيمَ : حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : لا عَدْوَى وَلا طِيَرَةَ ، وَيُعْجِبُنِي الفَألُ الصَّالِحُ ، الكَلِمَةُ الحَسَنَةُ .

(45) CHAPTER. No Hāma.(1)

باب لا هامةَ .

653. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "There is no ʿAdwā, nor Ṭiyara, nor Hāma(1), nor Ṣafar."

٦٥٣ ـ حدَّثنا مُحَمَّدُ بنُ الحَكَم : حدَّثنا النَّضْرُ: أخبرَنا إسْرائيلُ: أخبرَنا أبو حُصَيْنٍ ، عَنْ أبي صالحٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ قالَ : لا عَدْوَى وَلا طِيَرَةَ وَلا هامةَ وَلا صَفَرَ .

(46) CHAPTER. Soothsaying.

باب الكَهانةِ .

654. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ gave his verdict

٦٥٤ ـ حدَّثنا سَعيدُ بنُ عُفَيْرٍ : حدَّثنا اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحمَنِ

---

(1) (a) The word 'Hāma' may refer to a number of old traditions which Islam has abolished. In the Pre-Islamic Period, Arabs used to say: "If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, 'Water me! Water me!' And when the murdered man is avenged, it goes; otherwise it stays there." Such a worm was called Hāma.

(b) Some say 'Hāma' means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: "This portends my death, or the death of one of my relatives."

(c) Some say people used to claim that the bones of a dead person turned into a bird that could fly: and that was the Hāma.

But the Prophet ﷺ denies all this and invites people to abandon all such superstitions, about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet ﷺ and he judged that the bloodmoney for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allāh's Apostle! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet ﷺ said, "This is one of the brothers of soothsayers.(1)

ابنُ خالِدٍ ، عَنِ ابنِ شِهابٍ ، عَنْ أبى سَلَمَةَ ، عَنْ أبى هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَضَى فى امْرأتَينِ مِنْ هُذَيْلٍ اقْتَتَلَتا ، فرَمَتْ إحْدَاهُما الأُخْرَى بِحَجَرٍ فأصَابَ بَطْنَهَا وَهىَ حامِلٌ فقَتَلَتْ وَلَدَها الَّذى فى بَطْنِها ، فاختَصَمُوا إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فقَضَى أنَّ دِيَةَ ما فى بَطْنِها غُرَّةٌ : عَبْدٌ أوْ أمَةٌ. فقَالَ وَلِىُّ المَرأةِ الَّتى غَرِمَتْ : كَيْفَ أغْرَمُ يا رَسُولَ اللهِ مَنْ لا شَرِبَ وَلا أكَلَ وَلا نَطَقَ وَلا اسْتَهَلَّ ، فَمِثْلُ ذَلكَ يُطَلّ ؟ فقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : إنَّمَا هَذَا مِنْ إخْوَانِ الكُهانِ .

655. Narrated Abū Huraira رضي الله عنه : Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as bloodmoney).

Narrated Ibn Shihāb: Sa'd bin Al-Musayyab said, "Allāh's Apostle ﷺ

٦٥٥ ـ حدَّثَنــا قُتَيْبَةُ ، عَنْ أبى مالكٍ ، عَنِ ابنِ شِهابٍ ، عَنْ سَلَمَةَ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أنَّ امْرأتَينِ رَمَتْ إحْدَاهُما الأُخْرَى بحَجَرٍ فَطَرَحَتْ جَنِينَها ، فقَضَى فيهِ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ بغُرَّةٍ عَبْدٍ أوْ وَلِيدَةٍ. وَعَنِ ابنِ شِهابٍ ، عَنْ

---

(1) The Prophet ﷺ called him so because he had used rhymed speech like soothsayers.

judged that in case of a child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, 'How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.' On that Allah's Apostle ﷺ said, 'He is one of the brothers of the foretellers," '

سَعيدِ بنِ المُسَيَّبِ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَضَى فى الجَنينِ يُقْتَلُ فى بَطْنِ أُمِّهِ بغُرَّةٍ عَبْدٍ أوْ وَليدَةٍ. فقَالَ الَّذى قُضِيَ عَلَيْهِ : كَيْفَ أغْرَمُ ما لا أكَلَ وَلا شَرِبَ وَلا نَطَقَ وَلا اسْتَهَلَّ وَمِثْلُ ذَلكَ يُطَلّ ؟ فقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّمَا هَذَا مِنْ إخْوَانِ الكُهانِ .

656. Narrated Abu Mas'ud: The Prophet forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller.

٦٥٦ ـ عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا ابنُ عُيَيْنَةَ ، عَنِ الزُّهْرِىِّ ، عَنْ أبى بَكْرِ بنِ عَبْدِ الرَّحمَنِ بنِ الحارِثِ ، عَنْ أبى مَسْعُودٍ قالَ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنْ ثَمَنِ الكَلْبِ ، وَمَهْرِ البَغِىِّ ، وَحُلْوَانِ الكاهِنِ .

657. Narrated 'Aisha : Some people asked Allah's Apostle ﷺ about the fortune-tellers. He said, "They are nothing." They said, "O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." Allah's Apostle ﷺ said, "A Jinn snatches that true word and pours it into the ear of his friend (the fortune-teller) (as one puts something into a bottle). The fortune-teller then mixes with that word one hundred lies."

٦٥٧ ـ حدَّثَنــا عَلىُّ بنُ عَبْدِ اللهِ : حدَّثَنــا هِشامُ بنُ يُوسُفَ : أخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِىِّ ، عَنْ يَحْيَى بنِ عُرْوَةَ بنِ الزُّبَيرِ ، عَنْ عُرْوَةَ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : سألَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ ناسٌ عَنِ الكُهانِ ، فقَالَ : لَيْسَ بشَىْءٍ ، فقَالُوا : يا رَسُولَ اللهِ إنَّهُمْ يُحَدِّثُونَنا أحْيانا بشَىْءٍ فيَكُونُ حَقًّا ، فقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : تِلكَ الكَلِمَةُ مِنَ

الحَقِّ يَخْطَفُها الجِنِّيُّ فَيَقُرُّها فى أُذُنِ وَلِيِّهِ فَيَخْلِطُونَ مَعَها مائَةَ كَذْبَةٍ

قالَ عَلِيٌّ: قالَ عَبْدُ الرَّزّاقِ: مُرْسَلٌ، الكَلِمَةُ مِنَ الحَقِّ ثُمَّ بَلَغَنِي أَنَّهُ أَسْنَدَهُ بَعْدَهُ.

(47) CHAPTER. Magic.

And the Statement of Allāh تعالى :—

'But the devils disbelieved, teaching men magic.........' (2: 102)

The Statement of Allāh تعالى :—

"And the magician will never be successful whatevr amount (of skill) he may attain." (20: 69)

And His Statement :—

'Will you submit to magic when you see it ?' (21: 3)

And His Statement :—

'Their ropes and their sticks, by their magic, appear to him as though they ran.' (20: 66)

And His Statement :—

'And from the evil of witchcrafts when they blow in the knots,' (113: 4)

بابُ السِّحْرِ وَقَوْلِ اللهِ تَعالَى

- وَلَكِنَّ الشَّياطِينَ كَفَرُوا يُعَلِّمُونَ النّاسَ السِّحْرَ - الآيَةَ. وَقَوْلِهِ تَعالَى - وَلا يُفْلِحُ السّاحِرُ حَيْثُ أَتَى - وَقَوْلِهِ - أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ - وَقَوْلِهِ - يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّها تَسْعَى - وَقَوْلِهِ - وَمِنْ شَرِّ النَّفّاثاتِ فى العُقَدِ - والنَّفّاثاتُ: السَّواحِرُ. تُسْحَرُونَ: تُعَمَّوْنَ.

658. Narrated ʿĀisha رضي الله عنها : A man called Labīd bin AlAʿṣam from the tribe of Banī Zaraiq worked magic on

٦٥٨ - حَدَّثَنا إِبراهِيمُ بنُ مُوسَى: أَخبَرَنا عِيسَى بنُ يُونُسَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ

Allah's Apostle ﷺ till Allah's Apostle ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, but he invoked Allah for a long period, and then said, "O ʿAisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-Aʿsam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is thar?' The other replied, '(That is) in the well of Dharwan;' " So Allah's Apostle ﷺ along with some of his companions went there and came back saying, "O ʿAisha, the colour of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Apostle? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

عَنْهَا قَالَتْ : سَحَرَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ رَجُلٌ مِنْ بَنِى زُرَيْقٍ يُقَالُ لَهُ لَبِيدُ بنُ الأعْصَمِ حتَّى كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يُخَيَّلُ إلَيْهِ أنَّهُ كانَ يَفْعَلُ الشَّىْءَ. وَمَا فَعَلَهُ ، حتَّى إذَا كانَ ذَاتَ يَوْمٍ أوْ ذَاتَ لَيْلَةٍ وَهُوَ عِنْدِى لَكِنَّهُ دَعَا و دَعَا ثُمَّ قالَ : يا عائِشَةُ ، أشَعَرْتِ أنَّ اللهَ أفْتانِى فِيما اسْتَفْتَيْتُهُ فِيهِ ؟ أتانِى رَجُلانِ فَقَعَدَ أحَدُهُما عِنْدَ رأسِى والآخَرُ عِنْدَ رِجْلَىَّ ؛ فَقَالَ أحَدُهُما لِصَاحِبِهِ : ما وَجَعُ الرَّجُلِ ؟ فَقَالَ : مَطْبُوبٌ ، قالَ : مَنْ طَبَّهُ ؟ قالَ : لَبِيدُ ابنُ الأعْصَمِ ، قالَ : فِى أىِّ شَىْءٍ ؟ قالَ فِى مُشْطٍ و مُشاطَةٍ ، وَجُفِّ طَلْعِ نَخْلَةٍ ذَكَرٍ ، قالَ : و أيْنَ هُوَ ؟ قالَ : فِى بِئْرِ ذَرْوَانَ ، فأتاها رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فِى ناسٍ مِنْ أصحَابِهِ فَجاءَ فَقَالَ : يا عائِشَةُ ، كأنَّ ماءَها نُقاعَةُ الحِنَّاءِ و كأنَّ رُءُوسَ نَخْلِها رُءُوسُ الشَّياطِينِ . قُلْتُ : يا رَسُولَ اللهِ ، أفَلا اسْتَخْرَجْتَهُ ؟ قالَ : قَدْ عافانِى اللهُ فَكَرِهْتُ أنْ أُثِيرَ عَلَى النَّاسِ فِيهِ شَرًّا ، فأمَرَ بِها فَدُفِنَتْ . تابَعَهُ أبو أُسامَةَ و أبو ضَمْرَةَ و ابنُ أبِى الزِّنادِ عَنْ هِشامٍ . وَقالَ اللَّيْثُ وابنُ عُيَيْنَةَ ، عَنْ هِشامٍ :

فى مُشْطٍ و مُشاطَةٍ . وَيُقالُ المُشاطَةُ ما يَتَخْرُجُ مِنَ الشَّعْرِ إذَا مُشِطَ ، والمُشاطَةُ مِنْ مُشاطَةِ الكَتَّانِ .

(48) CHAPTER. Shirk(1) (worshipping others besides Allāh) and witchcraft are from the Mubiqāt (great destructive sins).

باب الشِّرْكِ والسِّحْرِ مِنَ المُوبِقاتِ .

659. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " Avoid the Mubiqāt, i.e., shirk and witchcraft."

٦٥٩ ـ حدَّثَنِي عَبْدُ العزيزِ بن عَبْدِ اللهِ حدَّثَنِي سُلَيْمانُ ، عَنْ ثَوْرِ بن زَيْد ، عَنْ أبِي الغَيْث عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : اجْتَنِبُوا المُوبِقاتِ : الشِّرْكُ بِاللهِ ، والسِّحْرُ .

(49) CHAPTER. Should a bewitched person be treated ?

Qatāda said : I asked Saʿīd bin Al-Musaiyyab, " If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic effect or use Nashra (special kind of treatment) ? " He said, "Yes,

باب هَلْ يَسْتَخْرِجُ السِّحْرَ ؟

وَقالَ قَتادَةُ : قُلْتُ لِسَعِيدِ بنِ المُسَيَّبِ : رَجُلٌ بِهِ طِبٌّ أوْ يُؤْخَذُ عَنِ امْرأتِهِ ، أيُحَلُّ عَنْهُ أوْ يُنَشَّرُ ؟ قالَ : لا بأسَ بِهِ ، إنَّمَا يُرِيدُونَ بِهِ الإصْلاحَ ، فأمَّا ما يَنْفَعُ فَلَمْ يُنْهَ عَنْهُ .

---

(1) Sirk : See Intronuction No. 4 (Solution for mankind).

there is no harm in it, for it is meant for a good purpose, and what benefits people has not been forbiddn."

660. Narrated ʿAisha رضي الله عنها : Magic was worked on Allah's Apost'e ﷺ so that he used to think that he had had sexual relations with his wives while he actually and not. (Sufyān said : That is the hardest kind of magic as it has such an effect.) Then one day he said, "O ʿAisha! Do you know that Allah has instructed me concerning matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. 'What is wroing with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, Who has worked magic on him?' The other replied, Labid bin Al-Aʿṣam, a nan from Banī Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material (did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Whede (is that)?' The other replied, 'In a skin of pollen of a male datepam kept under a stone in the well of Dnarwan.'" So the Prophet ﷺ went to that well and took out those things and said "That was the well which was shown to me (in a dream). Its water looked

٦٦٠ ـ حَدَّثَنِى عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ : سَمِعْتُ ابنَ عُيَيْنَةَ يَقُولُ : أوَّلُ مَنْ حَدَّثَنَا بِهِ ابنُ جُرَيْجٍ ، يَقُولُ : حَدَّثَنِى آلُ عُرْوَةَ ، عَنْ عُرْوَةَ . فَسَأَلْتُ هِشاما عَنْهُ فَحَدَّثَنا عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم سُحِرَ حَتَّى كانَ يَرَى أنَّهُ يَأْتِى النِّساءَ وَلا يَأْتِيهِنَّ . قالَ سُفْيانَ : وَهَذَا أشَدُّ ما يَكُونُ مِنْ السِّحْرِ ، إذَا كانَ كَذَا ، فَقالَ . يا عائِشَةُ ، أعَلِمْتِ أنَّ اللهَ قَدْ أفْتانِى فِيما اسْتَفْتَيْتُهُ فِيهِ ؟ أتانِى رَجُلان فَقَعَدَ أحَدُهُما عِنْدَ رأسِى ، والآخَرُ عِنْدَ رِجْلِىَّ . فَقالَ الَّذِى عِنْدَ رأسِى للآخَرَ : ما بالُ الرَّجُلِ؟ قالَ : مَطْبُوبٌ ، قالَ : وَمَنْ طَبَّهُ ؟ قال : لَبِيدُ بنُ الأعْصَمِ رَجُلٌ مِنْ بَنِى زُرَيْق حَلِيفٌ لِيَهُودَ كانَ مُنافِقًا قالَ : وَفِيمَ ؟ قالَ : فى مُشْطٍ ومُشاطَةٍ ، قالَ : وأيْنَ ؟ قالَ : فى جُفِّ طَلْعَةٍ ذَكَرٍ تَحْتَ رَعُوفَةٍ فى بِئْرِ ذَرْوانَ ، قالَتْ : فأتَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم البِئْرَ حَتَّى اسْتَخْرَجَهُ ، فَقالَ هَذِهِ البِئْرُ الَّتِى أُرِيتُها وكأنَّ ماءَها نُقاعَةُ الحِنَّاءِ ، و

like the infusion of Henna leaves and its date-palm threes looked like the heads of devils." The Prophet ﷺ added, "Then that thing was taken out." I said (to the Prophet ﷺ), "Why do you not treat yourself with Nashra?" He said, "Allāh has cured me; I dislike to let evil spread among my people."

كانَّ نَخْلَهَا رُءُوسُ الشَّياطِينِ ، قالَ : فاسْتُخْرِجَ ، قالَتْ : فقُلْتُ : أفَلا؟ أىْ تَنَشَّرْتَ. فقالَ : أما وَاللهِ فقَدْ شفَانِى وأكْرَهُ أنْ أُثِيرَ علَى أحَدٍ مِنَ النَّاسِ شَرًّا .

(50) CHAPTER. Witchcraft.

باب السِّحْرِ .

661. Narrated ʿAisha رضي الله عنها: Magic was worked on Allāh's Apostle ﷺ so that he began to imagine that he had done something although he had not. Oneday while he was with me, he invoked Allāh for a long period and then said, "O ʿAisha! Do you know that Allah has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allāh's Apostle?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?" The other replied, 'Labīd bin Aʿsam, a Jew from the tribe of Banī Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a a comb and the hair stuck to it and

٦٦١ ـ حدَّثنا عُبَيْدُ بنُ إسْماعِيلَ : حدَّثنا أبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ قالَتْ : سُحِرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حتَّى إنَّهُ لَيُخَيَّلُ إلَيْهِ أنَّهُ يَفْعَلُ الشَّىْءَ ومَا فعَلَهُ حتَّى إذَا كانَ ذَاتَ يَوْمٍ وهُوَ عِنْدى دَعا اللهَ ودَعاهُ ثُمَّ قالَ: أشَعَرْتِ ياعائِشَةُ أنَّ اللهَ قَدْ أفْتانِى فيما اسْتَفْتَيْتُهُ فيهِ ؟ قُلْتُ : ومَا ذَاكَ يا رَسُولَ اللهِ ؟ قالَ : جاءَنِى رَجُلانِ فجَلَسَ أحَدُهُما عِنْدَ رأسى ، والآخَرُ عِنْدَ رِجْلِى ، ثُمَّ قالَ أحَدُهُما لصَاحِبِهِ : ما وَجَعُ الرَّجُلِ ؟ قالَ : مَطْبُوبٌ ، قالَ : ومَنْ طَبَّهُ ؟ قالَ : لَبِيدُ بنُ الأعْصَمِ اليَهُودىُّ مِنْ بَنِى زُرَيْقٍ ، قالَ : فِيماذَا ؟ قالَ : فى مُشْطٍ ومُشاطَةٍ وجُفِّ طَلْعَةٍ ذَكَرٍ ، قالَ : فأيْنَ هُوَ؟ قالَ فى بِئْرِ ذى أرْوَانَ .

a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwān.'" Then the Prophet ﷺ went along with some of his companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allāh, the water of that well was (red) like the infusion of Henna leaves, and its date-palms were like the heads of devils." I said, "O Allāh's Apostle! Did you take those materials out (of the pollen skin)?" He said, "No! As for me, Allāh has healed me and cured me and I was afraid that (by showing that to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with it.

قالَ: فذَهَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فى أُناسٍ مِنْ أصحابِهِ إلى البِئرِ فنَظَرَ إليْها وعَلَيْها نَخْلٌ، ثُمَّ رَجَعَ إلى عائشةَ فقالَ: واللهِ لَكأنَّ ماءَها نُقاعةُ الحِنَّاءِ، ولَكأنَّ نَخْلَها رُءُوسُ الشَّياطينِ، قُلْتُ: يا رَسُولَ اللهِ، أفأخْرَجْتَهُ؟ قالَ: لا، أمَّا أنا فقَدْ عافانى اللهُ وشَفانى وخَشِيتُ أنْ أُثُورَ عَلَى النَّاسِ مِنْهُ شَرًّا، وأمَرَ بِها فدُفِنَتْ.

(51) CHAPTER. Some eloquent pieces of speech are as effective as magic.

باب إنَّ مِنَ البَيانِ سِحْرًا.

662. Narrated ʿAbdullāh bin ʿUmar ؓ: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh's Apostle ﷺ said, "Some eloquent pieces of speech are as effective as magic."

٦٦٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ قَدِمَ رَجُلانِ مِنَ المَشْرِقِ فخَطَبا فعَجِبَ النَّاسُ لِبَيانِهِما فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إنَّ مِنَ البَيانِ لَسِحْرًا، أوْ إنَّ بَعْضَ البَيانِ لَسِحْرٌ.

(52) CHAPTER. The use of ʿAjwa dates as medicine for magic.

بَاب الدَّوَاءِ بِالعَجْوَةِ لِلسِّحْرِ .

663. Narrated Saʿd رضي الله عنه : The Prophet ﷺ said. " If somebody takes some ʿAjwa dates every morning, he will not be effected by poison or magic on that day till night." (Another narrator said seven dates).

٦٦٣ ـ حَدَّثَنَا عَلِيٌّ : حَدَّثَنَا مَرْوَانُ : أَخْبَرَنَا هَاشِمٌ : أَخْبَرَنَا عَامِرُ بنُ سَعْدٍ ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مَنِ اصْطَبَحَ كُلَّ يَوْمٍ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرُّهُ سُمٌّ وَلا سِحْرٌ ذَلِكَ اليَوْمَ إلى اللَّيْلِ . وَقَالَ غَيْرُهُ : سَبْعَ تَمَرَاتٍ .

664. Narrated Saʿd رضي الله عنه : I heard Allāh's Apostle ﷺ saying, " If somebody takes seven ʿAjwa dates in the morning, neither magic nor poison will hurt him that day."

٦٦٤ ـ حَدَّثَنِي إسحاقُ بنُ مَنْصُورٍ : أَخْبَرَنَا أبو أُسَامَةَ : حَدَّثَنَا هَاشِمُ بنُ هَاشِمٍ قَالَ : سَمِعْتُ عَامِرَ بنَ سَعْدٍ : سَمِعْتُ سَعْدًا رَضِيَ اللهُ عَنْهُ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرُّهُ ذَلِكَ اليَوْمَ سُمٌّ وَلا سِحْرٌ .

(53) CHAPTER, No Hāma. (1)

بَاب لا هَامَةَ .

---

(1) See Ḥadīth No. 653.

665. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "No ʿAdwa i. e. no contagious disease is conveyed to others without Allah's permission; nor (any evil omen in the month of) Safar; nor Hama." A bedouin said, "O Allah's Apostle! What about the camels which, when on the sand (desert) look like deer, but when a mangy camel mixes with them get infected with mange?" On that Allah's Apostle ﷺ said, "What infected the first (mangy) camel?"

٦٦٥ - حَدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِىِّ عَنْ أَبِى سَلَمَةَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: لا عَدْوَى وَلا صَفَرَ وَلا هَامَةَ. فَقَالَ أَعْرَابِىٌّ: يَا رَسُولَ اللهِ، فَمَا بَالُ الإِبِلِ تَكُونُ فِى الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا البَعِيرُ الأَجْرَبُ فَيُجْرِبُهَا؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: فَمَنْ أَعْدَى الأَوَّلَ. وَعَنْ أَبِى سَلَمَةَ سَمِعَ أَبَا هُرَيْرَةَ بَعْدُ يَقُولُ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: لا يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ. وَأَنْكَرَ أَبُو هُرَيْرَةَ الحَدِيثَ الأَوَّلَ وَقُلْنَا: أَلَمْ يُحَدِّثْ أَنَّهُ لا عَدْوَى؟ فَرَطَنَ بِالحَبَشِيَّةِ، قَالَ أَبُو سَلَمَةَ: فَمَا رَأَيْتُهُ نَسِىَ حَدِيثًا غَيْرَهُ.

(54) CHAPTER. No ʿAdwa (no contagious disease is conveyed without Allah's permission)

باب لا عَدْوَى.

666. Narrated ʿAbdullah bin ʿUmar ؓ : Allah's Apostle ﷺ said,

٦٦٦ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِى ابْنُ وَهْبٍ، عَنْ يُونُسَ،

" There is neither 'Adwā nor Ṭiyara (1), and an evil omen is only in three : a horse, a woman and a house."

عَنِ ابنِ شِهابٍ قالَ : أخبرَني سالِمُ ابنُ عَبْدِ اللهِ وحَمْزَةُ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قالَ رَسُولُ اللهُ صلى اللهُ عليهِ وسلَّم : لا عَدْوَى ولا طِيَرَةَ ، إنَّما الشُّؤْمُ في ثَلاثٍ : في الفَرَسِ ، والمَرْأةِ ، والدّارِ .

667. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "No 'Adwā." Abū Huraira also said : The Prophet ﷺ said, " Do not put a patient with a healthy person." Abū Huraira also said : Allāh's Apostle ﷺ said, " No 'Adwā." A bedouin got up and said, " Don't you see how camels on the sand look like deer but when a mangy camel mixes with them, they all get infected with mange ? " On that the Prophet ﷺ said, " What infected the first camel ? "

٦٦٧ ـ حدَّثَنا أبو اليَمانِ : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمَنِ أنَّ أبا هُرَيْرَةَ قالَ : إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : لا عَدْوَى . قالَ أبو سَلَمَةَ بنُ عَبْدِ الرَّحمَنِ : سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ لا تُورِدُوا المُمْرِضَ عَلى المُصِحِّ . وعَنِ الزُّهْرِيِّ قالَ : أخبرَني سِنانُ ابنُ أبي سِنانٍ الدُّؤَلِيُّ : أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : لا عَدْوَى ، فَقامَ أعْرابِيٌّ فَقالَ : أرأيْتَ الإبِلَ تَكُونُ في الرِّمالِ أمْثالَ الظِّباءِ فيأتيها البَعيرُ الأجْرَبُ فَتَجْرَبُ ؟ قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : فَمَنْ أعْدَى الأوَّلَ ؟

---

(1) Ṭiyara means an evil omen.

668. Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "No ʽAdwā nor Ṭiyara; but I like Faʼl." They said, "What is the Faʼl?" He said, "A good word."

٦٦٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ: لا عَدْوَى وَلا طِيَرَةَ، وَيُعْجِبُنِي الفَالُ. قَالُوا: وَمَا الفأل؟ قَالَ: كَلِمَةٌ طَيِّبَةٌ.

(55) CHAPTER. What has been said regarding the poison given to the Prophet ﷺ.

باب ما يُذْكَرُ فى سُمِّ النَّبِيِّ صلى اللهُ عليه وسلَّمَ، رَوَاهُ عُرْوَةُ: عَنْ عائشةَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ.

669. Narrated Abū Huraira ؓ: When Khaibar was conquered, Allāh's Apostle ﷺ was presented with a poisoned (roasted) sheep. Allāh's Apostle ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Apostle ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qāsim!" Allāh's Apostle ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Apostle ﷺ said, "You have told a lie, for your father is so-and-so," They said, "No doubt, you

٦٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ شَاةٌ فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: اجْمَعُوا لِي مَنْ كَانَ هَاهُنَا مِنَ الْيَهُودِ، فَجُمِعُوا لَهُ، فَقَالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: إِنِّي سَائِلُكُمْ عَنْ شَيْءٍ، فَهَلْ أَنْتُمْ صَادِقُونِي عَنْهُ؟ فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: مَنْ أَبُوكُمْ؟ قَالُوا: أَبُونَا فُلانٌ، فَقَالَ

have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Apostle ﷺ then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allah's Apostle ﷺ said to them, "Do abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you about something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted medicine.

670. Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself will be in the (Hell) Fire

رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ. كَذَبْتُمْ، بَلْ أبوكُمْ فُلانٌ. فقالُوا: صَدَقْتَ وَبَرِرْتَ. فقالَ: هَلْ أنْتُمْ صادِقُونِي عَنْ شَيْءٍ إنْ سألتُكُمْ عَنْهُ؟ فقالُوا: نَعَمْ يا أبا القاسِمِ، وإنْ كَذَبْناكَ عَرَفْتَ كَذِبَنا كَما عَرَفْتَهُ في أبِينا. فقالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: مَنْ أهْلُ النَّارِ؟ فقالُوا نَكُونُ فيها يَسِيرًا ثُمَّ تَخْلُفُونَنا فيها. فقالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: اخْسَئُوا فيها، وَاللهِ لا نَخْلُفُكُمْ فيها أبَدًا، ثُمَّ قالَ لَهُمْ: هَلْ أنْتُمْ صادِقُونِي عَنْ شَيْءٍ إنْ سألتُكُمْ عَنْهُ؟ فقالُوا: نَعَمْ، فقالَ: هَلْ جَعَلْتُمْ في هذهِ الشَّاةِ سُمًّا؟ فقالُوا: نَعَمْ، فقالَ: ما حَمَلَكُمْ عَلى ذَلِكَ؟ فقالُوا: أرَدْنا إنْ كُنْتَ كاذِبًا نَسْتَرِيحُ مِنْكَ، وإنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

باب شُرْبِ السُّمِّ والدَّواءِ بِهِ، وبِما يُخافُ مِنْهُ، والخَبِيثُ.

٦٧٠ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا خالِدُ بنُ الحارِثِ: حدَّثنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ:

falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خالِدًا مُخَلَّدًا فِيها أَبَدًا. و مَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نارِ جَهَنَّمَ خالِدًا مُخَلَّدًا فِيها أَبَدًا. و مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِها فِي بَطْنِهِ فِي نارِ جَهَنَّمَ خالِدًا مُخَلَّدًا فِيها أَبَدًا.

671. Narrated Sa d: I heard Allah's Apostle ﷺ saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day."

٦٧١ ـ حدَّثَنا مُحَمَّدٌ: حدَّثَنا أحمَدُ بنُ بَشِيرٍ أبوبَكْرٍ: أخْبَرَنا هاشِمُ ابنُ هاشِمٍ قالَ: أخْبَرَنِي عامِرُ بنُ سَعْدٍ قالَ: سَمِعْتُ أبِي يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: مَنِ اصْطَبَحَ بِسَبْعِ تَمَراتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ اليَوْمَ سُمٌّ وَلا سِحْرٌ.

(57) CHAPTER. The milk of she-asses,

باب ألبانِ الأُتُنِ.

672. Narrated Abū Tha'laba Al-Khushānī رضي الله عنه: The Prophet ﷺ forbad ethe eating of wild animals having fangs.

٦٧٢ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ أبي إدْرِيسَ الخَوْلانِي، عَنْ أبي ثَعْلَبَةَ الخُشَنِي رَضِيَ اللهُ عَنْهُ

(Az-Zuhri said: I did not hear this narration except when I went to Shā'm.) Al-Laith said: Narrated Yūnus: I asked Ibn Shihāb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Apostle ﷺ forbade the eating of their meat, but we have not received any information whether drinking their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihāb said, "Abū Idris Al-Khaulāni told me that Allah's Apostle ﷺ forbade the eating of the flesh of every wild beast having fangs."

قالَ: نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنْ أكْلِ كُلِّ ذِى نابٍ مِنَ السِّباعِ. قالَ الزُّهْرِىُّ: ولَمْ أسْمَعْهُ حتَّى أتَيْتُ الشَّامَ. وَزَادَ اللَّيْثُ: حدَّثَنِى يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: وسألْتُهُ: هَلْ نَتَوَضَّأُ أوْ نَشْرَبُ ألْبانَ الأُتُنِ أوْ مَرَارَةَ السَّبُعِ أوْ أبْوالَ الإبِلِ؟ قالَ: قَدْ كانَ المُسْلِمُونَ يَتَداوَوْنَ بِها فَلا يَرَوْنَ بذَلِكَ بأسًا. فأمَّا ألْبانُ الأُتُنِ فَقَدْ بَلَغَنا أن رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنْ لُحُومِها ولَمْ يَبْلُغْنا عَنْ ألْبانِها أمْرٌ ولا نَهْىٌ. وأمَّا مَرارَةُ السَّبُعِ قالَ ابنَ شِهابٍ: حدَّثَنِى ابو إدْرِيسَ الخَوْلانِىُّ: أنَّ أبا ثَعْلَبَةَ الخُشَنِىَّ أخْبَرَهُ: أن رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنْ أكْلِ كُلِّ ذِى نابٍ مِنَ السِّباعِ.

(58) CHAPTER. If a housefly falls in a utensil.

باب إذَا وَقَعَ الذُّبابُ فى الإناءِ.

673. Narrated Abū Huraira رضي الله عنه: Allah's Apostle ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its

٦٧٣ ـ حدَّثَنا قُتَيْبَةُ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عُتْبَةَ بنِ مُسْلِمٍ مَوْلَى بَنِى تَيْمٍ عَنْ عُبَيْدِ بنِ حُنَيْنٍ مَوْلَى بَنِى زُرَيْقٍ، عَنْ أبى

wings there is a disease and in the other there is healing (1) (antidote for it) i. e. the treatment for that disease."

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أن رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إذَا وَقَعَ الذُّبابُ فى إناءِ أحَدِكم فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ، فإنَّ فى إحْدَى جَنَاحَيْهِ دَاءً و فى الآخَرِ شِفاءً.

---

(1) Medically it is well known now that a fly carries some pathagens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years. appox. when the humans knew very little of modern medicine.) Similarly Allāh ﷻ created organisms and other mechanisms which kill these pathagens e.g. penicillin Fungus kills pathogenic organisms like Staphalococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathagens) plus the antidote for those organisms- Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrōte through a friend of mine to Dr. Muḥammad M. EL-SAMAHY chief of Ḥadīth Dept. in Al-Azhar university CAIRO (Egypt) who has written an article upon this Ḥadīth and as regards medical aspects he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life-cycle protrude through respiratory tubules of the fly and if the fly is dippecd in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXII. THE BOOK OF DRESS :

كتاب اللباس

(1) CHAPTER. The Statement of Allāh ﷻ :—

> ' Say : Who has forbidden the adoration with clothes given by Allāh which He has produced for His slaves and delightful things of provision ? ' (7 : 32)

The Prophet ﷺ said, "Eat, drink, wear clothes and give alms without extravagance and without conceit."

Ibn 'Abbās said : Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."

وَقَوْلِ اللهِ تَعالى) قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتى أَخْرَجَ لِعِبادِهِ ـ وَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: كُلُوا وَاشْرَبُوا وَالْبَسُوا وَتَصَدَّقُوا فى غَيْرِ إِسْرافٍ وَلا مَخِيلَةٍ. وقالَ ابنُ عَبَّاسٍ: كُلْ ما شِئْتَ، وَالْبَسْ ما شِئْتَ، ما أَخْطَأَتْكَ اثْنَتانِ: سَرَفٌ أَوْ مَخِيلَةٌ.

674. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "Allāh will will not look at the person who drags his garment (behind him) out of conceit,"

٦٧٤ ـ حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِى مالِكٌ، عَنْ نافِعٍ، وَعَبْدِ اللهِ بن دِينارٍ وَزَيْدِ بن أَسْلَمَ يُخْبِرُونَ عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما: أن رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: لا

يَنْظُرُ اللهُ إلى مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ .

(2) CHAPTER. Whoever dragged his garment without conceit.

بابُ مَنْ جَرَّ إزَارَهُ مِنْ غَيْرِ خُيَلاءَ .

675. Narrated ʿAbdullāh (bin ʿUmar) رضي الله عنه : The Prophet ﷺ said, "Allāh will not look, on the Day of Ressurrection, at the person who drags his garment (behind him) out of conceit." On that Abū Bakr said, "O Allah's Apostle! One side of my Izār hangs low if I do not take care of it." The Prophet ﷺ said, "You are not one of those who do that out of conceit."

٦٧٥ ـ حدَّثَنا أحمَدُ بنُ يُونُسَ : حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ : حدَّثَنا مُوسَى بنُ عُقْبَةَ ، عَن سالِمِ بنِ عَبْدِ اللهِ ، عَنْ أبِيهِ رَضيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللهُ إلَيْهِ يَوْمَ القِيامَةِ ، فَقالَ أبو بَكْرٍ : يا رَسُولَ اللهِ ، إنَّ أحَدَ شِقَّيْ إزَارِي يَسْتَرْخِي إلا أنْ أتَعاهَدَ ذَلِكَ مِنْهُ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلاءَ .

676. Narrated Abū Bakra رضي الله عنه : The solar eclipse occurred while we were sitting with the Prophet ﷺ . He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people returned (to the mosque) and he offered a two-Rakʿat prayer whereupon the eclipse was over and he faced us and said, "The sun and the moon are two

٦٧٦ ـ حدَّثَني مُحَمَّدٌ : أخْبَرَنا عَبْدُ الأعْلَى ، عَنْ يُونُسَ ، عَنِ الحَسَنِ ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : خَسَفَتِ الشَّمْسُ ونَحْنُ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقامَ يَجُرُّ ثَوْبَهُ مُسْتَعْجِلاً حَتَّى أتَى المَسْجِدَ وثابَ النَّاسُ فَصَلَّى رَكْعَتَيْنِ فَجُلِّيَ عَنَّا ،

signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the prayer and invoke Allah till He remove that state,"

ثُمَّ أَقْبَلَ عَلَيْنَا وَقَالَ : إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللهَ حَتَّى يَكْشِفَهَا .

CHAPTER. To tuck up or roll up the clothes.

باب التَّشَمُّرِ فِي الثِّيَابِ .

677. Narrated Abū Juhaifa: I saw Bilāl bringing an ʿAnza (a small spear) and fixing it in the ground, and then he proclaimed the Iqama of the prayer. Then I saw Allāh's Apostle ﷺ coming out, wearing a cloak which had been rolled up. He then offered a two-Rakʿāt prayer while facing the ʿAnza, and I saw the people and animals passing in front of him beyond the ʿAnza.

٦٧٧ - حَدَّثَنِي إِسْحَاقُ : أَخْبَرَنَا ابْنُ شُمَيْلٍ : أَخْبَرَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ : أَخْبَرَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ قَالَ : فَرَأَيْتُ بِلَالًا جَاءَ بِعَنْزَةٍ فَرَكَزَهَا ثُمَّ أَقَامَ الصَّلَاةَ فَرَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم خَرَجَ فِي حُلَّةٍ مُشَمِّرًا فَصَلَّى رَكْعَتَيْنِ إِلَى الْعَنْزَةِ وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيْهِ مِنْ وَرَاءِ الْعَنْزَةِ .

(4) CHAPTER. The part of the garment that hangs below the ankels is in the Fire.

باب مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ .

678. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "The part of

٦٧٨ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ ،

an Izār which hangs below the ankels is in the Fire."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلّم قالَ: ما أَسْفَلَ مِنَ الكَعْبَيْنِ مِنَ الإِزَارِ فِي النَّارِ.

(5) CHAPTER. Whoever drags his garment out of pride and arrogance.

بابٌ مَنْ جَرَّ ثَوْبَهُ مِنَ الخُيَلاءِ.

679. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Allah will not look, on the Day of Resurrection, at a person who drags his izār (behind him) out of pride and arrogance.

٦٧٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلّم قالَ: لا يَنْظُرُ اللهُ يَوْمَ القِيامَةِ إِلى مَنْ جَرَّ إِزَارَهُ بَطَرًا.

680. Narrated Abū Huraira: The Prophet ﷺ (or ʿAbul Qāsim ﷺ) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection.

٦٨٠ - حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ يَقُولُ: قالَ النَّبِيُّ صلى اللهُ عليه وسلّم أَوْ أَبُو القاسِمِ صلى اللهُ عليه وسلّم بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ إِذْ خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ إِلى يَوْمِ القِيامَةِ.

681. Narrated ʿAbdullāh (bin ʿUmar):

٦٨١ - حَدَّثَنَا سَعِيدُ بنُ عُفَيْرٍ قالَ:

Allah's Apostle ﷺ said, "While a man was dragging his izar on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection,"

حدَّثنى اللَّيْثُ قالَ : حدَّثنى عَبْدُ الرَّحمَنِ بنُ خالِدٍ ، عَنِ ابنِ شِهابٍ ، عَنْ سالِمِ بنِ عَبْدِ اللهِ أن أباهُ حدَّثَهُ أن رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : بَيْنا رَجُلٌ يجُرُّ إزَارَهُ خَسَفَ اللهُ بهِ فهُوَ يتَجلْجَلُ فى الأرْضِ إلى يَوْمِ القِيامَةِ . تابَعَهُ يُونُسُ عَنِ الزُّهْرِىِّ ، ولَمْ يَرْفَعْهُ شُعَيْبٌ عَنِ الزُّهْرِىِّ .

682. Narrated Abu Huraira that he heard the Prophet ﷺ (narrating as above No. 680).

٦٨٢ - حدَّثنى عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا وَهْبُ بنُ جَرِيرٍ : حدَّثَنا أبى ، عَنْ عَمِّهِ جَرِيرِ بنِ زَيْدٍ قالَ : كُنْتُ مَعَ سالِمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ عَلَى بابِ دارِهِ فقالَ : سَمِعْتُ أبا هُرَيْرَةَ سَمِعَ النَّبِىَّ صلى اللهُ عليه وسلَّمَ نَحْوَهُ .

683. Narrated 'Abdullah bin 'Umar: Allah's Apostle ﷺ said, "Whoever drags his clothes (on the ground) out of pride and arrogance will not look at him on the Day of Resurrection."

٦٨٣ - حدَّثَنا مَطَرُ بنُ الفَضْلِ : حدَّثَنا شَبابَةُ : حدَّثَنا شُعْبَةُ قالَ : لَقِيتُ مُحارِبَ بنَ دِثارٍ عَلَى فَرَسٍ وَهُوَ يأتى مَكانَهُ الَّذى يَقْضى فيهِ ، فَسألْتُهُ عَنْ هَذا الحَديثِ فحَدَّثَنى فَقالَ : سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِىَ اللهُ عَنْهُما يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : مَنْ جَرَّ ثَوْبَهُ مَخيلَةً لَمْ

يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيامَةِ. فَقُلْتُ لِمُحارِبٍ: أَذَكَرَ إِزارَهُ؟ قالَ: ما خَصَّ إِزاراً وَلا قَمِيصاً. تابَعَهُ جَبَلَةُ بنُ سُحَيْمٍ، وَزَيْدُ بنُ أَسْلَمَ، وَزَيْدُ بنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ. وَقالَ اللَّيْثُ، عَنْ نافِعٍ، يَعْنِى عَنِ ابنِ عُمَرَ مِثْلَهُ. وَتابَعَهُ مُوسَى بنُ عُقْبَةَ وعُمَرُ بنُ مُحَمَّدٍ وَقُدامَةُ بنُ مُوسَى عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ.

(6) **CHAPTER.** The fringed izār.

It is reported that Az-Zuhrī, Abū Bakr bin Muḥammad, Ḥamza bin Abī Usaid and Muʿāwiya bin ʿAbdullāh bin Jaʿfar wore fringed clothes.

باب الإِزارِ المُهَدَّبِ، وَيُذْكَرُ عَنِ الزُّهْرِىِّ، و أبى بَكْرِ بنِ مُحَمَّدٍ، وحَمْزَةَ بنِ أبى أُسَيْدٍ وَمُعاوِيَةَ بنِ جَعْفَرٍ: أنهُمْ لَبِسُوا ثِياباً مُهَدَّبَةً.

684. Narrated ʿĀisha رضي الله عنها, the wife of the Prophet ﷺ: The wife of Rifāʿa Al-Quraẓī came to Allah's Apostle ﷺ while I was sitting, and Abū Bakr was also there. She said, "O Allāh's Apostle! I was the wife of Rifāʿa and he divorced me irrevocably. Then I married ʿAbdur-Raḥmān bin Az-Zubair who, by Allāh, O Allāh's Apostle, has only something like a fringe of a garment, showing the fringe of her veil. Khalid bin Saʿīd, who was standing at the door for he had not been

٦٨٤ - حَدَّثَنا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ: أَخْبَرَنِى عُرْوَةُ ابنُ الزُّبَيْرِ: أن عائشَةَ رَضِىَ اللهُ عَنْها زَوْجَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَتْ: جاءَتِ امْرَأَةُ رِفاعَةَ القُرَظِىِّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ و أنا جالِسَةٌ وَعِنْدَهُ أبو بَكْرٍ فَقالَتْ: يا رَسُولَ اللهِ، إنى كُنْتُ تَحْتَ رِفاعَةَ فَطَلَّقَنِى فَبَتَّ طَلاقِى، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحمَنِ

admitted, heard her statement and said, "O Abū Bakr! Why do you not stop this lady from saying such things openly before Allāh's Apostle?" No, by Allāh, Allāh's Apostle ﷺ did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifā? That is impossible unless ʿAbdur-Raḥmān consummate his marriage with you." That became the tradition after him.

ابنَ الزُّبَيرِ، وَإنَّهُ وَاللهِ ما مَعَهُ يارَسُولَ اللهِ إلا مِثْلُ الهُدْبَةِ، و أخَذَتْ هُدْبَةً مِنْ جِلْبابِها. فَسَمِعَ خالِدُ بنُ سَعِيدٍ قَوْلَها وَهُوَ بالبابِ لَمْ يُؤْذَنْ لَهُ، قالَتْ: فَقالَ خالِدٌ: يا أبا بَكْرٍ، ألا تَنْهَى هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ، فَلا وَاللهِ ما يَزِيدُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى التَّبَسُّمِ، فَقالَ لَهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: لَعَلَّكِ تُرِيدِينَ أنْ تَرْجِعِي إلى رِفاعَةَ، لا حتى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ، فَصارَ سُنَّةً بَعْدَهُ.

(7) CHAPTER. The Ridā'[1]

Anas said: A bedouin pulled the Ridā' of the Prophet ﷺ.

بابُ الأرْدِيَةِ، وَقالَ أنَسٌ:

جَبَذَ أعْرَابِيٌّ رِدَاءَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

685. Narrated ʿAlī ؓ: The Prophet ﷺ asked for his Ridā, put it on and set out walking. Zaid bin Ḥāritha and I followed him till he reached the house where Ḥamza (bin ʿAbdul Muṭṭalib)

٦٨٥ ـ حدَّثَنا عَبْدَانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أخْبَرَنِي عليُّ بنُ حُسَيْنٍ: أنَّ حُسَيْنَ بنَ عَلِيٍّ أخْبَرَهُ: أنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُمْ

---

[1] A Ridā' is a garment that covers the shoulders or the area between the shoulders.

had been, and asked for permission to enter, and they gave us permission.

قالَ : فَدَعا النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ
بِرِدائِهِ فارْتَدَى بِهِ ثُمَّ انْطَلَقَ يَمْشِى،
واتَّبَعْتُهُ أنا وَزَيدُ بنُ حارِثَةَ حتى جاءَ
البَيْتَ الَّذِى فِيهِ حَمْزَةُ فاسْتأذَنَ
فأذِنُوا لَهُمْ .

(8) CHAPTER. The wearing of shirts.

And Allāh ﷻ said: (In the story of the Prophet Joseph) :—

> 'Go with this shirt of mine and cast it over the face of my father; he will come to see (clearly).'
>
> (12: 93)

باب لُبْسِ القَمِيصِ ، وَقالَ اللهُ تَعالىٰ حِكايَةً عَنْ يُوسُفَ

تَعالىٰ حِكايَةً عَنْ يُوسُفَ ـ اذْهَبُوا
بِقَمِيصِى هَذَا فألْقُوهُ عَلَى وَجْهِ أبى
يَأتِ بَصِيراً ـ .

686. Narrated Ibn ʿUmar رضي الله عنهما : A man asked, "O Allah's Apostle! What kind of clothes should a Muḥrim wear?" The Prophet ﷺ said, "A Muḥrim should not wear a shirt, trousers, a hooded cloak, or khuffs (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the Khuff) that covers the ankels."

٦٨٦ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا
حَمَّادٌ ، عَنْ أيُّوبَ ، عَنْ نافِعٍ ، عَنِ
ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما: أنَّ رَجُلاً
قالَ : يا رَسُولَ اللهِ ، ما يَلْبَسُ المُحْرِمُ
مِنَ الثِّيابِ ؟ فقَالَ النَّبِىُّ صلى اللهُ عليهِ
وسلَّمَ: لا يَلْبَسُ المُحْرِمُ القَمِيصَ وَلا
السَّراوِيلَ وَلا البُرْنُسَ وَلا الخُفَّينِ إلا
أنْ لا يَجِدَ النَّعْلَيْنِ ، فَلْيَلْبَسْ ما هُوَ
أسْفَلُ مِنَ الكَعْبَيْنِ .

687. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ came to visit

٦٨٧ ـ حدَّثَنا عَبْدُ اللهِ بنُ عُثْمانَ :
أخبرَنا ابنُ عُيَيْنَةَ : عَنْ عَمْرٍو: سَمِعَ

ʿAbdullāh bin Ubai (bin Salūl) after he had been put in his grave. The Prophet ﷺ ordered that ʿAbdullāh be taken out. He was taken out and placed on the knees of the Prophet ﷺ who blew his (blessed) breath on him and dressed the body with his own shirt. And Allāh knows best.

688. Narrated ʿAbdullāh bin ʿUmar: When ʿAbdullāh bin Ubai (bin Salūl) died, his son came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Give me your shirt so that I may shroud my father's body in it. And please offer a funeral prayer for him and invoke Allāh for his forgiveness." The Prophet ﷺ gave him his shirt and said to him, "Inform us when you finish (and the funeral procession is ready) call us." When he had finished, he told the Prophet ﷺ and the Prophet ﷺ proceeded to offer his funeral prayer, but ʿUmar stopped him and said, "Didn't Allāh forbid you to offer the funeral prayer for the hypocrites, when He said :—

> "Whether you (O Muḥammad) ask forgiveness for them or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allāh will not forgive them.' (9: 80)

Then there was revealed :—

'And never (O Muḥammad) pray

جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أتَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَبْدَ اللهِ بنَ أُبَيٍّ بَعْدَ ما أُدْخِلَ قَبْرَهُ، فأمَرَ بِهِ فأُخْرِجَ وَوُضِعَ عَلى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ، فاللهُ أعْلَمُ.

٦٨٨ - حدَّثَنا صَدَقَةُ: أخْبَرَنا يَحْيَى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَنِي نافِعٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبَيٍّ جاءَ ابْنُهُ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقالَ: يا رَسُولَ اللهِ، أعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فأعْطاهُ قَمِيصَهُ وَقالَ لَهُ: إذا فَرَغْتَ مِنْهُ فآذِنَّا، فَلَمَّا فَرَغَ آذَنَهُ بِهِ فَجاءَ لِيُصَلِّيَ عَلَيْهِ فَجَذَبَهُ عُمَرُ فَقالَ: أَلَيْسَ قَدْ نَهاكَ اللهُ أنْ تُصَلِّيَ عَلى المُنافِقِينَ؟ فَقالَ - اسْتَغْفِرْ لَهُمْ أوْ لا تَسْتَغْفِرْ لَهُمْ إنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللهُ لَهُمْ - فَنَزَلَتْ - وَلا تُصَلِّ عَلى أحَدٍ مِنْهُمْ ماتَ أبَدًا وَلا تَقُمْ عَلى قَبْرِهِ - فَتَرَكَ الصَّلاةَ عَلَيْهِمْ.

for any of them that dies, nor stand
at his grave. (9 : 84)?"

Thenceforth the Prophet ﷺ did not offer funeral prayers for the hypocrites.

(9) CHAPTER. The Jaib (the opening of the shirt at the chest and other positions.

بَابُ جَيْبِ القَمِيصِ مِنْ عِنْدِ الصَّدْرِ وَ غَيْرِهِ .

689. Narrated Abū Huraira: Allāh's Apostle ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and obliterate his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abū Huraira added: I saw Allāh's Apostle ﷺ putting his finger in the neck of his shirt like that. If you but saw him trying to widen (the opening of his shirt) but it did not widen.

٦٨٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حَدَّثَنَا أبو عامِرٍ : حَدَّثَنَا إبرَاهِيمُ بنُ نافِعٍ ، عَنِ الحَسَنِ ، عَنْ طاوُسٍ ، عَنْ أبِي هُرَيْرَةَ قالَ : ضَرَبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مَثَلُ البَخِيلِ والمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حديدٍ قَدِ اضْطُرَّتْ أيْدِيهِما وَتَرَاقِيهِما فَجَعَلَ المُتَصَدِّقُ كُلَّما تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حتى تَغْشَى أنامِلَهُ وَتَعْفُوَ أثَرَهُ وجَعَلَ البَخِيلُ كُلَّما هَمَّ بِصَدَقَةٍ قَلَصَتْ وأخَذَتْ كُلُّ حَلْقَةٍ بِمَكانِها. قالَ أبو هُرَيْرَةَ : فأنا رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ بإصْبَعِهِ هَكَذا في جَيْبِهِ ، فَلَوْ رأيْتَهُ يُوَسِّعُها وَلا تَتَوَسَّعُ . تابَعَهُ ابنُ طاوُسٍ ، عَنْ أبِيهِ . وأبو الزِّنادِ عَنِ الأعْرَجِ في الجُبَّتَيْنِ . وَقالَ حَنْظَلَةُ : سَمِعْتُ طاوُسا : سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ : جُبَّتانِ ، وَقالَ

جَعْفَرُ بنُ رَبِيعٍ، عَنِ الأَعْرَجِ: جُنَّتَانِ.

(10) CHAPTER. Whoever wore a cloak of narrow sleeves while on a journey.

بابُ مَنْ لَبِسَ جُبَّةً ضَيِّقَةَ الكُمَّيْنِ فى السَّفَرِ.

690. Narrated Al-Mughīra bin Shuʿba: The Prophet ﷺ went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were two narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuffs (leather socks).

٦٩٠ ـ حدَّثَنَا قَيْسُ بن حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأَعمَشُ قالَ: حدَّثَنِي أبو الضُّحَى قالَ: حدَّثَنِي مَسْرُوقٌ، قالَ: حدَّثَنِي المُغِيرَةُ بنُ شُعْبَةَ قالَ: انْطَلَقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لِحاجَتِهِ ثُمَّ أقْبَلَ فتَلَقَّيْتُهُ بِماءٍ فتَوَضَّأَ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ، فمَضْمَضَ واسْتَنْشَقَ وَغَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ فَكانا ضَيِّقَيْنِ فأخْرَجَ يَدَيْهِ مِنْ تَحْتِ بَدَنِهِ فغَسَلَهُما وَمَسَحَ برأسِهِ عَلى خُفَّيْهِ.

(11) CHAPTER. To wear a woollen cloak during the Ghazawāt.

بابُ لُبْسِ جُبَّةِ الصُّوفِ فى الغَزْوِ.

691. Narrated Al-Mughīra : One night I was with the Prophet ﷺ on a

٦٩١ ـ حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ عُرْوَةَ بنِ

journey. He asked (me), "Have you got water with you?" I replied, "Yes." So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuffs, but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them.

المُغِيرَةِ ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ذَاتَ لَيْلَةٍ فى سَفَرٍ فَقالَ: أمَعَكَ ماءٌ؟ قُلْتُ: نَعَمْ ، فَنَزَلَ عَنْ رَاحِلَتِهِ فَمَشَى حتى تَوَارَى عَنِّى فى سَوَادِ اللَّيْلِ ، ثُمَّ جاءَ فأفْرَغْتُ عَلَيْهِ الإدَاوَةَ ، فَغَسَلَ وَجْهَهُ و يَدَيْهِ ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يسْتَطِعْ أنْ يُخْرِجَ ذِرَاعَيْهِ مِنْها حتى أخْرَجَهُما مِنْ أسْفَلِ الجُبَّةِ ، فَغَسَلَ ذِرَاعَيْهِ ثُمَّ مَسَحَ برأسِهِ ، ثُمَّ أهْوَيْتُ لأنْزِعَ خُفَّيْهِ فَقالَ: دَعْهُما فإنِّى أدْخَلْتُهُما طاهِرَتَيْنِ ، فَمَسَحَ عَلَيْهِما .

(12) CAAPTER. The Qabā'.(1)

And the silken Farruj, which is a kind of Qabā', and it is said that it has a slit at the back.

باب القَبَاءِ وَفَرُّوجِ حَرِيرٍ ، وَهُوَ القَبَاءُ. و يُقالُ هُوَ الَّذى لَهُ شَقٌّ مِنْ خَلْفِهِ

692. Narrated Al-Miswar bin Makhrama: Allāh's Apostle ﷺ distributed

٦٩٢ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا اللَّيْثُ. عَنْ ابنِ أبى مُلَيْكَةَ ،

(1) The Qabā' and the Farruj are names of a garment with narrow sleeves and waist and a slit at the back. It used to be worn on journeys and at war.

some Qaba's but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allah's Apostle ﷺ." So I proceeded with him and he said, "Go in and call him for me." So I called the Prophet ﷺ for him. The Prophet ﷺ came out to him, wearing one of those Qaba s and said, (to Makhrama), "I have kept this for you." Makhrama looked at it and said, "Makhrama is satisfied now."

عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أنَّهُ قالَ: قَسَمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أقْبِيَةً ولَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقالَ مَخْرَمَةُ: يا بُنَىَّ انْطَلِقْ بِنا إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ، فانْطَلَقْتُ مَعَهُ فَقالَ: ادْخُلْ فادْعُهُ لى، قالَ: فَدَعَوْتُهُ لَهُ فخَرَجَ إلَيْهِ وعَلَيْهِ قَباءٌ مِنْها، فَقالَ: خَبَأْتُ هَذَا لَكَ، قالَ: فنَظَرَ إلَيْهِ فقالَ: رَضِىَ مَخْرَمَةُ.

693. Narrated 'Uqba bin 'Āmir ؓ: A silken Farruj was presented to Allāh's Apostle ﷺ and he put it on and offered the prayer in it. When he finished the prayer, he took it off violently as if he disliked it and said, "This (garment) does not befit those who fear Allāh!"

٦٩٣ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبى حَبِيبٍ، عَنْ أبى الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِىَ اللهُ عَنْهُ أنَّهُ قالَ: أُهْدِىَ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كالكارِهِ لَهُ ثُمَّ قالَ: لا يَنْبَغِى هَذَا لِلمُتَّقِينَ. تابَعَهُ عَبْدُ اللهِ بنُ يُوسُفَ عَنِ اللَّيْثِ. وقالَ غَيْرُهُ: فَرُّوجٌ حَرِيرٌ.

(13) CHAPTER. Hooded cloaks.

Narrated Mu'tamar: I heard my father saying, "I saw Anas wearing a yellow hooded cloak of Khazz."

باب البَرانِسِ، وقالَ لى مُسَدَّدٌ:

حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبى قالَ: رأيْتُ عَلى أنَسٍ بُرْنُسًا أصْفَرَ مِنْ خَزٍّ.

694. Narrated ʿAbdullāh bin ʿUmar: A man said, "O Allāh's Apostle! What type of clothes should a Muḥrim wear?" Allāh's Apostle ﷺ replied, "Do not wear shirts, turbans, trousers, hooded cloaks or Khuffs; but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankels. Do not wear clothes touched by saffron or wars (two kinds of perfumes),"

٦٩٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ. مَا يَلْبَسُ المُحْرِمُ مِنَ الثِّيَابِ ؟ قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: لَا تَلْبَسُوا القُمُصَ وَلَا العَمَائِمَ وَلَا السَّرَاوِيلَاتِ وَلَا البَرَانِسَ وَلَا الخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ النَّعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الكَعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ.

(14) CHAPTER. Trousers.

باب السَّرَاوِيلِ.

695. Narrated Ibn ʿAbbās ؓ: The Prophet ﷺ said, "Whoever cannot get an Izār, can wear trousers, and whoever cannot wear sandals can wear Khuffs;"

٦٩٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ.

696. Narrated ʿAbdullāh ؓ: A man got up and said, "O Allāh's Apostle! What do you order us to wear when we

٦٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ

assume the state of Iḥrām ?" The Prophet ﷺ replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuffs, but if a man has no sandals, he can wear Khuffs after cutting them short below the ankels; and do not wear clothes touched with (perfumes) of saffron or wars."

اللهِ. ما تَأْمُرُنا أنْ نَلْبَسَ إذَا أحْرَمْنا ؟ قالَ : لا تَلْبَسُوا القَمِيصَ والسَّرَاوِيلَ والعَمائمَ والبَرَانِسَ والخِفافَ إلاَّ أنْ يكُونَ رَجُلا لَيْسَ لَهُ نَعْلَينِ فَلْيَلْبَسِ الخُفَّيْنِ أسْفَلَ مِنَ الكَعْبَينِ . وَلا تَلْبَسُوا شَيْئامِنَ الثِّيابِ مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ.

(15) CHAPTER. Turbans,

باب العَمائمِ .

697. Narrated ʿAbdullāh bin ʿUmar: The Prophet ﷺ said, "A Muḥrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or wars, or Khuffs except if one has no sandals in which case he should cut short the Khuffs below the ankels,"

٦٩٧ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِىَّ قالَ: أخْبرَنِى سالمٌ، عَنْ أبِيهِ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لا يَلْبَسُ المُحْرِمُ القَمِيصَ وَلا العِمامَةَ وَلا السَّرَاويلَ وَلا البُرْنُسَ، وَلا ثَوْبا مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ، وَلا الخُفَّينِ إلاَّ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ ، فإنْ لَمْ يَجِدْ هُمَا فَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ .

(16) CHAPTER. At-Taqannu (covering the head and most of the face with a covering sheet).

باب التَّقَنُّعِ . وَقالَ ابنُ عَبَّاسٍ : خَرَجَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ وعَلَيْهِ عِصَابَةٌ دَسْماءُ . وَقالَ أنَسٌ : عَصَبَ

Ibn ʿAbbās said: The Prophet ﷺ came out with his head tied with a black turban.

Anas bin Mālik said; The Prophet ﷺ tied his head with a margin of a garment.

النَّبِىُّ صلى اللهُ عليه وسلَّمَ رأسه حاشيةَ بُرْدٍ.

698. Narrated ʿĀisha رضي الله عنها : Some Muslim men emigrated to Ethiopia whereupon Abū Bakr also prepared himself for the emigration, but [the Prophet ﷺ said (to him), "Wait, for I hope that Allāh will allow me also to emigrate." Abū Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet ﷺ said, "Yes." So Abū Bakr waited to accompany the Prophet ﷺ and fed two she-camels he had on the leaves of As-Samur tree regularly for four months. Oneday while we were sitting in our house at midday, someone said to Abū Bakr, "Here is Allāh's Apostle ﷺ, coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abū Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet ﷺ came and asked the permission to enter, and he was allowed. The Prophet ﷺ entered and said to Abū Bakr, "Let those who are

٦٩٨ - حدَّثنا إبْراهيمُ بنُ مُوسَى : أخبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِىِّ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِىَ اللهُ عَنْها قالَتْ : هاجَرَ إلى الحَبَشَةِ رِجالٌ مِنَ المُسْلِمِينَ و تَجَهَّزَ أبو بَكْرٍ مُهاجِرًا فَقالَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ : عَلى رِسْلِكَ فإنِّى أرْجُو أنْ يُؤْذَنَ لِى، فَقالَ أبو بَكْرٍ : أوَ تَرْجُوهُ بأبى أنْتَ؟ قالَ : نَعَمْ ، فَحَبَسَ أبو بَكْرٍ نَفْسَهُ عَلى النَّبِىِّ صلى اللهُ عليه وسلَّمَ لِصُحْبَتِهِ و عَلَفَ رَاحِلَتَيْنِ كانَتا عِنْدَهُ وَرَقَ السَّمُرِ أرْبَعَةَ أشْهُرٍ، قالَ عُرْوَةُ : قالَتْ عائشةُ : فَبَيْنَما نَحْنُ يَوْمًا جُلُوسٌ فى بَيْتِنا فى نَحْرِ الظَّهِيرَةِ قالَ قائلٌ لأبى بَكْرٍ : هَذا رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ مُقْبِلًا مُتَقَنِّعًا فى ساعةٍ لَمْ يَكُنْ يَأتِينا فيها، قالَ أبو بَكْرٍ : فِدًا لَكَ بأبى و أمِّى وَاللهِ إنْ جاءَ بِهِ فى هَذِهِ السَّاعةِ لأمْرٌ فَجاءَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ فاسْتَأذَنَ فَأذِنَ لَهُ ، فدَخَلَ فَقالَ حِينَ دَخَلَ

with you, go out." Abū Bakr replied, "(There is no stranger); they are your family. Let my father be sacrificed for you, O Allāh's Apostle!" The Prophet ﷺ said, "I have been allowed to leave (Mecca)." Abū Bakr said, "Shall I accompany you, O Allāh's Apostle? Let my father be sacrificed for you!" The Prophet ﷺ said, "Yes," Abū Bakr said, "O Allāh's Apostle! Let my father be sacrificed for you! Take one of these two she-camels of mine." The Prophet ﷺ said, "I will take it only after paying its price." So we prepared their baggage and put their journey food in a leather bag. And Asmā' bint Abi Bakr cut a piece of her girdle and tied the mouth of the leather bag with it. That is why she was called Dhāt-an-Niṭāqain. Then the Prophet ﷺ and Abū Bakr went to a cave in a Mountain called Thour and remained there for three nights. ʿAbdullāh bin Abū Bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Mecca as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet ﷺ and Abū Bakr, he would understand it and (return to) inform them of it when it became dark. ʿAmir bin Fuḥaira, the freed slave of Abū Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the

لأبى بَكْرٍ : أخْرِجْ مَنْ عِنْدَكَ ، قالَ : إنمَا هُمْ أهْلُكَ بأبى أنْتَ يا رَسُولَ اللهِ ، قالَ : فإنِى قَدْ أُذِنَ لى فى الخُرُوجِ . قالَ : فالصُّحْبَةُ بأبى أنْتَ يا رَسُولَ اللهِ ، قالَ : نعم قال فَخُذْ بأبى أنْتَ يا رَسُولَ اللهِ إحْدَى رَاحِلَتَىَّ هاتَينِ . قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : بالثَّمَنِ . قالَتْ : فجَهَّزْناهمَا أحَثَّ الجِهازِ ، وَضَعْنا لَهُما سُفْرَةً فى جِرَابٍ فقَطَعَتْ أسْماءُ بِنْتُ أبى بَكْرٍ قِطْعَةً مِن نِطاقِها، فأوْكَأتْ بِهِ الجِرَابَ ، وَلِذَلكَ كانَتْ تُسَمَّى ذَاتَ النِّطاقَيْنِ . ثُمَّ لَحِقَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ و أبو بَكْرٍ بغارٍ فى جَبَلٍ يُقالُ لَهُ ثَوْرٌ فَمَكَثَا فيهِ ثَلاثَ لَيالٍ ، يَبِيتُ عِنْدَهُما عَبْدُ اللهِ بنُ أبى بَكْرٍ ، وَهُوَ غُلامٌ شابٌّ لَقِنٌ ثَقِفٌ ، فيَرْحَلُ مِنْ عِنْدهِما سَحَرًا فيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ ، فَلا يَسْمَعُ أمْرًا يُكادانِ بِهِ إلا وَعاهُ حتى يَأتِيَهُما بِخَبَرِ ذَلكَ حِينَ يَخْتَلِطُ الظَّلامُ . وَيَرْعَى عَلَيْهِما عامِرُ ابنُ فُهَيْرَةَ مَوْلَى أبى بَكْرٍ مِنْحَةً مِنْ غَنَمٍ فَيُرِيحُهُ عَلَيْهِما حِينَ تَذْهَبُ ساعَةٌ مِنَ العِشاءِ ، فيَبِيتانِ فى رِسْلِهِما حتَّى يَنْعِقَ بِهِما عامِرُ بنُ فُهَيْرَةَ بغَلَسٍ ، يَفْعَلُ ذَلكَ كُلَّ لَيْلَةٍ مِنْ تِلكَ اللَّيالى الثَّلاثِ .

ʿIshā prayer. They would sleep soundly till ʿĀmir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

(17) CHPTER. The helmet.

باب المِغْفَرِ .

699. Narrated Anas bin Mālik ؓ : In the year of the conquest of Mecca the Prophet ﷺ entered Mecca, wearing a helmet on his head.

٦٩٩ ـ حدَّثنا أبو الوَليدِ : حدَّثنا مالكٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ دَخَلَ مَكَّةَ عامَ الفَتْحِ وعَلى رأسِهِ المِغْفَرُ .

(18) CHAPTER. The Burūd (black decorated square garments that are worn by bedouins). And the Ḥibr (a green garment made in Yemen). And the Shamla (a garment that is wrapped around the baby).

Khabāb said : We complained to the Prophet ﷺ (about our state) while he was leaning on his Burd.

باب البُرُودِ والحِبَرِ والشَّمْلَةِ ،

وَقالَ خَبَّابٌ : شَكَوْنا إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَتَهُ .

700. Narrated Anas bin Mālik ؓ : Once I was walking with Allāh's Apostle ﷺ and he was wearing a Najrānī Burd

٧٠٠ ـ حدَّثنا إسْماعيلُ بنُ عَبْدِ اللهِ قالَ : حدَّثني مالكٌ ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ عَنْ أنَسِ بنِ

with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Apostle ﷺ affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muḥammad! Give me some of Allah's wealth which is with you." Allah's Apostle ﷺ turned and looked at him, and smiling, he ordered that he be given something.

مالكٍ قالَ: كُنْتُ أمشِي مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِى غَلِيظُ الحاشِيَةِ، فأدْرَكَهُ أعْرَابِىٌّ فجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً حتى نَظَرْتُ إلى صَفْحَةِ عاتِقِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ قَدْ أثَّرَتْ بِها حاشِيَةُ البُرْدِ مِنْ شِدةِ جَبْذَتِهِ ، ثُمَّ قالَ : يا مُحَمَّدُ ، مُرْ لِى مِنْ مالِ اللهِ الَّذِى عِنْدَكَ. فالْتَفَتَ إلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ثُمَّ ضَحِكَ ثُمَّ أمَرَ لَهُ بعَطاءٍ .

701. Narrated Abū Ḥāzim: Sahl bin Sa'd said, "A lady came with a Burda. Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allāh's Apostle! I have knitted this (Burda) with my own hands for you to wear.' Allāh's Apostle ﷺ took it and he was in need of it. Allāh's Apostle ﷺ came out to us and he was wearing it as an Izār. A man from the people felt it and said, 'O Allah's Apostle! Give it to me to wear.' The Prophet ﷺ said, 'Yes.' Then he sat there for some time (and when he went to his house) he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though

٧٠١ ـ حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنَا يَعْقُوبُ بنُ عَبْدِ الرَّحمَنِ ، عَنْ أبى حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: جاءَتِ امْرَأةٌ ببُرْدَةٍ ، قالَ سَهْلٌ: هَلْ تَدْرُونَ ما البُرْدَةُ ؟ قالَ : نَعَمْ ، هِىَ الشَّمْلَةُ مَنْسُوجٌ فى حاشِيَتِها، قالَتْ: يا رَسُولَ اللهِ ، إنى نَسَجْتُ هَذِهِ بِيَدِى أكْسُوكَها. فأخَذَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مُحْتاجا إلَيْها، فخَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و إنها لإزَارُهُ فجَسَّا رَجُلٌ مِنَ القَوْمِ فقَالَ: يارَسُولَ اللهِ ، اكْسُنِيها ، قالَ : نَعَمْ ، فجَلَسَ ماشاءَ اللهُ فى المَجْلِسِ ، ثُمَّ رَجَعَ فَطَوَاها ثُمَّ أرْسَلَ بِها إلَيْهِ ، فَقالَ لَهُ القَوْمُ :

you know that he does not deny anybody anything.' The man said, 'By Allāh! I have only asked him so that it may be my shroud when I die.' " Sahl added, "Later it was his shroud."

ما أحْسَنْتَ ، سألْتَها إيَّاهُ وَقَدْ عَرَفْتَ أنَّهُ لا يَرُدُّ سائِلاً ، فَقالَ الرَّجُلُ : وَاللهِ ما سألْتُها إلا لِتَكُونَ كَفَنِي يَوْمَ أمُوتُ . قالَ : سَهْلٌ : فَكانَتْ كَفَنَهُ .

702. Narrated Abū Huraira ؓ : I heard Allāh's Apostle ﷺ saying, "From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukāsha bin Muḥṣin Al-Asadī got up, lifting his covering sheet and said, "O Allāh's Apostle! Invoke Allāh for me that He may include me with them." The Prophet ﷺ said, "O Allāh! Make him from them." Then another man from Al-Anṣār got up and said, "O Allāh's Apostle! Invoke Allāh for me that He may include me with them." On that Allāh's Apostle ﷺ said, "'Ukāsha has anticipated you."

٧٠٢ ـ حدَّثَنا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَني سَعيدُ بنُ المُسَيَّبِ : أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ ألْفا، تُضِيءُ وُجُوهُهُمْ إضاءَةَ القَمَرِ . فَقامَ عُكاشَةُ بنِ مُحْصِنٍ الأسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ ، قالَ : ادْعُ اللهَ لي يا رَسُولَ اللهِ أنْ يَجْعَلَنِي مِنْهُمْ ، فَقالَ : اللَّهُمَّ اجْعَلْهُ مِنْهُمْ . ثُمَّ قامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ : يارَسُولَ اللهِ ادْعُ اللهَ لي أنْ يَجْعَلَنِي مِنْهُمْ . فَقالَ رَسُولُ اللهِ : سَبَقَكَ عُكاشَةُ .

703. Narrated Qatāda: I asked Anas, "What kind of clothes was most beloved to the Prophet ﷺ ?" He replied, "The Hibra."

٧٠٣ ـ حدَّثَنا عَمْرُو بنُ عاصِمٍ : حدَّثَنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أنَسٍ قالَ : قُلْتُ لَهُ : أيُّ الثِّيابِ كانَ أحَبَّ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ؟ قالَ : الحِبَرَةُ .

704. Narrated Anas bin Mālik رضي الله عنه : The most beloved garment to the Prophet ﷺ to wear was the Ḥibra (a kind of Yemenese cloth).

٧٠٤ - حدَّثني عَبْدُ اللهِ بنُ أبي الأسْوَدِ : حدَّثَنا مُعاذٌ قالَ : حدَّثني أبي ، عَنْ قَتادَةَ ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ : كانَ أحَبُّ الثِّيابِ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنْ يَلْبَسَها الحِبَرَةَ .

705. Narrated ʿĀisha رضي الله عنها , the wife of the Prophet ﷺ : When Allāh's Apostle ﷺ died, he was covered with a Ḥibra Burd.

٧٠٥ - حدَّثَنا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمَنِ بنِ عَوْفٍ أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أخْبَرَتْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ حينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ .

(19) CHAPTER, The Aksiya.(1) And the Khamaʾis.

باب الأكْسِيَةِ والخَمائصِ .

706. Narrated ʿĀisha and ʿAbdullāh bin ʿAbbās رضي الله عنهم : When the disease of Allāh's Apostle ﷺ got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would

٧٠٦ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ قالَ : أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ : أنَّ عائشَةَ وعَبْدَ اللهِ

---

(1) Kisā (pl. Aksiya) means a square black piece of cloth of wool or fur. It is is called Khamisa (pl. Khamaʾis) when it has a design.

remove it from his face and say, "It is like that! May Allāh curse the Jews and Christians because they took the graves of their prophets as places of worship." By that he warned his followers of imitating them,

ابنَ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ برَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلى وَجْهِهِ، فإذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فقالَ: وَهُوَ كَذَلكَ، لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصَارَى، اتخَذُوا قُبُورَ أنْبِيائِهِمْ مَسَاجِدَ، يُحَذِّرُ ما صَنَعُوا.

707. Narrated Abū Burda: ʿĀisha brought out to us a Kisā* and an Izār and said, "The Prophet ﷺ died while wearing these two."

٧٠٧ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنَا إسْماعِيلُ: حدَّثَنا أيُّوبُ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أبي بُرْدَةَ قالَ: أخْرَجَتْ إلَيْنا عائشَةُ كِساءً وإزَارًا غَلِيظا. قالَتْ: قُبِضَ رُوحُ النَّبِىِّ صلى اللهُ عليه وسلَّمَ فى هذَيْنِ.

708. Narrated ʿĀisha رضي الله عنها: Allāh's Apostle ﷺ offered prayer while he was wearing a Khamisa of his that had printed marks. He looked at its marks, and when he finished prayer, he said, "Take this Khamisa of mine to Abū Jahm, for it has already diverted my attention from my prayer, and bring to me the Anbijāniya (a plain thick sheet) of Abū Jahm bin Ḥudhaifa bin Ghanim who belonged to Banī ʿAdī bin Kaʿb."

٧٠٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا إبرَاهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: صَلَّى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فى خَمِيصَةٍ لَهُ لَهَا أعْلامٌ فَنَظَرَ إلى أعْلامِها نَظْرَةً، فلَمَّا سَلَّمَ قالَ: اذْهَبُوا بخَمِيصَتِى هَذِهِ إلى أبى جَهْمٍ فإنَّها ألهَتْنِى آنِفا عَنْ صَلاتى، وَائْتُونِى بأنْبِجانِيَّةِ أبى جَهْمِ بنِ حُذَيْفَةَ بنِ غانِمٍ مِنْ بَنِى عَدِىِّ بنِ كَعْبٍ.

(20) CHAPTER. Ishtimāl-as-Ṣammā' (1).

باب اشتمال الصمّاء.

709. Narrated Abū Huraira ؓ : The Prophet ﷺ had forbidden the Mulāmassa and Munābadha (bargains) (1), the offering of two prayers, one after the morning compulsory prayer till the sun rises, and the other, after the ʿAṣr prayer till the sun sets. He also forbade that one should sit wearing one garment, nothing of which covers his private parts and prevent them from exposure to the sky; he also forbade Ishtimāl-as-Ṣammā'(1).

٧٠٩ - حدّثني مُحمّدُ بنُ بشّار: حدّثنا عبدُ الوهّاب: حدّثنا عُبيدُ الله، عن خُبيب، عن حفص بن عاصم، عن أبي هُريرة قال: نهى النّبيّ صلى اللهُ عليه وسلّم عن المُلامسة والمُنابذة، وعن صلاتين بعد الفجر حتى ترتفع الشّمسُ، وبعد العصر حتى تغيب الشّمسُ. وأن يحتبي بالثّوب الواحد ليس على فرجه منهُ شيءٌ بينهُ وبين السّماء، وأن يشتمل الصّمّاء.

710. Narrated Abū Saʿid Al-Khudrī ؓ : Allāh's Apostle ﷺ forbade two ways of wearing clothes and two kinds of dealings. He forbade the dealings of the Mulāmasa and the Munābadha. In the Mulāmasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munābadha, one man throws his garment at another

٧١٠ - حدّثنا يحيى بنُ بُكير: حدّثنا اللّيثُ، عن يونس، عن ابن شهاب قال: أخبرني عامرُ بنُ سعد أنّ أبا سعيد الخُدريّ قال: نهى رسولُ الله صلى اللهُ عليه وسلّم عن لبستين وعن بيعتين. نهى عن المُلامسة والمُنابذة في البيع. والمُلامسةُ لمسُ الرّجل ثوب الآخر بيده باللّيل أو

---

(1) See Glossary.

and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. The two ways of wearing clothes were Ishtimal-as-Samma, i.e., to cover one's shoulder with one's garment and leave the other bare; and the other way was to wrap oneself with a garment while one was sitting in such a way that nothing of that garment would cover one's private part.

بِالنَّهارِ ، وَلا يُقَلِّبُهُ إِلَّا بِذَاكَ . وَالمُنابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلى الرَّجُلِ بِثَوْبِهِ ، وَيَنْبِذَ الآخَرُ ثَوْبَهُ وَيَكُونُ ذَلِكَ بَيْعَهُما عَنْ غَيْرِ نَظَرٍ وَلا تَراضٍ . وَاللِّبْسَتانِ اشْتِمالُ الصَّمَّاءِ ، وَالصَّمَّاءُ أَنْ يَجْعَلَ ثَوْبَهُ عَلَى أَحَدِ عاتِقَيْهِ ، فَيَبْدُو أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ ، وَاللِّبْسَةُ الأُخْرَى احْتِباؤُهُ بِثَوْبِهِ وَهُوَ جالِسٌ ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ .

(21) CHAPTER. The Iḥtibā' in one garment (to sit wrapped with one garment around his back and knees).

باب الاحْتِباءِ فِي ثَوْبٍ وَاحِدٍ .

711. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ forbade two types of dresses: To sit in an Iḥtibā' posture in one garment, nothing of which covers his private parts; to cover one side of his body with one garment and leave the other side bare. The Prophet ﷺ also forbade the Mulāmasa and Munābadha.

٧١١ـ حَدَّثَنا إِسْماعِيلُ قالَ : حَدَّثَنِي مالِكٌ ، عَنْ أَبِي الزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ لِبْسَتَيْنِ : أَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ ، وَأَنْ يَشْتَمِلَ بِالثَّوْبِ الوَاحِدِ لَيْسَ عَلَى أَحَدِ شِقَّيْهِ . وَعَنِ المُلامَسَةِ وَالمُنابَذَةِ .

712. Narrated Abū Sa'īd Al-Khudrī ؓ: The Prophet ﷺ forbade Ishtimāl-aṣ-Ṣamā' and that a man should sit in an Iḥtibā' posture in one garment, nothing of which covers his private parts.

٧١٢ - حدَّثنا مُحمَّدٌ قالَ: أخبرَنى مَخْلَدٌ: أخبرَنا ابنُ جُرَيجٍ قالَ: أخبرَنى ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ أبى سَعيدِ الخُدْرِىِّ: أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنِ اشْتِمالِ الصَّمَّاءِ، و أنْ يَحْتَبِىَ الرَّجُلُ فى الثَّوْبِ الواحِدِ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَىْءٌ .

(22) CHAPTER. The black Khamīṣa.

بابُ الخَمِيصَةِ السَّوْداءِ .

713. Narrated Um Khālid bint Khālid: The Prophet ﷺ was given some clothes including a black Khamīṣa. The Prophet ﷺ said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet ﷺ said, "Fetch Um Khālid for me." I (Um Khālid) was brought carried (as I was small girl at that time). The Prophet ﷺ took the Khamīṣa in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamīṣa there were some green or pale designs. (The Prophet ﷺ saw these designes) and said, "O Um Khālid! This is Sanāh." (Sanāh in an Ethiopian word meaning beautiful).

٧١٣ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا إسحاقُ بنُ سَعيدٍ، عَنْ أبيهِ سَعيدِ بنِ فُلانِ بنِ سَعيدِ بنِ العاصِ، عَنْ أُمِّ خالدٍ بِنْتِ خالدٍ قالَتْ: أُتِىَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ بِثِيابٍ فيها خَمِيصَةٌ سَوْداءُ صَغِيرَةٌ فقالَ: مَنْ تَرَوْنَ أنْ نَكْسُوَ هَذِهِ؟ فَسَكَتَ القَوْمُ فَقالَ: ائْتُونى بأُمِّ خالدٍ، فأُتِىَ بها تُحْمَلُ، فأخَذَ الخَمِيصَةَ بيَدِهِ فألْبَسَها و قالَ: أبْلِى و أخْلِقِى. و كانَ فيها عَلَمٌ أخْضَرُ أوْ أصْفَرُ. فقالَ: يا أُمَّ خالدٍ: هَذا سَناه. و سَناهْ بالحَبَشِيَّةِ .

714. Narrated Anas ؓ : When Um Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet ﷺ tomorrow morning for the Taḥnīk." So the next morning I took the child to the Prophet ﷺ who was sitting in a garden and was wearing a Ḥuraithiya Khamiṣa and was branding the she-camel on which he had come during the Conquest of Mecca.

٧١٤ ـ حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى قالَ : حدَّثَنِي ابنُ أبِي عَدِيّ ، عَنِ ابنِ عَوْنٍ ، عَنْ مُحَمَّدٍ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قالَتْ لي : يا أنَسُ ، انْظُرْ هذَا الغُلامَ فَلا يُصِيبَنَّ شَيْئًا حتى تَغْدُوَ بِهِ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ يُحَنِّكُهُ . فغَدَوْتُ بِهِ فإذَا هُوَ في حائطٍ وعَلَيْهِ خَمِيصَةٌ حُرَيْثِيَّةٌ ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ في الفَتْحِ .

(23) CHAPTER. Green clothes.

بابُ الثِّيابِ الخُضْرِ .

715. Narrated ʿIkrima: Rifāʿa divorced his wife whereupon ʿAbdur-Raḥmān bin Az-Zubair Al-Quraẓī married her. ʿĀisha said that the lady (came), wearing a green veil (and complained to her of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allāh's Apostle ﷺ came, ʿĀisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When ʿAbdur-Raḥmān heard

٧١٥ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا عَبْدُ الوَهَّابِ : أخبَرَنا أيُّوبُ ، عَنْ عِكْرِمَةَ : أن رِفاعَةَ طَلَّقَ امْرأتَه: فتَزَوَّجَها عَبْدُ الرَّحمَنِ بنُ الزَّبِيرِ القُرَظِيُّ . قالَتْ عائشَةُ : وَعَلَيْها خِمارٌ أخْضَرُ فَشَكَتْ إلَيْها و أرَتْها خُضْرَةً بِجِلْدِها، فَلَمَّا جاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ والنِّساءُ يَنْصُرُ بَعْضُهُنَّ بَعْضًا قالَتْ عائشَةُ : ما رأيْتُ مِثْلَ ما يَلْقَى المُؤْمِناتُ ! لَجِلْدُها أشَدُّ خُضْرَةً مِنْ ثَوْبِها. قالَ : و سَمِعَ أنها قَدْ أتَتْ

that his wife had gone to the Prophet ﷺ, he came with his two sons from another wife. She said, "By Allāh! I have done no wrong to him, but he is so impotant that he is as useless to me as this," holding and showing the fringe of her garment, ʿAbdur-Raḥmān said, "By Allāh, O Allāh's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifāʿa." Allāh's Apostle ﷺ said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifāʿa unless ʿAbdur-Raḥmān has had sexual intercourse with you." Then the Prophet ﷺ saw two boys with ʿAbdur-Raḥmān and asked (him), "Are these your sons?" On that ʿAbdur-Raḥmān said, "Yes." The Prophet ﷺ said, "You claim what you claim (i,e., that he is impotent)? But by Allāh, these boys resemble him as a crow resembles a crow,"

رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَجاءَ و مَعَهُ ابْنانِ لَهُ مِنْ غَيرِها، قالَتْ: وَاللهِ مالى إلَيْهِ مِنْ ذَنْبٍ إلا أن ما مَعَهُ لَيْسَ بأغْنَى عَنِّى مِنْ هَذِهِ، و أخَذَتْ هُدْبَةً مِنْ ثَوْبِها . فقالَ : كَذَبَتْ وَاللهِ يـا رَسُولَ اللهِ ، إنى لأنْفُضُها نَفْضَ الأدِيمِ وَلَكِنَّها ناشِزٌ تُرِيدُ رِفاعَةَ . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : فإنْ كانَ ذَلكَ لَمْ تَحِلِّى لَهُ أوْ لَمْ تَصْلُحِى لَهُ حتى يَذُوقَ مِنْ عُسَيْلَتِكِ ، قالَ : و أبْصَرَ مَعَهُ ابْنَيْنِ لَهُ ، فَقالَ : بَنُوكَ هَؤُلاءِ ؟ قالَ : نَعَمْ ، قالَ : هَذَا الَّذى تَزْعُمِينَ ما تَزْعُمِينَ ، فَوَاللهِ لَهُمْ أشْبَهُ بِهِ مِنَ الغُرَابِ بالغُرابِ .

(24) CHAPTER, White clothes.

باب الثِّيابِ البِيضِ .

716. Narrated Saʿd: On the day of the battle of Uḥud, on the right and on the left of the Prophet ﷺ were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

٧١٦ ـ حدَّثَنا إسحَاقُ بنُ إبْرَاهِيمَ الحَنْظَلِىُّ : أخْبَرَنا مُحَمَّدُ بنُ بِشْرٍ : حدَّثَنا مِسْعَرٌ ، عَنْ سَعْدِ بنِ إبرَاهِيمَ ، عَنْ أبِيهِ ، عَنْ سَعْدٍ قالَ : رأيْتُ بشِمالِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ و يَمِينِهِ

رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يَوْمَ أُحُدٍ ما رَأَيْتُهُمَا قَبْلُ وَلا بَعْدُ

717. Narrated Abu Dharr: I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went to him when he had awaken. He said, "Nobody says: 'None has the right to be worshipped but Allah,' and then died believing in that, but he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft," I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft inspite of the Abu Dharr's dislikeness."

Abu Abdullah said; This is at the time of death or before it; if one repents and regrets and says, 'None has the right to be worshipped but Allah,' he will be forgiven his sins.

٧١٧ ـ حدَّثَنَا أبو مَعْمَرٍ: حدَّثَنَا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمَرَ: حدَّثَهُ أن أبا الأسْوَدِ الدِّيلِيَّ حدَّثَهُ: أن أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: أتَيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ وَعَلَيْهِ ثَوْبٌ أبْيَضُ وَهُوَ نائمٌ، ثُمَّ أتَيْتُهُ وَقَدِ اسْتَيْقَظَ فَقالَ: ما مِنْ عَبْدٍ قالَ لا إلَهَ إلاَّ اللهُ ثُمَّ ماتَ عَلَى ذَلِكَ إلا دَخَلَ الجَنَّةَ، قُلْتُ: و إنْ زَنَى و إنْ سَرَقَ؟ قالَ: و إنْ زَنَى و إنْ سَرَقَ. قُلْتُ: و إنْ زَنَى و إنْ سَرَقَ؟ قالَ: و إنْ زَنَى و إنْ سَرَقَ. قُلْتُ: و إنْ زَنَى و إنْ سَرَقَ؟ قالَ: و إنْ زَنَى و إنْ سَرَقَ، عَلَى رَغْمِ أنْفِ أبِي ذَرٍّ. و كانَ أبو ذَرٍّ إذَا حَدَّثَ بِهَذَا قالَ: و إنْ رَغِمَ أنْفُ أبِي ذَرٍّ. قالَ أبو عَبْدِ اللهِ: هَذَا عِنْدَ المَوْتِ أوْ قَبْلَهُ إذَا تابَ وَنَدِمَ وَقالَ لا إلَهَ إلا اللهُ، غُفِرَ لَهُ.

(25) CHAPTER. The wearing of silk clothes by men and what is allowed

باب لُبْسِ الحَرِيرِ لِلرِّجالِ وَقَدْرِ ما يَجُوزُ مِنْهُ.

thereof.

718. Narrated Abā ʿUthmān An-Nahdī: While we were with ʿUtba bin Farqad at Adharbījān, there came ʿUmar's letter indicating that Allāh's Apostle ﷺ had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

٧١٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ: أَتَانَا كِتَابُ عُمَرَ وَ نَحْنُ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ بِأَذْرِبِيجَانَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنِ الحَرِيرِ إِلاَّ هَكَذَا، وَ أَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ، قَالَ فِيمَا عَلِمْنَا أَنَّهُ يَعْنِي الأَعْلاَمَ.

719. Narrated Abū ʿUthmān: While we were at Adharbījān, ʿUmar wrote to us: 'Allāh's Apostle ﷺ forbade wearing silk except this much. The the Prophet ﷺ approximated his two fingers (index and middle fingers) (to illustrate that) to us.' Zuhair (the sub-narrator) raised up his middle and index fingers.

٧١٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَ نَحْنُ بِأَذْرِبِيجَانَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنْ لُبْسِ الحَرِيرِ إِلاَّ هَكَذَا، وَصَفَ لَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إِصْبَعَيْهِ، وَرَفَعَ زُهَيْرٌ الوُسْطَى وَالسَّبَّابَةَ.

720. Narrated Abū ʿUthmān: While we were with ʿUtba, ʿUmar wrote to us: 'The Prophet ﷺ said, "None wears silk in this world but that who will wear nothing of it in the Hereafter."' Abū ʿUthmān pointed out with his middle and index fingers.

٧٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عُتْبَةَ فَكَتَبَ إِلَيْهِ عُمَرُ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قَالَ: لاَ يُلْبَسُ الحَرِيرُ فِي الدُّنْيَا

إِلاَّ لَمْ يُلْبَسْ مِنْهُ شَىْءٌ فى الآخِرَةِ، وَأَشَارَ أَبُو عُثْمَانَ بِإِصْبَعِهِ الْمُسَبِّحَةِ وَالْوُسْطَى.

721. Narrated Abū ʿUthmān (as above, 719).

٧٢١ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا أَبى: حَدَّثَنَا أَبُو عُثْمَانَ، وَأَشَارَ أَبُو عُثْمَانَ بِإِصْبَعَيْهِ الْمُسَبِّحَةِ وَالْوُسْطَى.

722. Narrated Ibn Abī Lailā: While Hudhaifa was at Al-Madā'in, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allāh's Apostle ﷺ said, 'Gold, silver, silk and Dībāj (a kind of silk) are for them (unbelievers) in this world and, for you in the Hereafter.' "

٧٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ عَنِ ابْنِ أَبى لَيْلَى قَالَ: كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَاسْتَسْقَى فَأَتَاهُ دِهْقَانٌ بِمَاءٍ فى إِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ، وَقَالَ: إِنى لَمْ أَرْمِهِ إِلاَّ أَنى نَهَيْتُهُ فَلَمْ يَنْتَهِ، قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: الذَّهَبُ وَالْفِضَّةُ وَالْحَرِيرُ وَالدِّيبَاجُ هِىَ لَهُمْ فى الدُّنْيَا وَلَكُمْ فى الآخِرَةِ.

723. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "Whoever wears silk in this world, shall not wear it in the Hereafter."

٧٢٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ شُعْبَةُ: فَقُلْتُ: أَعَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ؟ فَقَالَ: شَدِيدًا، عَنِ النَّبِىِّ صلى اللهُ عليه

وسلَّمَ فقالَ: مَنْ لَبِسَ الحَرِيرَ فى الدُّنْيا فلَنْ يَلْبَسَهُ فى الآخِرَةِ.

724. Narrated Thābit: I heard Ibn Az-Zubair delivering a sermon, saying, "Muḥammad ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter.' "

٧٢٤ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ بنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: سَمِعْتُ ابنَ الزُّبَيرِ يَخْطُبُ يَقُولُ: قالَ مُحَمَّدٌ صلى اللهُ عليهِ وسلَّمَ: مَنْ لَبِسَ الحَرِيرَ فى الدُّنْيا لَنْ يَلْبَسَهُ فى الآخِرَةِ.

725. Narrated Ibn Az-Zubair: I heard ʿUmar saying, "The Prophet ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter,' "

٧٢٥ - حدَّثنا عَلِيُّ بنُ الجَعْدِ: أخبرَنا شُعْبَةُ، عَنْ أبى ذِبيانَ خَلِيفَةَ ابنِ كَعْبٍ قالَ: سَمِعْتُ بنَ الزُّبَيرِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: مَنْ لَبِسَ الحَرِيرَ فى الدُّنْيا لَمْ يَلْبَسْهُ فى الآخِرَةِ. وَقالَ أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ، عَنْ يَزِيدَ: قالَتْ مُعاذَةُ: أخبرَتْنِى أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ، سَمِعَ عُمَرَ. سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ نَحْوَهُ.

726. Narrated ʿUmar bin Al-Khaṭṭāb ؓ: Allāh's Apostle ﷺ said, "None

٧٢٦ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عُثْمانُ بنُ عُمَرَ: حدَّثنا عَلِيٌّ

wears silk in this world, but he who will have no share in the Hereafter."

ابنُ المُبارَك ، عَنْ يَحْيَى بن أبى كَثير ، عَنْ عِمْرَانَ بن حِطَّانَ قالَ : سألْتُ عائشَةَ عَنِ الحَرِير فقَالَتْ : ائْت ابنَ عبَّاس فَسَلْهُ، قالَ: فَسألتُهُ فقالَ: سَلِ ابنَ عُمَرَ ، قالَ : فَسألْتُ ابنَ عُمَرَ فقَالَ : أخْبرَنى أبو حَفْص ، يَعْنِى عُمَرَ ابنَ الخَطَّابِ ، أنَّ رَسُولَ الله صلى اللهُ عليهِ وسلَّمَ قالَ : إنمَا يَلْبَسُ الحَرِيرَ فى الدُّنْيا مَنْ لا خَلاقَ لَهُ فى الآخِرَةِ ، فَقُلْتُ : صَدَقَ وَما كَذَبَ أبو حَفْص عَلى رَسُولِ الله صلى اللهُ عليهِ وسلَّمَ. وَقالَ عَبْدُ الله بنُ رَجاءٍ : حدَّثَنا حَرْبٌ، عَنْ يَحْيَى : حدَّثَنِى عِمْرَانُ وَقَصَّ الحَدِيثَ .

(26) CHAPTER. Whoever just touches silk but does not wear it.

باب مَنْ مَسَّ الحَرِيرَ مِنْ غَيرِ لُبْسٍ ، وَيُرْوَى فيهِ عَنِ الزُّبَيْدِىِّ ، عَنِ الزُّهْرِىِّ عَنْ أنَسٍ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ .

727. Narrated Al-Bara' ؓ : The Prophet ﷺ was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet ﷺ said, "Do you wonder at this?" We said, "Yes." He said,

٧٢٧ ـ حدَّثَنا عُبَيْدُ الله بنُ مُوسَى، عَنْ إسْرَائيلَ ، عَنْ أبى إسحَاقَ ، عَنِ البرَاءِ رَضِىَ اللهُ عَنْهُ قالَ : أُهْدِىَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ ثَوْبُ حَرِيرٍ فَجَعَلْنا نَلْمَسُهُ و نَتَعَجَّبُ مِنْهُ، فَقالَ

" The handkerchiefs of Saʿd bin Muʿādh in Paradise are better than this."

النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : أتَعْجَبُونَ مِنْ هَذَا ؟ قُلْنا : نَعَمْ ، قالَ : مَنادِيلُ سَعْدِ بنِ مُعاذٍ فى الجَنَّةِ خَيرٌ مِنْ هَذَا .

(27) CHAPTER. The use of silk in bedding.

ʿUbaida said : It is like wearing it.

باب افْتِرَاشِ الحَرِيرِ ، وَقالَ عُبَيْدَةُ : هُوَ كَلُبْسِهِ .

728. Narrated Ḥudhaifa ؓ : The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and Dībāj or sitting on it.

٧٢٨ ـ حدَّثَنا علَىٌّ : حدَّثَنا وَهْبُ ابنُ جَرِيرٍ : حدَّثَنا أبى قــالَ : سَمِعْتُ ابنَ أبى نَجِيحٍ ، عَنْ مجاهِدٍ ، عَنِ ابنِ أبى لَيْلَى ، عَنْ حُذَيْفَةَ رَضِىَ اللهُ عَنْهُ قالَ : نَهانا النَّبِىُّ صلى اللهُ عليهِ وسلَّم أنْ نَشْرَبَ فى آنِيَةِ الذَّهَبِ والفِضَّةِ وأنْ نأكُلَ فِيها ، وَعَنْ لُبْسِ الحَرِيــرِ والدِّيباجِ ، وأنْ نَجْلِسَ عَلَيْهِ .

(28) CHAPTER. The wearing of Qassiy.

Narrated Abū Burda : I said to ʿAlī, " What is Qassiy ?" He said, "Clothes brought to us from Shā'm or Egypt. It has lines like ribs and contains silk, and the ribs look like citrons. And Al-Maithara was a cushion the women used to make for their husbands."

Yazīd said : Al-Qassiy were clothes

باب لُبْسِ القَسِّىِّ ، وَقالَ عاصِمٌ ، عَنْ أبى بُرْدَةَ قالَ : قُلْتُ لعَلِىٍّ : ما القَسِّيَّةُ ؟ قالَ : ثِيابٌ أتَتْنا مِنَ الشَّأْمِ أوْ مِنْ مِصْرَ مُضَلَّعَةٌ فِيها حَرِيــرٌ وَفِيها أمْثالُ الأُتْرُجِّ . والمِيثَرَةُ كانَتِ النِّساءُ تَصْنَعُهُ لِبُعُولَتِهِنَّ مِثْلَ القَطائِفِ يُصَفُّونَها . وَقالَ جَرِيرٌ ، عَنْ يَزِيدَ فى حَدِيثِهِ : القَسِّيَّةُ : ثِيابٌ مُضَلَّعَةٌ يُجاءُ

having lines like ribs and containing silk and were brought from Egypt. Al-Maithara was made of lion skin.

بِها مِنْ مِصْرَ فيها الحَرِيرُ، والمِيثَرَةُ جُلُودُ السِّباعِ. قال أبو عَبْدِ اللهِ عاصِمٌ: أكْثَرُ وأصَحُّ في المِيثَرَةِ.

729. Narrated Ibn ʿAzib: The Prophet ﷺ forbade us to use the red Mayathir and to use Al-Qassiy.

٧٢٩ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا سُفْيانُ، عَنْ أشْعَثَ بنِ أبي الشَّعْثاءِ حدَّثَنا مُعاوِيَةُ ابنُ مُقَرِّنٍ، عَنِ ابنِ عازِبٍ قالَ: نَهانا النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَنِ المَياثِرِ الحُمْرِ وَعَنِ القَسِّيِّ،

(29) CHAPTER. Silk is allowed for men suffering from an itch.

باب ما يُرَخَّصُ لِلرِّجالِ مِنَ الحَرِيرِ لِلحِكَّةِ.

730. Narrated Anas رضي الله عنه : The Prophet ﷺ allowed Az-Zubair and ʿAbdur-Rahman to wear silk because they were suffering from an itch.

٧٣٠ - حدَّثَني مُحَمَّدٌ: أخْبَرَنا وَكِيعٌ: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: رَخَّصَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لِلزُّبَيْرِ وَعَبْدِ الرَّحْمنِ في لُبْسِ الحَرِيرِ لِحِكَّةٍ بِهِما.

(30) CHAPTER. Silk for women.

باب الحَرِيرِ لِلنِّساءِ.

731. Narrated ʿAli bin Abi Talib: The Prophet ﷺ gave me a silk suit. I went out wearing it, but seeing the signs

٧٣١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ ح، وحَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ، حدَّثَنا شُعْبَةُ،

of anger on his face, I tore it and distributed it among my wives.

عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ عَلِيِّ بنِ أبى طالِبٍ قالَ: كَسانِى النَّبِىُّ صلى اللهُ عليهِ وسلَّم حُلَّةً سِيَرَاءَ فخَرَجْتُ فيها، فَرَأيْتُ الغَضَبَ فى وَجْهِهِ، فشَقَّقْتُها بَيْنَ نِسائى.

732. Narrated ʿAbdullāh bin ʿUmar: ʿUmar ؓ saw a silk suit being sold, so he said, "O Allāh's Apostle! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet ﷺ said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet ﷺ sent to ʿUmar a silk suit suitable for wearing. ʿUmar said to the Prophet ﷺ, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet ﷺ said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

٧٣٢ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ قالَ: حدَّثَنِي جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ رأى حُلَّةً سِيَرَاءَ تُباعُ، فقالَ: يا رَسُولَ اللهِ لَوِ ابْتَعْتَها فَلَبِسْتَها للوَفْدِ إذا أتَوْكَ والجُمُعَةِ، قالَ: إنَّما يَلْبَسُ هَذِهِ مَنْ لاخَلاقَ لَهُ. وأنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم بَعَثَ بَعْدَ ذَلِكَ إلى عُمَرَ حُلَّةَ سِيَرَاءَ حَرِيرًا كَساها إيَّاهُ، فقالَ عُمَرُ: كَسَوْتَنِيها وَقَدْ سَمِعْتُكَ تَقُولُ فيها ما قُلْتَ؟ فقالَ: إنَّما بَعَثْتُ بِها إلَيْكَ لِتَبِيعَها أوْ تَكْسُوَها.

733. Narrated Anas bin Mālik that he had seen Um Kulthūm, the daughter of Allāh's Apostle ﷺ, wearing a red silk garment.

٧٣٣ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ قالَ: أخْبَرَنِى أنَسُ بنُ مالِكٍ: أنَّهُ رأى عَلَى أُمِّ كُلْثُومٍ بِنْتِ رَسُولِ اللهِ صلى اللهُ عليهِ

وسلَّم بُرْدَ حَرِيرٍ سِيَرَاءَ .

(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were avaliable.

باب ما كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم يَتَجَوَّزُ مِنَ اللِّبَاسِ والبُسُطِ .

734. Narrated Ibn ʿAbbas : For one year I wanted to ask ʿUmar about the two women who helped each other against the Prophet ﷺ , but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he came out, I asked him and he said, "(They were) ʿAisha and Ḥafṣa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic Ignorant Period, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter troubles Allah's Apostle?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first went to Ḥafṣa and then to Um Salama and told her the same. She said to me, 'O ʿUmar! It surprises me that you

٧٣٤ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا حَمَّادُ بنُ زَيْدٍ ، عَنْ يَحْيَى بنِ سَعِيدٍ ، عَنْ عُبَيْدِ بنِ حُنَيْنٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لَبِثْتُ سَنَةً وأنا أُرِيدُ أنْ أسألَ عُمَرَ عَنِ المَرْأتَيْنِ اللَّتَيْنِ تَظاهَرَتا عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم فجَعَلْتُ أهابُهُ ، فَنَزَلَ يَوْمًا مَنْزِلاً فَدَخَلَ الأَرَاكَ ، فَلَمَّا خَرَجَ سألْتُهُ فَقالَ : عائِشَةُ وحَفْصَةُ ، ثُمَّ قالَ : كُنَّا فى الجاهِلِيَّةِ لا نَعُدُّ النِّساءَ شَيْئًا ، فَلَمَّا جاءَ الإِسْلامُ وَذَكَرَهُنَّ اللهُ رأيْنا لَهُنَّ بِذَلِكَ عَلَيْنا حَقًّا مِن غَيْرِ أنْ نُدْخِلَهُنَّ فى شَىْءٍ أُمُورِنا . وكانَ بَيْنِى وَبَيْنَ امْرأتِى كَلامٌ فأغْلَظَتْ لى فَقُلْتُ لها : وإنَّكِ لَهُناكِ ، قالَتْ : تَقُولُ هَذَا لى وابْنَتُكَ تُؤْذِى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم ؟ فأتَيْتُ حَفْصَةَ فَقُلْتُ لها : إنِّى أُحَذِّرُكِ أنْ تَعْصِى اللهَ وَرَسُولَهُ ، وَتَقَدَّمْتُ إلَيْها فى أذاهُ . فأتَيْتُ أُمَّ

interfere in our affairs so much that you would poke your nose even into the affairs of Allāh's Apostle ﷺ and his wives.' So she rejected my advice. At that time there was an Anṣārī man; whenever he was absent from Allāh's Apostle ﷺ and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened regarding Allāh's Apostle ﷺ. During that time all the rulers of the nearby lands had surrendered to Allāh's Apostle ﷺ except the king of Ghassān in Shā'm, and we were afraid that he might attack us. All of a sudden the Anṣārī came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassānī (king) come?' He said, 'Greater than that! Allāh's Apostle ﷺ has divorced his wives! I went to them and found all of them crying in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Ḥafṣa and Um Salama and what reply Um Salama

سَلَمَةَ فَقُلْتُ لهَا فَقَالَتْ: أَعْجَبُ مِنْكَ يا عُمَرُ، قَدْ دَخَلْتَ فى أُمُورِنا، فَلَمْ يَبْقَ إلاَّ أنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وأَزْوَاجِهِ، فَرَدَّدَتْ. وكانَ رَجُلٌ مِنَ الأَنْصَارِ إذَا غابَ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكُونُ، وَإذَ غِبْتُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وشَهِدَ أتانِى بِمَا يَكُونُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم. وكانَ مِنْ حَوْلَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قَدِ اسْتَقَامَ لَهُ فَلَمْ يَبْقَ إلا مَلِكُ غَسَّانَ بالشَّامِ كُنَّا نَخافُ أنْ يأتِيَنا. فَمَا شَعَرْتُ بالأَنْصَارِىِّ وَهُوَ يَقُولُ: إنَّهُ قَدْ حَدَثَ أمْرٌ، قُلْتُ لَهُ: وَمَا هُوَ؟ أجاء الغَسَّانِىُّ؟ قالَ: أعْظَمُ مِنْ ذَلِكَ، طَلَّقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم نِساءَهُ. فجعت فإذَا البُكاءُ مِنْ حُجَرِهِنَّ كُلِّهِن، وإذَا النَّبِىُّ صلى اللهُ عليهِ وسلَّم قَدْ صَعِدَ فى مَشْرُبَةٍ لَهُ، وَعَلَى بابِ المَشْرُبَةِ وَصِيفٌ، فأتَيْتَهُ فَقُلْتُ: اسْتَأذِنْ لى، فأذِنَ لى فَدَخَلْتُ فإذَا النَّبِىُّ صلى اللهُ عليهِ وسلَّم عَلَى حَصِيرٍ قَدْ أثَّرَ فى جَنْبِهِ وتَحْتَ رأسِهِ مِرْفَقَةٌ مِنْ آدَمٍ حَشْوُها لِيفٌ، وَإذَا أُهُبٌ مُعَلَّقَةٌ وَقَرَظٌ. فَذَكَرْتُ الَّذِى قُلْتُ لِحَفْصَةَ وأُمِّ

had given me. Allah's Apostle ﷺ smiled and stayed there for twenty nine days and then came down."

سَلَمَةَ وَالَّذى رَدَّتْ عَلَىَّ أُمُّ سَلَمَةَ ، فَضَحِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَلَبِثَ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ .

735. Narrated Um Salama ﵂ : One night the Prophet ﷺ woke up, saying, "None has the right to be worshipped but Allah! What afflictions have been sent down tonight, and what treasures have been sent down! Who will awaken the lady dwellers of these rooms? Many welldressed soul (people) in this world, will be naked on the Day of Resurrection."

٧٣٥ - حدَّثَنِى عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنَا هِشامٌ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِىِّ قالَ : أَخْبَرَتْنِى هِنْدُ بِنْتُ الحارِثِ ، عَنْ أُمِّ سَلَمَةَ رَضِىَ اللهُ عَنْها قالَت : اسْتَيْقَظَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم مِنَ اللَّيْلِ وَهُوَ يَقُولُ : لا إِلَهَ إِلاَّ اللهُ ، ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتَنِ ؟ ماذَا أُنْزِلَ مِنَ الخَزَائِنِ ؟ مَنْ يُوقِظُ صَوَاحِبَ الحُجُرَاتِ ؟ كَمْ مِنْ كاسِيَةٍ فى الدُّنْيا عارِيَةٍ يَوْمَ القِيامَةِ ؟ قالَ الزُّهْرِىُّ : وكانَتْ هِنْدٌ لَهَا إِزَارٌ فى كُمَّيْها بَيْنَ أَصابِعِها .

(32) CHAPTER. How to invoke Allah for one wearing a new garment.

باب ما يُدْعَى لِمَنْ لَبِسَ ثَوْبًا جَدِيدًا .

736. Narrated Um Khalid bint Khalid: Some clothes were presented to Allah's Apostle ﷺ as a gift and there was a

٧٣٦ - حدَّثَنَا أبو الوَلِيدِ : حدَّثَنَا إسحَاقُ بنُ سَعِيدِ بنِ عَمْرِو بنِ سَعِيدِ ابنِ العاصِ قالَ : حدَّثَنِى أَبِى قالَ :

black Khamīṣa with it. The Prophet ﷺ asked (his companions), "To whom do you suggest we give this Khamīṣa?" The people kept quiet. Then he said, "Bring me Um Khalid," So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that Khamīṣa and said, "O Um Khālid! This is Sana!" (Sana in Ethiopian means beautiful.)

Ishaq, a subnarrator, said: A woman of my family had told me that she had seen the Khamīṣa worn by Um Khalid.

حَدَّثَتْنِي أُمُّ خالدٍ قالَ : أُتِيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بثِيابٍ فِيها خَمِيصَةٌ سَوْداءُ فقالَ : مَنْ تَرَوْنَ نَكْسُو هذِهِ الخَمِيصَةَ؟ فأُسْكِتَ القَوْمُ ، فقالَ : ائْتُونِي بأُمِّ خالدٍ ، فأُتِيَ بي النَّبِيُّ صلى اللهُ عليهِ وسلَّم فألْبَسَنِيها بيَدِهِ وقالَ : أبْلِي وأخْلِقِي ، مَرَّتَيْنِ . فجَعَلَ يَنْظُرُ إلى عَلَمِ الخَمِيصَةِ ويُشِيرُ بيَدِهِ إلَيَّ يَقُولُ : يا أُمَّ خالدٍ ، هَذَا سَنَا . والسَّنا بلِسانِ الحَبَشَةِ : الحُسْنُ . قالَ إسحاقُ : حدَّثَتْنِي امْرأةٌ مِنْ أهْلِي أنها رأتْهُ علَى أُمِّ خالدٍ .

(33) CHAPTER. Men are forbidden to use saffron.

باب النَّهْيِ عَنِ التَّزَعْفُرِ للرِّجالِ .

737. Narrated Anas ﵁ : The Prophet ﷺ forbade men to use saffron.

٧٣٧ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا عَبْدُ الوَارِثِ ، عَنْ عَبْدِ العَزِيزِ ، عَنْ أنَسٍ قالَ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أنْ يَتَزَعْفَرَ الرَّجُلُ .

(34) CHPTER. The garment dyed with saffron.

باب الثَّوْبِ المُزَعْفَرِ .

738. Narrated Ibn ʿUmar (رضي الله عنهما) : The Prophet ﷺ forbade Muḥrims to wear clothes dyed with Wars or saffron.

٧٣٨ ـ حدَّثَنا أبو نُعَيمٍ : حدَّثَنا سُفْيانُ ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : نَهى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أنْ يَلْبَسَ المُحْرِمُ ثَوْبًا مَصْبُوغًا بِوَرْسٍ أوْ بِزَعْفَرانٍ .

(35) CHPTER. The red garment.

باب الثَّوْبِ الأحْمَرِ .

739. Narrated Al-Barā' (رضي الله عنه) : The Prophet ﷺ was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

٧٣٩ ـ حدَّثَنا أبو الوَلِيدِ : حدَّثَنا شُعْبَةُ ، عَنْ أبي إسحاقَ : سَمِعَ البَراءَ رَضِيَ اللهُ عَنْهُ يَقُولُ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مَرْبُوعا ، وَقَدْ رأيْتُهُ فى حُلَّةٍ حَمْراءَ ما رأيْتُ شَيْئًا أحْسَنَ مِنْهُ .

(36) CHAPTER. The red Maithara.

باب المِيثَرَةِ الحَمْراءِ .

740. Narrated Al-Barā' (رضي الله عنه) : The Prophet ﷺ ordered us to observe seven things : To visit the sick ; follow funeral processions ; say ; 'May Allāh bestow His Mercy on you', to the sneezer if he says, 'Praise be to Allāh ! ; He forbade

٧٤٠ ـ حدَّثَني قَبِيصَةُ ، حدَّثَنا سُفْيانُ ، عَنْ أشْعَثَ ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ بنِ مُقَرِّنٍ ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ : أمَرَنا النَّبِيُّ صلى اللهُ عليهِ

---

(1) Shoes made of tanned leather from which hair is removed.

us to wear silk, Dibāj, Qassiy and Istibarq (various kinds of silken clothes); or to use red Mayāthir.

وسلَّمَ بسَبْعٍ : عِيادَةِ المَرِيضِ ، واتِّباعِ الجَنائزِ ، وَتَشْمِيتِ العاطسِ . و نَهانا عَنْ لُبْسِ الحَرِيرِ وَالديباجِ والقَسِّيِّ والاِسْتَبْرَقِ وَمَيائرِ الحُمُرِ .

(37) CHAPTER. The Sabtiyya (1).

باب النِّعالِ السِّبْتيَّةِ وَغيرِها .

741. Narrated Saʿīd Abū Musalama: I asked Anas (bin Mālik), "Did the Prophet ﷺ use to offer the prayers with his shoes on?" He said, "Yes."

٧٤١ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا حَمَّادٌ ، عَنْ سَعيدٍ أبي مَسْلَمَةَ قالَ : سألْتُ أنَسا: أكانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُصَلِّى فى نَعْلَيْهِ ؟ قالَ : نَعَمْ .

742. Narrated Saʿīd Al-Maqburī: ʿUbaid bin Juraij said to ʿAbdullāh bin ʿUmar, "I see you doing four things which are not done by your friends." Ibn ʿUmar said, "What are they, O Ibn Juraij?" He said, "I see that you do not touch except the two Yemenite corners of the Kaʿba (while performing the Ṭawāf); and I see wearing the Sabtiyya shoes; and I see you dyeing (your hair) with Ṣufra; and I see that when you are in Mecca, the people assume the state of Ihram on seeing the cresent (on the first day of Dhul-Ḥijja)

٧٤٢ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالكٍ ، عَنْ سَعيدٍ المَقْبُرِىِّ ، عَنْ عُبَيْدِ بنِ جُرَيْجٍ : أنَّهُ قالَ لعَبْدِ اللهِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما : رأيْتُكَ تَصْنَعُ أرْبَعا لَمْ أرَ أحَدًا مِنْ أصحابِكَ يَصْنَعُها ؛ قالَ : ما هِىَ يا ابنَ جُرَيْجٍ ؟ قالَ : رَأيْتُكَ لا تَمَسُّ مِنَ الأرْكانِ إلاَّ اليَمانِيَّيْنِ وَرَأيْتُكَ تَلْبَسُ النِّعالَ السِّبْتِيَّةَ ، و رأيْتُكَ تَصْبُغُ بالصُّفْرَةِ ، و رأيْتُكَ إذَا كُنْتَ بِمَكَّةَ أهَلَّ النّاسُ

---

(1) Shoes made of tanned leather from which hair is removed.

while you do not assume the state of Ihram till the Day of Tarwiya (8th Dhul-Ḥijja)." ʿAbdullāh bin ʿUmar said to him, "As for the corners of the Kaʿba, I have not seen Allāh's Apostle ﷺ touching excpt the two Yemenite corners. As for the Sabtiyya shoes, I saw Allāh's Apostle ﷺ wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Ṣufra, I saw Allāh's Apostle ﷺ dyeing his hair with it, so I like to dye (my hair) with it. As regards the cresent (of Dhul-Ḥijja), I have not seen Allāh's Apostle ﷺ assuming the s ate of Iḥrām till his she-camel set out (on the 8th of Dhul-Ḥijja)."

إذَا رَأَوُا الهِلالَ ، ولَمْ تُهِلَّ أنْتَ حتى كانَ يَوْمُ التَّرْوِيَةِ . فَقالَ لَهُ عَبْدُ اللهِ ابنُ عُمَرَ : أمَّا الأرْكانُ فإنِّي لَمْ أرَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَمَسُّ إلاَّ اليَمانِيَّيْنِ . و أمَّا النِّعالُ السِّبْتِيَّةُ فإنِّي رأيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَلْبَسُ النِّعالَ التي لَيْسَ فِيها شَعَرٌ وَيَتَوَضَّأُ فِيها فأنا أُحِبُّ أنْ ألْبَسَها . و أمَّا الصُّفْرَةُ فإنِّي رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَصْبُغُ بِها، فأنا أُحِبُّ أنْ أصْبُغَ بِها . و أمَّا الإهْلالُ فإنِّي لَمْ أرَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يُهِلُّ حتى تَنْبَعِثَ بِهِ راحِلَتُهُ .

743. Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, "Whoever has no shoes can put on Khuffs after cutting it below the ankles."

٧٤٣ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : نَهَى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ أنْ يَلْبَسَ المُحْرِمُ ثَوْباً مَصْبُوغاً بِزَعْفَرانٍ أوْ وَرْسٍ ، وَقالَ : مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَيْنِ .

744. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, "Whoever has no Izār (waist sheet), can wear trousers; and

٧٤٤ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنْ عَمْرِو بنِ دِينارٍ ،

whoever has no sandals, can wear Khuffs."

عَنْ جابِرِ بنِ زَيْدٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مَنْ لَمْ يَكُنْ لَهُ إزَارٌ فَلْيَلْبَسِ السَّرَاوِيلَ ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلانِ فَلْيَلْبَسْ خُفَّيْنِ .

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

باب يَبْدَأُ بالنَّعْلِ اليُمْنَى .

745. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

٧٤٥ ـ حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ : حدَّثَنا شُعْبَةُ قالَ : أخْبَرَنِي أشْعَثُ بنُ سُلَيْمٍ : سَمِعْتُ أبي يُحَدِّثُ عَنْ مَسْرُوقٍ ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُحِبُّ التَّيَمُّنَ فى طُهُورِهِ و تَرَجُّلِهِ وَتَنَعُّلِهِ .

(39) CHAPTER. Do not walk wearing one shoe only.

باب لا يَمْشِي فى نَعْلٍ وَاحِدَةٍ .

746. Narrated Abū Huraira رضي الله عنه : Allāh's Aposttle ﷺ said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatever."

٧٤٦ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يَمْشِي أحَدُكُمْ فى

نَعْلٍ وَاحِدَةٍ ، لِيَنْعِلْهُمَا جَمِيعًا ، أَوْ لِيُحْفِهِمَا جَمِيعًا .

(40) CHAPTER. One should take off the left shoe first.

باب يَنْزِعُ نَعْلَهُ الْيُسْرَى .

747. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."

٧٤٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ ، وَإِذَا انْتَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ .

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

باب قِبَالانِ فِي نَعْلٍ ، وَمَنْ رَأَى قِبَالاً وَاحِدًا وَاسِعًا .

748. Narrated Anas رضي الله عنه : The sandal of the Prophet ﷺ had two straps.

٧٤٨ ـ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ : حَدَّثَنَا أَنَسٌ رَضِيَ اللهُ عَنْهُ : أَنَّ نَعْلَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ كَانَ لَهُمَا قِبَالانِ .

749. Narrated ʿĪsā bin Ṭahmān: Anas bin Mālik brought out for us, two

٧٤٩ ـ حَدَّثَنِي مُحَمَّدٌ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا عِيسَى بْنُ طَهْمَانَ

sandals having two straps. Thābit Al-Banāni said, "These were the sandals of the Prophet ﷺ."

قالَ: أخرَجَ إلَيْنا أنَسُ بنُ مالكٍ نَعْلَيْنِ لهُما قِبالانِ فقالَ ثابِتٌ البنَانِيُّ: هذِهِ نَعْلُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(42) CHAPTER. The red tent of leather.

بابُ القُبَّةِ الحَمْراءِ مِنْ أدَمٍ .

750. Narrated Abū Juhaifa ﵁: I came to the Prophet ﷺ while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet ﷺ, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

٧٥٠ ـ حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَني عُمَرُ بنُ أبي زائدَةَ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: أتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ وهُوَ في قُبَّةٍ حَمْراءَ مِنْ أدَمٍ و رأيْتُ بلالاً أخَذَ وَضُوءَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ والنَّاسُ يَبْتَدِرُونَ الوَضُوءَ فمَنْ أصابَ مِنْهُ شيْئًا تَمَسَّحَ بهِ، ومَنْ لمْ يُصِبْ مِنْهُ شيْئًا أخَذَ مِنْ بَلَلِ يَدِ صاحِبِهِ .

751. Narrated Anas bin Mālik ﵁: The Prophet ﷺ called for the Anṣār and gathered them in a leather tent.

٧٥١ ـ حدَّثَنا أبو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ أخبَرَني أنَسُ بنُ مالكٍ ح. وقالَ اللَّيْثُ حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخبَرَني أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أرْسَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إلى الأنْصارِ فجَمَعَهُمْ

فِى قُبَّةٍ مِنْ أَدَمٍ .

(43) CHAPTER. To sit on a Ḥaṣīr (a mat made of leaves of datepalms) to a similar thing.

بَاب الجُلُوسِ عَلَى الحَصِيرِ وَنَحْوِهِ .

752. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ used to construct a room with a Ḥaṣīr at night in order to pray therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet ﷺ at night to offer the prayer behind him. When their number increased, the Prophet ﷺ faced them and said, "O people! Do only those good deeds which you can do, for Allāh does not get tired (of giving reward) till you get tired, and the best deeds to Allāh are the incessant ones though they were few."

٧٥٢ ـ حَدَّثَنِى مُحَمَّدُ بنُ أَبِى بَكْرٍ : حَدَّثَنَا مُعْتَمِرٌ ، عَنْ عُبَيْدِ اللهِ ، عَنْ سَعِيدٍ ، عَنْ أَبِى سَلَمَةَ بنِ عَبْدِ الرَّحمَنِ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا: أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّمَ كَانَ يَحْتَجِرُ حَصِيرًا بِاللَّيْلِ فَيُصَلِّى وَيَبْسُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ. فَجَعَلَ النَّاسُ يَثُوبُونَ إِلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَيُصَلُّونَ بِصَلاتِهِ حَتَّى كَثُرُوا ، فَأَقْبَلَ فَقَالَ : يَا أَيُّهَا النَّاسُ ، خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ ، فَإِنَّ اللهَ لا يَمَلُّ حَتَّى تَمَلُّوا ، وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى اللهِ مَا دَامَ وَإِنْ قَلَّ .

(44) CHAPTER. Garments having gold buttons.

Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, "I have come to know that some cloaks

بَاب المُزَرَّرِ بِالذَّهَبِ .

وَقَالَ اللَّيْثُ : حَدَّثَنِى ابنُ أَبِى مُلَيْكَةَ ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أَنَّ أَبَاهُ مَخْرَمَةَ قَالَ لَهُ : يَا بُنَىَّ إِنَّهُ بَلَغَنِى أَنَّ النَّبِىَّ صلى

have come to the Prophet ﷺ and he is distributing them. So O my son, take me to him." We went to the Prophet ﷺ and found him in the house. My father said to me, "O my son! Call the Prophet ﷺ for me." I found it hard to do so, so I said surprisingly, "Shall I call Allāh's Apostle ﷺ for you?" My father said, "O my son! He is not a tyrant." So I called him and he came out wearing a Dībāj cloak (1) having gold buttons, and said, "O Makhrama! I kept this for you." The Prophet ﷺ then gave it to him.

اللهُ عليه وسلَّمَ قَدِمَتْ عَلَيْهِ أقْبِيَةٌ فَهُوَ يَقْسِمُها ، فاذْهَبْ بِنا إلَيْهِ ، فَذَهَبْنا فَوَجَدْنا النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ في مَنْزِلِه فَقالَ لي : يا بُنَيَّ ادْعُ لي النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَأعْظَمْتُ ذلكَ ، فَقُلْتُ : أدعُو لكَ رَسُولَ اللهِ ؟ فَقالَ : يابُنَيَّ ، إنَّهُ لَيْسَ بِجَبَّارٍ ، فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قِباءٌ مِنْ دِيباجٍ مُزَرَّرٍ بالذَّهَبِ ، فَقالَ : يا مَخْرَمَةُ ، هَذَا خَبَأْتُهُ لَكَ . فأعْطاهُ إيَّاهُ .

(45) CHAPTER. Gold rings.

باب خَوَاتِيمِ الذَّهَبِ .

753. Narrated Al-Barā' bin 'Āzib ؓ: The Prophet ﷺ forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dībāj, red Mayāthir, Al-Qassiy, (2) and silver ut-

٧٥٣ - حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا أشْعَثُ بنُ سُلَيْمٍ قالَ : سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ قالَ : سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ

---

(1) That was either before forbidding the wearing of Dībāj or the Prophet ﷺ was just putting that cloak on his shoulders to show it to Makhrama.

(2) Istibraq and Dībāj are two kinds of silk. Mayāthir are luxurious cushions. Al-Qassiy are garments decorated with silk and made in Qass, an Egyptian town.

ensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say, "May Allāh be merciful to you" to a sneezer if he says "Praise be to Allāh"; to return greetings, to accept invitations; to help others to fulfil their oaths and to help the oppressed ones.

عَنْهُما يَقُولُ: نَهانا النَّبِىُّ صلى اللهُ عليهِ وسلمَ عَنْ سَبْعٍ، نَهَى عَنْ خاتَمِ الذهَبِ أوْ قالَ حَلْقَةِ الذهَبِ، وَعَنِ الحَرِيرِ، والإِسْتَبْرَقِ، والدِّيباجِ، والمَيْثَرَةِ الحَمْرَاءَ، والقَسِّىِّ، وآنِيَةِ الفِضةِ. وأمَرَنا بسَبْعٍ: بعِيادَةِ المَرِيضِ، واتِّباعِ الجَنائِزِ، وتَشْمِيتِ العاطِسِ، ورَدِّ السَّلامِ، وإجابَةِ الدَّاعِى، وإبرَارِ المُقْسِمِ، ونَصْرِ المَظْلُومِ.

754. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ forbade the wearing of a gold ring.

٧٥٤ ـ حدَّثَنِى مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنِ النَّضْرِ بنِ أنَسٍ، عَنْ بَشِيرِ بن نَهِيكٍ، عَنْ أبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ نَهَى عَنْ خاتَمِ الذَّهَبِ. وَقالَ عَمْرٌو: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعَ النَّضْرَ: سَمِعَ بَشِيرًا مِثْلَهُ.

755. Narrated 'Abdullāh رضي الله عنه: Allāh's Apostle ﷺ wore a gold or silver ring and placed its stone towards the palm of his hand and had the name, 'Muḥammad, Allāh's Apostle' engraved

٧٥٥ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنِى نافِعٌ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ اتخَذَ

on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he therw away his own ring and said, "I will never wear it," and then wore a silver ring.

خاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ ، فاتخذَهُ النَّاسُ ، فرَمَى بِهِ واتخذَ خاتَمًا مِنْ وَرِقٍ أوْ فِضةٍ .

(46) CHAPTER. Silver rings.

باب خاتَمِ الفِضة .

756. Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ wore a gold ring or a silver ring and placed its stone towards the palm of his hand and had the name 'Muḥammad, Allāh's Apostle' engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw away his own ring and said, "I will never wear it," and then wore a silver ring, whereupon the people started wearing silver rings too. Ibn ʿUmar added : After the Prophet ﷺ, Abū Bakr wore the ring, and then ʿUmar and then ʿUthmān wore it till it fell in the Arīs well from ʿUthmān.

٧٥٦ - حدَّثنا يُوسُفُ بنُ مُوسَى : حدَّثنا أبو أُسامَةَ : حدَّثنا عُبَيْدُ الله ، عَنْ نافعٍ ، عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ اتخذَ خاتَمًا مِنْ ذَهَبٍ أوْ فِضةٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ الله ، فاتخذَ النَّاسُ مِثْلَهُ ، فَلَمَّا رآهُمْ قَدِ اتخذوها رَمَى بِهِ وقالَ : لا أَلْبَسُهُ أبَدًا ، ثُمَّ اتخذَ خاتَمًا مِنْ فِضة فاتخذ النَّاسُ خَوَاتِيمَ الفِضة . قالَ ابنُ عُمَرَ : فَلَبِسَ الخاتَمَ بَعْدَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ أبو بَكْرٍ ثُمَّ عُمَرُ ، ثُمَّ عُثْمانُ حتى وَقَعَ مِنْ عُثْمانَ فى بِئْرِ أرِيسٍ .

(47) CHAPTER. Narrated ʿAbdullah

باب حدَّثنا عَبْدُ الله بنُ مَسْلَمَةَ ،

عَنْ مالكٍ ، عَنْ عَبْدِ الله بنِ دينارٍ ، عَنْ عَبْدِ الله بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ الله صلى اللهُ عليهِ وسلَّمَ يَلْبَسُ خاتَما مِنْ ذَهَبٍ فَنَبَذَهُ فَقالَ : لاألْبَسُهُ أبَدًا ، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ .

bin Umar رضي الله عنه : Allah's Apostle ﷺ wore a gold ring, then he threw it and said, "I will never wear it." The people also threw theirs (gold) rings.

٧٥٧ - حدَّثَنِي يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ قالَ : حدَّثَنِي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ رأى فى يَدِ رَسُولِ الله صلى اللهُ عليهِ وسلَّمَ خاتَما مِنْ وَرِقٍ يَوْما وَاحِدًا ، ثُمَّ إن النَّاسَ اصْطَنَعُوا الخوَاتِيمَ مِنْ وَرِقٍ وَلَبِسُوها، فَطَرَحَ رَسُولُ الله صلى اللهُ عليهِ وسلَّمَ خاتَمَهُ ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ . تابَعَهُ إبرَاهِيمُ بنُ سَعْدٍ ، وَزِيادٌ ، وَشُعَيْبٌ عَنِ الزُّهْرِيِّ : . وَقالَ ابنُ مُسافِرٍ عَنِ الزُّهْرِيِّ أرَى : خاتَما مِنْ وَرَقٍ .

757. Narrated Anas bin Malik رضي الله عنه that he saw a silver ring on the hand of Allah's Apostle ﷺ for one day only. Then the people had silver rings made for themselves and wore it. On that, Allah's Apostle ﷺ threw his ring away and the people threw away their rings as well.

باب فص الخاتَم .

(48) CHAPTER. The stone of the ring.

٧٥٨ - حدَّثَنا عَبْدَانُ : أخْبَرَنا يَزِيدُ بنُ زُرَيْعٍ : أخْبَرَنا حُمَيْدٌ قالَ :

758. Narrated Ḥumaid: Anas was asked, "Did the Prophet ﷺ wear a ring?" Anas said, "Once he delayed the ʿIshā prayer till midnight. Then he came, facing us .... as if I am now looking at the glitter of his ring .... and said, "The people have offered their prayers and slept but you have been in prayer as you have been waiting for it."

سُئِلَ أَنَسٌ : هَلِ اتَّخَذَ النَّبِيُّ صلى اللهُ
عليه وسلَّمَ خاتَماً؟ قالَ: أخَّرَ لَيْلَةً صَلاةَ
العِشاء إلى شَطْرِ اللَّيْلِ ثُمَّ أقْبَلَ عَلَيْنا
بوَجْهِهِ، فَكأنّي أنْظُرُ إلى وَبِيصِ خاتَمِهِ،
قالَ: إنَّ النّاسَ قَدْ صَلَّوْا وَنامُوا و
إنَّكُمْ لَمْ تَزالُوا في صَلاةٍ ما انْتَظَرْتُمُوها.

759. Narrated Anas ؓ : The ring of the Prophet ﷺ was of silver, and its stone was of silver too.

٧٥٩ - حدَّثنا إسحاقُ : أخْبَرَنا
مُعْتَمِرٌ قالَ: سَمِعْتُ حُمَيْداً يُحَدِّثُ
عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ
صلى اللهُ عليه وسلَّمَ كانَ خاتَمُهُ مِنْ فِضَّةٍ
وكانَ فَصُّهُ مِنْهُ. وقالَ يَحْيَى بنُ
أيُّوبَ : حدَّثَنِي حُمَيْدٌ : سَمِعَ أنَساً،
عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ.

(49) CHAPTER. An iron ring.

باب خاتَمِ الحَدِيدِ.

760. Narrated Sahl: A woman came to the Prophet ﷺ and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet ﷺ looked at her carefully. When she stayed for a long period, a man said to the Prophet ﷺ, "If you are not in need of her, then marry

٧٦٠ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ:
حدَّثنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ
أبيهِ أنَّهُ سَمِعَ سَهْلاً يَقُولُ: جاءَتِ
امْرأةٌ إلى النَّبِيِّ صلى اللهُ عليه وسلَّمَ
فَقالَتْ: جِئْتُ أهَبُ نَفْسِي فَقامَتْ
طَوِيلاً، فَنَظَرَ وَصَوَّبَ، فَلَمَّا طالَ
مُقامُها فَقالَ رَجُلٌ: زَوِّجْنِيها إنْ لَمْ

her to me." The Prophet ﷺ said, "Have you got anything to give her (as Mahr)?" The man said, "No." The Prophet ﷺ said, "Go (to your house) and search for something." The man went and came back to say, "By Allāh, I could not find anything." The Prophet ﷺ said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allāh, I could not get even an iron ring." The man had only an Izār and had no Ridā' (upper garment). He said, "I will give her my Izār as Mahr." On that the Prophet ﷺ said, "Your Izar? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her." The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called him back and asked, "How much Qur'an do you know (by heart)?" He said, "I know such and such Sūras," naming some Suras. The Prophet ﷺ said, "I marry her to you for the amount of Qur'ān you know (by heart)."

يَكُنْ لَكَ بِهَا حَاجَةٌ ، قَالَ : عِنْدَكَ شَيْءٌ تُصْدِقُهَا؟ قَالَ : لَا ، قَالَ : انْظُرْ ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : وَاللهِ إِنْ وَجَدْتُ شَيْئًا ، قَالَ : اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ، فَذَهَبَ ثُمَّ رَجَعَ قَالَ : لَا وَاللهِ ، وَلَا خَاتَمًا مِنْ حَدِيدٍ . وَعَلَيْهِ إِزَارٌ مَا عَلَيْهِ رِدَاءٌ ، فَقَالَ : أُصْدِقُهَا إِزَارِي ؟ فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : إِزَارُكَ إِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ ، وَإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَآهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مُوَلِّيًا ، فَأَمَرَ بِهِ فَدُعِيَ فَقَالَ : مَا مَعَكَ مِنَ الْقُرْآنِ ؟ قَالَ : سُورَةُ كَذَا وَكَذَا ، لِسُوَرٍ عَدَّدَهَا . قَالَ : قَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ .

(50) CHAPTER. To engrave a ring.

باب نَقْشِ الخاتَمِ .

761. Narrated Anas bin Mālik ؓ : Allāh's Apostle ﷺ wanted to

٧٦١ ـ حَدَّثَنَا عَبْدُ الأَعْلَى : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا سَعِيدٌ ، عَنْ

write a letter to a group of people or some non-Arabs. It was said to him, " They do not accept any letter unless it is stamped." So the Prophet ﷺ had a silver ring made for himself, and on it was engraved : ' Muḥammad, Allāh's Apostle' .... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ .

قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّ نَبِيَّ اللهِ صلى اللهُ عليه وسلَّمَ أَرَادَ أَنْ يَكْتُبَ إِلى رَهْطٍ أَوْ أُنَاسٍ مِنَ الأَعاجِمِ، فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْبَلُونَ كِتابًا إلاَّ عَلَيْهِ خاتَمٌ ، فاتَّخَذَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ خاتَمًا مِنْ فِضَّةٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللهِ ، فَكَأَنِّى بِوَبِيصِ أَوْ بِبَصِيصِ الخاتَمِ فى إِصْبَعِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ أَوْ فى كَفِّهِ .

762. Narrated Ibn ʿUmar ؓ : Allāh's Apostle ﷺ had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abū Bakr, and then by ʿUmar, and then by ʿUthmān till it fell in the Arīs well. (On that ring) was engraved : ' Muḥammad, Allāh's Apostle.'

٧٦٢ - حدَّثَنِي مُحَمَّدُ بنُ سَلامٍ : أَخْبَرَنا عَبْدُ اللهِ بنُ نُمَيْرٍ ، عَنْ عُبَيْدِ اللهِ عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : اتَّخَذَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ خاتَمًا مِنْ وَرِقٍ ، وكانَ فى يَدِهِ ، ثُمَّ كانَ بَعْدُ فى يَدِ أَبِى بَكْرٍ ، ثُمَّ كانَ بَعْدُ فى يَدِ عُمَرَ ، ثُمَّ كانَ بَعْدُ فى يَدِ عُثْمانَ حتى وَقَعَ بَعْدُ فى بِئْرِ أَرِيسٍ ، نَقْشُهُ مُحَمَّدٌ رَسُولُ اللهِ .

(51) CHAPTER. To wear the ring on the little finger.

باب الخاتَمِ فى الخِنْصَرِ .

763. Narrated Anas ؓ : The Prophet ﷺ got a ring made for himself and said, " I have got a ring made

٧٦٣ - حدَّثَنا أبو مَعْمَرٍ : حدَّثَنا عَبْدُ الوارِثِ : حدَّثَنا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ

(for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.

قالَ : صَنَعَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ خاتَما ، قالَ : إنَّا اتَّخَذْنا خاتَما وَنَقَشْنا فيهِ نَقْشا فَلا يَنْقُشُ عَلَيْهِ أحَدٌ ، قالَ : فإنِى لأرَى بَرِيقَهُ فى خِنْصَرِهِ .

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture and other people.

باب اتِّخاذِ الخاتَمِ لِيُخْتَمَ بِهِ الشَّىْءُ أوْ لِيُكْتَبَ بِهِ إلى أهْلِ الكِتابِ وَغَيْرِهِمْ .

764. Narrated Anas bin Mālik رضي الله عنه : When the Prophet ﷺ intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet ﷺ took a silver ring and got 'Muḥammad, Allāh's Apostle' engraved on it ...... as if I am now looking at its glitter in his hand.

٧٦٤ - حدَّثَنا آدَمُ بنُ أبى إياسٍ : حدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ أنَسِ ابنِ مالكٍ رَضِىَ اللهُ عَنْهُ قالَ : لَمَّا أرادَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ أنْ يَكْتُبَ إلى الرُّومِ قِيلَ لَهُ إنَّهُمْ لَنْ يَقْرَءُوا كِتابَكَ إذا لَمْ يَكُنْ مَخْتُوما ، فاتخَذَ خاتَما مِنْ فِضةٍ وَنَقْشُهُ مُحَمَّدٌ رَسُولُ اللهِ ، فَكأنما أنْظُرُ إلى بَياضِهِ فى يَدِهِ .

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

باب مَنْ جَعَلَ فَصَّ الخاتَمِ فى بَطْنِ كَفِّهِ .

765. Narrated ʽAbdullāh رضي الله عنه : The Prophet ﷺ had a golden ring made for himself, and when he wore it, he used to turn its stone towards the palm of his hand. So the people too had gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away teir rings too. (Juwairiya, a sub-narrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand.)

٧٦٥ ـ حدَّثَنا مُوسَى بنُ إسْماعيلَ : حدَّثَنا جوَيْرِيَةُ عَنْ نافِعٍ : أن عَبْدَ اللهِ حدَّثَهُ : أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ اصْطَنَعَ خاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ فى بَطْنِ كَفِّهِ إذَا لَبِسَهُ ، فاصْطَنَعَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ ، فَرَقِيَ المِنْبَرَ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ ، فَقالَ : إنى كُنْتُ اصْطَنَعْتُهُ و إنى لا ألْبَسُهُ فَنَبَذَهُ ، فَنَبَذَ النَّاسُ . قالَ جُوَيْرِيَةُ : وَلا أحْسِبُهُ إلا قالَ : فى يَدِهِ اليُمْنَى .

(54) CHAPTER. The statement of the Prophet ﷺ : "None should have the same engraving made on his ring as the engraving on my ring."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ : لا يُنْقَشُ عَلَى نَقْشِ خاتَمِهِ .

766. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ took a silver ring and had 'Muḥammad, Allāh's Apostle' engraved on it. The Prophet ﷺ then said (to us), 'I have a silver ring with 'Muḥammad, Allāh's Apostle' engraved on it, so none of you should have the same engraving on his ring."

٧٦٦ ـ حدَّثَنَا مُسَدَّدٌ : حدَّثَنا حَمَّادٌ ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ : أن رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ اتخَذَ خاتَمًا مِنْ فِضةٍ وَنَقَشَ فيهِ : مُحَمَّدٌ رَسُولُ اللهِ ، وَقالَ : إنَّا اتخَذْنا خاتَمًا مِنْ وَرِقٍ وَنَقَشْتُ فيهِ مُحَمَّدٌ رَسُولُ اللهِ فَلا يَنْقُشَنَّ أحَدٌ عَلى نَقْشِهِ .

(55) CHAPTER. Should one get the engraving of the ring done in three lines ?

بابُ هَلْ يُجْعَلُ نقْشُ الخاتَمِ ثَلاثَةَ أسْطُرٍ ؟ .

767. Narrated Anas that when Abū Bakr became the Caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muḥammad in one line, 'Apostle' in another line, and 'Allāh' in a third line. Anas added: The ring of the Prophet ﷺ was in his hand, and after him, in Abū Bakr's hand, and then in ʿUmar's hand after Abū Bakr. When ʿUthmān was the Caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, dropped into the well. We kept on going to the well with ʿUthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

٧٦٧ ـ حدَّثَنِي مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصَارِيُّ قالَ: حدَّثَنِي أبي، عَنْ ثُمَامَةَ، عَنْ أنَسٍ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ، و كانَ نَقْشُ الخاتَمِ ثَلاثَةَ أسْطُرٍ: مُحَمَّدٌ سَطْرٌ، و رَسُولُ سَطْرٌ، و اللهُ سَطْرٌ. قالَ أبو عَبْدِ اللهِ: و زَادَنِي أحمَدُ: حدَّثَنا الأنْصَارِيُّ قالَ: حدَّثَنِي أبي، عَنْ ثُمَامَةَ، عَنْ أنَسٍ قالَ: كانَ خاتمُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ في يَدِهِ و في يَدِ أبي بَكْرٍ بَعْدَهُ و في يَدِ عُمَرَ بَعْدَ أبي بَكْرٍ، فلَمَّا كانَ عُثْمانُ جَلَسَ عَلَى بِئْرِ أرِيسٍ، قالَ فأخْرَجَ الخاتَمَ فجَعَلَ يَعبَثُ بِهِ: فَسَقَطَ، قالَ: فاخْتَلَفْنا ثَلاثَةَ أيَّامٍ مَعَ عُثْمانَ فَنَزَحَ البِئْرَ فلَمْ يَجِدْهُ.

(56) CHAPTER. Rings for women. ʿAishā had gold rings.

بابُ الخاتَمِ للنِّساءِ، و كانَ عَلَى عائشَةَ خَوَاتِيمُ الذَّهَبِ.

768. Narrated Ibn ʿAbbās ؓ: I

٨٦٨ ـ حدَّثَنا أبوعاصِمٍ: أخْبَرَنا ابنُ

offered the 'Id prayer with the Prophet ﷺ and he offered prayer before the the Khutba (sermon). Ibn 'Abbas added: After the prayer the Prophet ﷺ came towards (the rows of) the women and ordered them to give alms, and the women started putting their big and small rings in the garment of Bilal.

جُرَيْجٍ : أخبرَنا الحَسَنُ بنُ مُسْلِمٍ ، عَنْ طاوُسٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: شَهِدْتُ العيدَ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فَصَلَّى قَبْلَ الخُطْبَةِ. قالَ أبو عَبْدِ اللهِ : وَزادَ ابنُ وَهْبٍ عَنِ ابنِ جُرَيْجٍ : فَأَتى النِّساءَ فأمَرَهُنَّ بالصَّدَقَةِ فجَعَلْنَ يُلْقِينَ الفَتَخَ والخَواتيمَ فى ثَوْبِ بِلالٍ .

(57) CHAPTER. The wearing of necklaces and Sikhabs by the women. (Sikhab means a necklace made of the wood of certain plants).

باب القَلائدِ والسِّخابِ للنِّساءِ ، يَعْنِى قِلادَةً مِنْ طِيبٍ وَسُكٍّ .

769. Narrated Ibn 'Abbas : The Prophet ﷺ came out on the day of 'Id and offered a two-Rak'at prayer, and he did not pray any Rak'a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their earrings and necklaces.

٧٦٩ ـ حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ : حدَّثَنا شُعْبَةُ ، عَنْ عَدِيِّ بنِ ثابِتٍ ، عَنْ سَعيدِ بنِ جُبَيْرٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : خَرَجَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَيْنِ ، لَمْ يُصَلِّ قَبْلُ وَلا بَعْدُ ، ثُمَّ أَتَى النِّساءَ فأمَرَهُنَّ بالصَّدَقَةِ فَجَعَلَتِ المَرْأَةُ تُصَدِّقُ بِخُرْصِها و سِخابِها .

(58) CHAPTER. To borrow a necklace.

باب اسْتِعارَةِ القَلائدِ .

770. Narrated ʿAisha : A necklace belonging to Asmāʾ was lost, and the Prophet ﷺ sent men in its search. The time for the prayer became due and they had not performed the ablution and they could not find water; therefore they prayed without ablution. They mentioned that to theProphet ﷺ . Then Allāh revealed the Verse of Tayammum. (ʿAisha added : that she had borrowed (the necklace) from Asmāʾ).

٧٧٠ ـ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: هَلَكَتْ قِلادَةٌ لأَسْمَاءَ فَبَعَثَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ فِي طَلَبِهَا رِجَالًا فَحَضَرَتِ الصَّلاةُ وَلَيْسُوا عَلَى وُضُوءٍ، وَلَمْ يَجِدُوا مَاءً فَصَلَّوْا وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى اللهُ عليه وسلَّمَ فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ. زَادَ ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: اسْتَعَارَتْ مِنْ أَسْمَاءَ.

(59) CHAPTER. Earrings for women.

Narrated Ibn ʿAbbās : The Prophet ﷺ ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their neckalces and ear-rings).

باب الْقُرْطِ لِلنِّسَاءِ، وَقَالَ ابْنُ عَبَّاسٍ: أَمَرَهُنَّ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِالصَّدَقَةِ فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ.

771. Narrated Ibn ʿAbbās : The Prophet ﷺ offered a two-Rakʿat prayer on ʿId day and he did not offer any (Nawāfil prayer) before or after it. He then went towards the women, and Bilal was accompanying him, and ordered them to give alms. And so the

٧٧١ ـ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيٌّ قَالَ: سَمِعْتُ سَعِيدًا، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ صَلَّى يَوْمَ الْعِيدِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ

women started giving their ear-rings.

وَمَعَهُ بِلالٌ فأمَرَهُنَّ بالصَّدَقَةِ ، فَجَعَلَتِ المَرأةُ تُلْقِي قُرْطَها .

(60) CHAPTER. The Sikhab (necklace formed of a string carrying beads) for boys.

بابُ السِّخابِ للصِّبْيانِ .

772. Narrated Abū Huraira ﵁ : I was with Allāh's Apostle ﷺ in one of the markets of Medina. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Ḥasan bin 'Ali." So Al-Ḥasan bin 'Ali got up and started walking with a necklace (of beads) around his neck. The Prophet ﷺ stretched his hand out like this, and Al-Ḥasan did the same. The Prophet ﷺ embraced him and said, "O Allāh! I love him, so please love him and love those who love him." Since Allāh's Apostle ﷺ said that, nothing has been dearer to me than Al-Ḥasan.

٧٧٢ - حدَّثَنا إسحاقُ بنُ إبْراهيمَ الحَنْظَلِيُّ : أخبرَنا يَحْيَى بنُ آدمَ : حدَّثَنا وَرْقاءُ بنُ عُمَرَ ، عَنْ عُبَيْدِ اللهِ ابنِ أبي يَزِيدَ ، عَنْ نافِعِ بنِ جُبَيْرٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : كُنْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ في سُوقٍ مِنْ أسْواقِ المَدِينَةِ فانْصَرَفَ فانْصَرَفْتُ فَقالَ : أيْنَ لُكَعُ ؟ ثَلاثا ، ادْعُ الحَسَنَ بنَ عَلِيٍّ ، فَقامَ الحَسَنُ بنُ عَلِيٍّ يَمْشِي و في عُنُقِهِ السِّخابُ فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِيَدِهِ هَكَذا ، فَقالَ الحَسَنُ بِيَدِهِ هَكَذا ، فالْتَزَمَهُ فَقالَ : اللَّهُمَّ إني أُحِبُّهُ فأحِبَّهُ وأحِبَّ مَنْ يُحِبُّهُ . قالَ أبو هُرَيْرَةَ : فَمَا كانَ أحَدٌ أحَبَّ إليَّ مِنَ الحَسَنِ بنِ عَلِيٍّ بَعْدَ ما قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ ما قالَ .

(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude. (assume the manners) of men.

بابُ المُتَشَبِّهِينَ بالنِّساءِ و المُتَشَبِّهاتِ بالرِّجالِ .

773. Narrated Ibn 'Abbas ؓ : Allah's Apostle ﷺ cursed those men who similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.

٧٧٣ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ : حدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لَعَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ المُتَشَبِّهِينَ مِنَ الرِّجالِ بالنِّساءِ ، والمُتَشَبِّهاتِ مِنَ النِّساءِ بالرِّجالِ . تابَعَهُ عَمْرٌو: أخبَرَنا شُعْبَةُ .

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women from the houses.

بابُ إخْراجِ المُتَشَبِّهِينَ بالنِّساءِ مِنَ البُيُوتِ .

774. Narrated Ibn 'Abbas ؓ : The Prophet ﷺ cursed those men who are in the similitude (assume the manners) of women and those women who (assume the manners) of men, and he said,

٧٧٤ ـ حدَّثَنا مُعاذُ بنُ فَضالَةَ : حدَّثَنا هِشامٌ ، عَنْ يَحْيَى ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ قالَ : لَعَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ المُخَنَّثِينَ مِنَ

"Turn them out of your houses." The Prophet ﷺ turned out such-and-such man, and 'Umar turned out such-and-such woman.

الرِّجالِ والمُتَرَجِّلاتِ مِنَ النِّساءِ وَقالَ: أخْرِجُوهُمْ مِنْ بُيُوتِكُمْ، قالَ: فأخْرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فُلانا، وأخْرَجَ عُمَرُ فُلانَةَ.

775. Narrated Um Salama that once the Prophet ﷺ was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullah, Um Salama's brother, "O 'Abdullah! If Ta'if should be conquerred tomorrow, I recommend that you go to the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet ﷺ said, "These effeminate (men) should not enter your house.

٧٧٥ - حدَّثَنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا زُهَيرٌ: حدَّثَنا هِشامُ بنُ عُرْوَةَ: أنَّ عُرْوَةَ أخْبَرَهُ: أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أخْبَرَتْهُ: أنَّ أُمَّ سَلَمَةَ أخْبَرَتْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ عِنْدَها وفى البَيْتِ مُخَنَّثٌ، فَقالَ لعَبْدِ اللهِ أخى أُمِّ سَلَمَةَ: يا عَبْدَ اللهِ، إنْ فُتِحَ لَكُمْ غَدًا الطَّائفُ فإنِى أدُلُّكَ عَلى بِنْتِ غَيلانَ، فإنها تُقْبِلُ بأرْبَعٍ وتُدْبِرُ بِثَمانٍ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لا يَدْخُلَنَّ هؤُلاءِ عَلَيْكُنَّ. قالَ أبو عَبْدِ اللهِ: تُقْبِلُ بأرْبَعٍ وتُدْبِرُ، يَعْنِى أرْبَعَ عُكَنٍ بَطْنِها، فهِى تُقْبِلُ بِهِنَّ. وَقَوْلُهُ: وتُدْبِرُ بِثَمانٍ: يَعْنِى أطْرافَ هَذِهِ العُكَنِ الأرْبَعِ لأنَّها مُحِيطَةٌ بالجَنْبَيْنِ حتى لحِقَتْ، وإنَّما قالَ بِثَمانٍ ولَمْ يَقُلْ بِثَمانِيَةٍ، وَواحِدُ الأطْرافِ وَهُوَ ذَكَرٌ لأنَّهُ لَمْ يَقُلْ بِثَمانِيَةِ أطْرافٍ.

(63) CHAPTER. To cut short the

بابُ قَصِّ الشَّارِبِ ، وكانَ ابنُ

moustaches.

Ibn ʿUmar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

عُمَرَ يُحْفِي شَارِبَهُ حَتَّى يُنْظَرَ إِلَى بَيَاضِ الجِلْدِ ، وَ يَأْخُذُ هَذَيْنِ ، يَعْنِي بَيْنَ الشَّارِبِ وَاللِّحْيَةِ .

776. Narrated Ibn ʿUmar ؓ: The Prophet ﷺ said, "To get the moustaches cut short is characteristic of the Fiṭra." (1)

٧٧٦ - حَدَّثَنَا المَكِّيُّ بنُ إِبْرَاهِيمَ ، عَنْ حَنْظَلَةَ ، عَنْ نَافِعٍ قَالَ أَصْحَابُنَا ، عَنِ المَكِّيِّ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ : مِنَ الفِطْرَةِ قَصُّ الشَّارِبِ .

777. Narrated Abū Huraira ؓ: Allah's Apostle ﷺ said, "Five practices are characteristic of the Fiṭra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

٧٧٧ - حَدَّثَنَا عَلِيٌّ : حَدَّثَنَا سُفْيَانُ : قَالَ الزُّهْرِيُّ : حَدَّثَنَا عَنْ سَعِيدِ بنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً : الفِطْرَةُ خَمْسٌ ، أَوْ خَمْسٌ مِنَ الفِطْرَةِ : الخِتَانُ ، وَالاسْتِحْدَادُ ، وَ نَتْفُ الإِبِطِ ، وَتَقْلِيمُ الأَظْفَارِ ، وَقَصُّ الشَّارِبِ .

---

(1) 'Fiṭra' to the majority of Muslim scholars, means the Islamic pattern and tradition of the Prophet ﷺ. (Literally, it means 'human nature'.) Religion of pure Islamic nature (i. e. worshipping none but Allāh). Fiṭr as a verb also means "to create". (See Qur'ān 30 : 30).

(64) CHAPTER. The clipping of nails.

بَاب تَقْلِيمِ الأَظْفَارِ .

778. Narrated Ibn ʿUmar : Allah's Apostle ﷺ said, "To shave the public hair, to clip the nails and to cut the moustaches short, are characteristic of the Fitra."

٧٧٨ ـ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ : حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ : سَمِعْتُ حَنْظَلَةَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : مِنَ الفِطْرَةِ : حَلْقُ العَانَةِ ، وَتَقْلِيمُ الأَظْفَارِ ، وقَصُّ الشَّارِبِ .

779. Narrated Abu Huraira : I heard the Prophet ﷺ saying, "Five practices are characteristic of the Fitra : " Circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."

٧٧٩ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ : حَدَّثَنَا ابْنُ شِهَابٍ ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : الفِطْرَةُ خَمْسٌ : الخِتَانُ ، والاسْتِحْدَادُ ، وَقَصُّ الشَّارِبِ ، وَتَقْلِيمُ الأَظْفَارِ ، وَنَتْفُ الآبَاطِ .

780. Narrated Nāfiʿ: Ibn ʿUmar said, "The Prophet ﷺ said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.'" Whenever Ibn ʿUmar performed the Hajj or ʿUmra, he used to hold his

٧٨٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا عُمَرُ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : خَالِفُوا المُشْرِكِينَ ، وَوَفِّرُوا

beard with his hand and cut whatever remained outside his hold.

اللِّحَى ، و أَحْفُوا الشَّوَارِبَ . و كانَ ابنُ عُمَرَ إذَا حَجَّ أو اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ فَمَا فَضَلَ أَخَذَهُ .

(65) CHAPTER. To leave the beard (i. e. not to cut it).

باب إعفاءِ اللِّحَى . عَفَوْا: كَثُرُوا و كَثُرَتْ أمْوَالُهُمْ .

781. Narrated Ibn ʿUmar ﵄: Allāh's Apostle ﷺ said, "Cut the moustaches short and leave the beard (as it is)."

٧٨١ ـ حدَّثَنِي مُحَمَّدٌ : أخْبَرَنا عَبْدَةُ : أخْبَرَنا عُبَيْدُ اللهِ بنُ عُمَرَ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : انهَكُوا الشَّوَارِبَ ، و أَعْفُوا اللِّحَى .

(44) CHAPTER. What is said about grey hair.

باب ما يُذْكَرُ فى الشَّيْبِ .

782. Narrated Muḥammad bin Sirīn: I asked Anas, "Did the Prophet ﷺ dye his hair?" Anas replied, "The Prophet ﷺ did not have except a few grey hairs."

٧٨٢ ـ حدَّثَنَا مُعَلَّى بنُ أسَدٍ : حدَّثَنَا وُهَيْبٌ ، عَنْ أيُّوبَ ، عَنْ ابن سِيرِينَ قالَ: سألْتُ أنَسا: أخَضَبَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم ؟قال: لَمْ يَبْلُغِ الشَّيْبَ إلاَّ قَلِيلاً .

783. Narrated Thābit: Anas was

٧٨٣ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ :

asked whether the Prophet ﷺ used a a hair dye or not. Anas replied, "The Prophet ﷺ had not enough grey hair to dav. I could even count the white grey hairs of his beard if I would."

حدَّثَنا حَمَّادُ بنُ زَيْدٍ ، عَنْ ثابِتٍ قالَ :
سُئِلَ أنَسٌ ، عَنْ خِضَابِ النَّبِىِّ صلى اللهُ
عليهِ وسلَّمَ فَقالَ : إنَّهُ لَمْ يَبْلُغْ ما
يَخْضِبُ ، لَوْ شِئْتُ أنْ أعُدَّ شَمَطاتِهِ
فى لِحْيَتِهِ .

784. Narrated Israʾil: ʿUthman bin ʿAbdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Israʾil approximated three fingers (indicating the small size of the container in which there was some hair of the Prophet ﷺ. ʿUthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. (1) I looked into the container (that held the hair of the Prophet ﷺ) and saw a few red hairs in it."

٧٨٤ ـ حدَّثَنا مالِكُ بنُ إسْماعِيلَ :
حدَّثَنا إسْرائِيلُ ، عَنْ عُثْمانَ بنِ عَبْدِ اللهِ
ابنِ مَوْهَبٍ قالَ : أرْسَلَنِى أهْلِى إلى
أُمِّ سَلَمَةَ بِقَدَحٍ مِنْ ماءٍ ، وقَبَضَ
إسْرائِيلُ ثَلاثَ أصابِعَ مِنْ قُصَّةٍ فِيها
شَعَرٌ مِنْ شَعَرِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ
وكانَ إذا أصابَ الإنْسانَ عَيْنٌ أوْ شَىْءٌ
بَعَثَ إلَيْها مِخْضَبَةً فاطَّلَعْتُ فى
الجُلْجُلِ ، فَرأيْتُ شَعَراتٍ حُمْرًا .

785. Narrated ʿUthman bin ʿAbdullah bin Mauhab: I went to Um Salama and she brought out for us some of the dyed hair of the Prophet ﷺ.

Ibn Mauhab also said that Um Salama

٧٨٥ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا
سَلَّامٌ ، عَنْ عُثْمانَ بنِ عَبْدِ اللهِ بنِ
مَوْهَبٍ قالَ : دَخَلْتُ علَى أُمِّ سَلَمَةَ
فأخْرَجَتْ إلَيْنا شَعَرًا مِنْ شَعَرِ النَّبِىِّ

---

(1) Um Salama would dip those hairs into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed.

had shown him the red hair of the Prophet ﷺ.

صلى اللهُ عليه وسلَّمَ مَخْضُوبًا. وَقالَ أبو نُعَيْمٍ: حدَّثَنا نُصَيرُ بنُ الأشْعَثِ، عَنِ ابنِ مَوْهَبٍ: أنَّ أُمَّ سَلَمَةَ أرَتْهُ شَعَرَ النَّبيِّ صلى اللهُ عليه وسلَّمَ أحمَرَ.

(67) CHAPTER. The hair dye.

باب الخِضَابِ.

786. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Jews and Christions do not dye their hair so you should do the opposite what they do."

٧٨٦ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، وسُلَيْمانَ بنِ يَسارٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ صلى اللهُ عليه وسلَّمَ: إنَّ اليَهُودَ والنَّصارَى لا يَصْبُغُونَ فخالِفُوهُمْ.

(68) CHAPTER. The curly hair.

باب الجَعْدِ.

787. Narrated Anas bin Mālik ؓ: The Prophet ﷺ was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allāh sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allāh took him unto

٧٨٧ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكُ بنُ أنَسٍ، عَنْ رَبيعَةَ بنِ أبي عَبْدِ الرَّحمَنِ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ لَيْسَ بالطَّويلِ البائِنِ، ولا بالقَصِيرِ، ولَيْسَ بالأبْيَضِ الأمْهَقِ، ولَيْسَ بالآدَمِ،

Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

وَلَيْسَ بِالجَعْدِ القَطَطِ ، وَلا بِالسَّبْطِ . بَعَثَهُ اللهُ عَلى رأسِ أرْبَعِينَ سَنَةً ، فأقامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالمَدِينَةِ عَشْرَ سِنِينَ . وَتَوَفَّاهُ اللهُ عَلى رأسِ سِتِّينَ سَنَةً ، وَلَيْسَ فى رأسِهِ ولِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضاءَ .

788. Narrated Al-Barā': I did not see anybody in a red cloak looking more handsome than the Prophet ﷺ.

Narrated Mālik: The hair of the Prophet ﷺ used to hang near his shoulders.

Narrated Shu‘ba: The hair of the Prophet ﷺ used to hang down to the earlobes.

٧٨٨ - حدَّثَنا مالِكُ بنُ إسْماعِيلَ : حدَّثَنا إسْرائِيلُ ، عَنْ أبى إسحاقَ قالَ : سَمِعْتُ البَراءَ يَقُولُ : ما رأيْتُ أحَدًا أحْسَنَ فى حُلَّةٍ حَمْراءَ مِنَ النَّبِى صلى اللهُ عليهِ وسلَّمَ ، قالَ بَعْضُ أصحابى، عَنْ مالِكٍ إنَّ جُمَّتَهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ . قالَ أبوإسحاقَ : سَمِعْتُهُ يُحَدِّثُهُ غَيْرَ مَرَّةٍ ، ما حدَّثَ بِهِ قَطُّ إلاَّ ضَحِكَ . قالَ شُعْبَةُ : شَعَرُهُ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ .

789. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh's Apostle ﷺ said, "To-night I saw myself in a dream near the Ka‘ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water;

٧٨٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : أُرانى اللَّيْلَةَ عِنْدَ الكَعْبَةِ فَرَأيْتُ رَجُلاً آدَمَ كَأحْسَنِ ما أنْتَ راءٍ مِنْ أُدْمِ الرِّجالِ ، لَهُ لِمَّةٌ كَأحْسَنِ ما أنْتَ راءٍ مِنَ

and he was performing the Ṭawāf around the Ka'ba leaning on two men or on the shoulders of two men. I asked, "Who is this?" It was said, "Messiah, the son of Mary." Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding grape. I asked, "Who is this?" It was said, "He is the Dajjāl (Messiah)."

اللِّمَمِ ، قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً ، مُتَّكِئًا عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالبَيْتِ . فَسَأَلْتُ : مَنْ هَذَا ؟ فَقِيلَ : المَسِيحُ بْنُ مَرْيَمَ . وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرِ العَيْنِ اليُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ ، فَسَأَلْتُ : مَنْ هَذَا ؟ فَقِيلَ : المَسِيحُ الدَّجَّالُ .

790. (A) Narrated Anas رضي الله عنه: The hair of the Prophet ﷺ used to reach his shoulders.

٧٩٠ (الف) حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا حَبَّانُ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ : حَدَّثَنَا أَنَسٌ : أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ .

790. (B) Narrated Anas رضي الله عنه: The hair of the Prophet ﷺ used to hang down to his shoulders.

٧٩٠ (ب) حَدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ : حَدَّثَنَا أَنَسٌ : كَانَ يَضْرِبُ شَعَرُ رَأْسِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ مَنْكِبَيْهِ .

791. Narrated Qatāda: I asked Anas bin Mālik about the hair of Allah's Apostle ﷺ. He said, "The hair of Allah's Apostle ﷺ was neither much straight, nor much curly, and it used to hang down till between the shoulders and the earlobes.

٧٩١ - حَدَّثَنِي عَمْرُو بنُ عَلِيٍّ : حَدَّثَنَا وَهْبُ بنُ جَرِيرٍ قَالَ : حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ قَالَ : سَأَلْتُ أَنَسَ بنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنْ شَعَرِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقَالَ : كَانَ شَعَرُ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ رَجِلاً

لَيْسَ بِالسَّبِطِ وَلَا الجَعْدِ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ .

792. Narrated Anas رضي الله عنه : The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet ﷺ was wavy, neither curly nor straight.

٧٩٢ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا جَرِيرٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ قَالَ : كَانَ صلى اللهُ عليه وسلَّمَ ضَخْمَ اليَدَيْنِ لَمْ أَرَ بَعْدَهُ مِثْلَهُ ، وكَانَ شَعَرُ النَّبِيِّ صلى اللهُ عليه وسلَّمَ رَجِلاً ، لا جَعْدَ وَلا سَبِطَ .

793. Narrated Anas رضي الله عنه : The Prophet ﷺ had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

٧٩٣ - حَدَّثَنَا أبو النُّعْمَانِ : حَدَّثَنَا جَرِيرُ بنُ حازِمٍ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ ضَخْمَ اليَدَيْنِ وَالقَدَمَيْنِ ، لَمْ أَرَ قَبْلَهُ وَلا بَعْدَهُ مِثْلَهُ ، وكَانَ سَبِطَ الكَفَّيْنِ .

794. Narrated Abu Huraira رضي الله عنه : The Prophet ﷺ had big feet and a good-looking face, and I have not seen anybody like him after him.

Narrated Anas رضي الله عنه The Prophet ﷺ had big feet and hands.

Narrated Anas or Jabir bin ʿAbdullah: The Prophet ﷺ bad big hands and

٧٩٤ - حَدَّثَنِي عَمْرُو بنُ عَلِيٍّ : حَدَّثَنَا مُعَاذُ بنُ هانِئٍ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسِ بنِ مالِكٍ ، أَوْ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ ضَخْمَ القَدَمَيْنِ حَسَنَ الوَجْهِ ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ . وَقَالَ هِشَامٌ ، عَنْ مَعْمَرٍ ، عَنْ قَتَادَةَ ،

feet and I have not seen anybody like him after him.

عَنْ أَنَسٍ كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ شَثْنَ القَدَمَينِ والكَفَّينِ. و قالَ أبو هِلالٍ: أنبأنا قَتَادَةُ، عَنْ أَنَسٍ أَوْ جابِرِ بنِ عَبْدِ اللهِ: كانَ النَّبِيُّ صلَى اللهُ عليهِ وسلَّمَ ضَخْمَ الكَفَّينِ والقَدَمَينِ، لَمْ أرَ بَعْدَهُ شَبِيهاً لَهُ.

795. Narrated Mujahid: We were with Ibn ʿAbbas رضي الله عنهما and the people mentioned Ad-Dajjal. Someone said, "The word 'Kafir' (unbeliever) is written in between his (Ad-Dajjal's) eyes." Ibn ʿAbbas said, "I have not heard the Prophet ﷺ saying this, but he said, 'As regards Abraham, he looks like your companion (i. e. the Prophet, Muḥammad ﷺ), and as regards Moses, he is a brown curly-haired man riding a camel and reigned with a strong jute rope ——— as if I am now looking at him getting down in the valley and saying, "Labbaik".'"

٧٩٥ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجَاهِدٍ قالَ: كُنَّا عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَذَكَرُوا الدَّجَّالَ فَقَالَ: إنَّهُ مَكْتُوبٌ بَينَ عَيْنَيْهِ كافِرٌ. وَقالَ ابنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قالَ ذَاكَ، وَلَكِنَّهُ قالَ: أَمَّا إبْرَاهِيمُ فانْظُرُوا إلى صَاحِبِكُمْ، و أَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ عَلَى جَمَلٍ مَخْطُومٍ بِخُلْبَةٍ كأَنِّي أنْظُرُ إلَيْهِ إذِ انحَدَرَ فِي الوَادِي يُلَبِّي.

(69) CHAPTER. At-Talbid (to get the hair stuck together with a sticky substance).

باب التَّلْبِيدِ.

796. Narrated ʿAbdullah bin ʿUmar رضي الله عنهما: I heard ʿUmar رضي الله عنه saying,

٧٩٦ - حدَّثَنَا أبو اليَمَانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبرَنِي

"Whoever braids his hair should shave it (on finishing Iḥrām). You'd better not do something like Talbīd." Ibn ʿUmar used to say: I saw Allāh's Apostle ﷺ with his hair stuck together with gum.

سالِمُ بنُ عَبْدِ اللهِ : أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ : سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ : مَنْ ضَفَّرَ فَلْيَحْلِقْ وَلا تَشَبَّهُوا بالتَّلْبِيدِ . وكانَ ابنُ عُمَرَ يَقُولُ : لَقَدْ رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ مُلَبِّدًا .

797. Narrated Ibn ʿUmar رضي الله عنهما : I heard Allāh's Apostle ﷺ, while he was in the state of Ihram and his hair was stuck togather with gum, saying, "Labbaik, Allāhumma Labbaik, Labbaik Lā Shrīka laka Labbaik. In-al-Ḥamda Wan-Niʿmata Laka wal-Mulk Lā Sharīka Lak." He did not add anything to those words.

٧٩٧ - حدَّثَنِي حِبَّانُ بنُ مُوسَى وأحمَدُ بنُ مُحَمَّدٍ قالا: أخبَرَنا عَبْدُ اللهِ: أخبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يُهِلُّ مُلَبِّدًا يَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لَكَ والمُلْكَ لا شَرِيكَ لَكَ. لا يَزِيدُ عَلَى هَؤُلاءِ الكَلِماتِ .

798. Narrated Ḥafṣa رضي الله عنها, the wife of the Prophet ﷺ: I said, "O Allāh's Apostle! Why have the people finished their Iḥrām after performing the ʿUmra while you have not finished your Iḥrām after your ʿUmra?" He said, "I have done Talbīd (of my hair) and have decorated my Hadis with garlands,

٧٩٨ - حدَّثَنِي إسْماعِيلُ حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَتْ: قُلْتُ يا رَسُولَ اللهِ: ما شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ ولَمْ تَحْلِلْ أنتَ مِنْ عُمْرَتِكَ؟

so I shall not finish my Iḥram till I have slaughtered my Hadi (sacrifice animal)."

قالَ: إني لَبَّدْتُ رأسِي، وقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حتى أنحرَ.

(70) CHAPTER. (Hair) parting.

بابُ الفَرْقِ.

799. Narrated Ibn ʿAbbas رضي الله عنهما: The Prophet ﷺ used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet ﷺ let his hair hang dawn first, but later on he parted it.

٧٩٩ - حدَّثنا أحمدُ بنُ يونُسَ: حدَّثنا إبراهيمُ بنُ سعدٍ: حدَّثنا ابنُ شهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ يُحِبُّ مُوافَقَةَ أهْلِ الكِتابِ فيما لَمْ يُؤْمَرْ فِيهِ، وكانَ أهْلُ الكِتابِ يَسْدِلُونَ أشْعارَهُمْ، وكانَ المُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، فَسَدَلَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ ناصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ.

800. Narrated ʿAisha رضي الله عنها: As if I am now looking at the shine of the hair parting of the Prophet ﷺ while he was in the state of Iḥram.

٨٠٠ - حدَّثنا أبو الوَليدِ وعَبْدُ اللهِ ابنُ رَجاءٍ قالا: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْراهيمَ، عَنِ الأسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ في مَفارِقِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ وهُوَ مُحْرِمٌ. قالَ عَبْدُ اللهِ: في مَفْرِقِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ.

(71) CHAPTER. Braids.

بَابُ الذَّوَائِبِ .

801. Narrated Ibn ʿAbbās : Once I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith and Allāh's Apostle ﷺ was with her as it was her turn. Allāh's Apostle ﷺ got up to offer the night prayer. I stood on his left but he took hold of my two braids and made me stand on his right.

٨٠١ ـ حَدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا الفَضْلُ بنُ عَنْبَسَةَ : أَخْبَرَنَا هُشَيْمٌ : أَخْبَرَنَا أبو بِشْرٍ ح. و حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا هُشَيْمٌ ، عَنْ أَبِى بِشْرٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قالَ : بِتُّ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنْتِ الحارِثِ خالَتِى و كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عِنْدَها فى لَيْلَتِها، قالَ : فقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يُصَلِّى مِنَ اللَّيْلِ ، فَقُمْتُ عَنْ يَسارِهِ ، قالَ : فأخَذَ بذَوَابَتِى فجَعَلَنِى عَنْ يَمِينِهِ .

802. Narrated Abū Bishr (the above Hadith) but he quoted: Ibn ʿAbbās said, "... (took hold of) my two braids or my head."

٨٠٢ ـ حَدَّثَنَا عَمْرُو بنُ مُحَمَّدٍ : حَدَّثَنَا هُشَيْمٌ : أخْبَرَنا أبو بِشْرٍ بِهَذَا، وَقالَ : بذُوَابَتِى أوْ بِرَأسِى .

(72) CHAPTER. Al-Qazaʿ.

بابُ القَزَعِ .

803. Narrated ʿUbaidullah bin Ḥafṣ

٨٠٣ ـ حَدَّثَنِى مُحَمَّدٌ قالَ : أخْبَرَنِى

that ʿUmar bin Nāfiʿ told him that Nāfiʿ, Maula ʿAbdullāh had heard ʿUmar saying, "I heard Allāh's Apostle ﷺ forbiddining Al-Qazaʿ." ʿUbaidullah added: I said, "What is Al-Qazaʿ?" ʿUbaidullah pointed (towards his head) to show us and added, "Nāfiʿ said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there.'" ʿUbaidullah pointed towards his forehead and the sides of his head. ʿUbaidullah was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nāfiʿ said, 'The boy.'" ʿUbaidullah added, "I asked Nāfiʿ again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but Al-Qazaʿ is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

مَخْلَدٌ قالَ : أخبرَنى ابنُ جُرَيْجٍ : أخبرَنى عُبَيْدُ اللهِ بنُ حَفْصٍ : أنَّ عُمَرَ بنَ نافِعٍ أخبرَهُ ، عَنْ نافِعٍ مَوْلى عَبْدِ اللهِ : أنَّهُ سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَنْهَى عَنِ القَزَعِ. قالَ عُبَيْدُ اللهِ : قُلْتُ : وَما القَزَعُ ؟ فأشارَ لَنا عُبَيْدُ اللهِ ، قالَ : إذَا حَلَقَ الصَّبِىُّ وَتَرَكَ هاهُنا شَعَرَةً وَهاهُنا وَهاهُنا ، فأشارَ لَنا عُبَيْدُ اللهِ إلى ناصِيَتِهِ وَجانِبَىْ رأسِهِ ، قِيلَ لِعُبَيْدِ اللهِ : فالجارِيَةُ والغُلامُ قالَ : لا أدرِى ، هٰكَذَا قالَ الصَّبِىُّ. قالَ عُبَيْدُ اللهِ : وَعاوَدْتُهُ فَقالَ : أمَّا القُصَّةُ والقَفَا للغُلامِ فَلا بأسَ بِهِما ، وَلٰكِنَّ القَزَعَ أنْ يُتْرَكَ بِناصِيَتِهِ شَعَرٌ وَلَيْسَ فى رأسِهِ غَيْرُهُ ، وكَذَلِكَ شَقُّ رأسِهِ هٰذَا وَهٰذَا .

804. Narrated (ʿAbdullāh) bin ʿUmar ﵄ : Allāh's Apostle ﷺ forbade Al-Qazaʿ.

٨٠٤ ـ حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ : حدَّثَنا عَبْدُ اللهِ بنُ المُثَنَّى بنِ عَبْدِ اللهِ ابنِ أنَسِ بنِ مالِكٍ : حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ ، عَنِ ابنِ عُمَرَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنِ القَزَعِ .

(73) CHAPTER. The application of

باب تَطْيِيبِ المَرأةِ زَوْجِها

perfume by the wife on her husband with her own hands.

بِيَدَيْهَا .

805. Narrated 'Aisha رضي الله عنها : I applied perfume to the Prophet ﷺ with my own hands when he wanted to assume the state of Iḥrām, and I also perfumed him at Mina before he departed from there (to perfom Ṭawāf-al-Ifāḍa).

٨٠٥ ـ حدَّثني أحمدُ بنُ محمَّدٍ : أخبرَنا عبدُ اللهِ : أخبرَنا يحيى بنُ سعيدٍ : أخبرَنا عبدُ الرحمنِ بنُ القاسمِ ، عنْ أبيهِ ، عنْ عائشةَ قالتْ : طيَّبْتُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ بيَدي لحُرْمِهِ ، وطيَّبْتُهُ بمِنًى قبلَ أنْ يُفيضَ .

(74) CHAPTER. To apply scent to the head and beard.

بابُ الطِّيبِ فى الرأسِ واللِّحْيَةِ .

806. Narrated 'Aisha رضي الله عنها : I used to perfume Allāh's Apostle ﷺ with the best scent available till I saw the shine of the scent on his head and hair.

٨٠٦ ـ حدَّثني إسحاقُ بنُ نصرٍ : حدَّثنا يحيى بنُ آدمَ : حدَّثنا إسرائيلُ ، عنْ أبي إسحاقَ ، عنْ عبدِ الرحمنِ بنِ الأسودِ ، عنْ أبيهِ ، عنْ عائشةَ قالتْ : كُنْتُ أُطيِّبُ رسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ بأطيَبِ ما أجِدُ حتى أجِدَ وَبيصَ الطِّيبِ فى رأسِهِ ولحيتِهِ .

(75) CHAPTER. Combing one's

بابُ الامتِشاطِ .

hair.

807. Narrated Sa'd: A man peeped into the house of the Prophet ﷺ through a hole while the Prophet ﷺ was scratching his head with a Midrai (a certain kind of comb). On that the Prophet ﷺ said (to him), "If I had known that you had been looking, then I would have pierced your eye with that instrument, for asking permission has been ordained so that one would not see things unlawfully.

٨٠٧ ـ حدَّثَنَا آدَمُ بنُ أبي إياسٍ : حدَّثَنَا ابنُ أبي ذِئبٍ ، عَنِ الزُّهْرِيِّ ، عَنْ سَهْلِ بنِ سَعْدٍ : أنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ في دَارِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، والنَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَحُكُّ رأسَهُ بالمِدْرَى ؛ فقَالَ : لَوْ عَلِمْتُ أنَّكَ تَنْظُرُ لطَعَنْتُ بِها في عَيْنِكَ ، إنَّمَا جُعِلَ الاِذْنُ مِنْ قِبَلِ الأبْصَارِ .

(76) CHAPTER. The combing of the hair of the husband by his menstruating wife.

باب تَرْجِيلِ الحائضِ زَوْجَهَا .

808. Narrated 'Āisha رضي الله عنها: I used to comb the hair of Allāh's Apostle ﷺ while I was in my period.

٨٠٨ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كُنْتُ أُرَجِّلُ رأسَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وأنا حائضٌ .

809. Narrated 'Āisha رضي الله عنها: [(As

٨٠٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ :

above, 808).

أَخْبَرَنَا مَالِكٌ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ،
عَنْ عَائِشَةَ مِثْلَهُ .

(77) CHAPTER. To start combing the hair from the right side.

بَابُ التَّرْجِيلِ وَالتَّيَمُّنِ فِيهِ .

810. Narrated Aisha ؓ : The Prophet ﷺ used to like to start from the right side as far as possible in combing and in performing ablution.

٨١٠ ـ حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا
شُعْبَةُ ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ ، عَنْ
أَبِيهِ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ ، عَنِ
النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أَنَّهُ كَانَ
يُعْجِبُهُ التَّيَمُّنُ مَا اسْتَطَاعَ فِى تَرَجُّلِهِ
وَتَوَضُّئِهِ .

(78) CHAPTER. What has been mentioned about musk.

بَابُ مَا يُذْكَرُ فِى الْمِسْكِ .

811. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " (Allāh said), ' Every good deed of Adam's son is for him except fasting ; it is for Me, and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allāh than the smell of musk."

٨١١ ـ حَدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ :
حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ
الزُّهْرِىِّ ، عَنِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِى
هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ
صلى اللهُ عليهِ وسلَّمَ قالَ : كلُّ عَمَلِ ابْنِ
آدَمَ لَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِى ، وأنا أَجْزِى

بِهِ. و لَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ .

(79) CHAPTER. What kind of scent is recommended.

بَاب مَا يُسْتَحَبُّ مِنَ الطِّيبِ .

812. Narrated 'Aisha ؓ : I used to purfume the Prophet ﷺ before his assuming the state of Ihram, with the best scent availale.

٨١٢ ـ حدَّثَنَا مُوسَى : حدَّثَنَا وُهَيْبٌ : حدَّثَنَا هِشَامٌ ، عَنْ عُثْمانَ بنِ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كُنْتُ أُطَيِّبُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ عِنْدَ إحْرَامِهِ بأَطْيَبِ ما أجِدُ .

(80) CHAPTER. Whoever did not refuse the scent.

بَاب مَنْ لَمْ يَرُدَّ الطِّيبَ .

813. Narrated Thumama bin 'Abdullah: Anas ؓ never used to refuse (a gift of) scent and used to say that the Prophet ﷺ never used to refuse (a gift of) scent.

٨١٣ ـ حدَّثَنَا أبو نُعَيْمٍ : حدَّثَنَا عَزْرَةُ بنُ ثابِتٍ الأنْصَارِيُّ قالَ : حدَّثَنِي ثُمَامَةُ بنُ عَبْدِ اللهِ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ لا يَرُدُّ الطِّيبَ ، وَزَعَمَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ لا يَرُدُّ الطِّيبَ .

(81) CHAPTER. Adh-Dharira (a kind of scent).

بَاب الذَّرِيرَةِ .

814. Narrated 'Aisha ؓ : During

٨١٤ ـ حدَّثَنَا عُثْمانُ بنُ الهَيْثَمِ

Hajjat-al-Wada' I perfumed Allah's Apostle ﷺ with Dharira with my own hands, both on his assuming Ihram and on finishing it.

أَوْ مُحَمَّدٌ عَنْهُ عَنِ ابْنِ جُرَيْجٍ : أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللهِ بْنِ عُرْوَةَ : سَمِعَ عُرْوَةَ وَالقَاسِمَ يُخْبِرَانِ عَنْ عَائِشَةَ قَالَتْ : طَيَّبْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلم بِيَدَيَّ بِذَرِيرَةٍ فِي حَجَّةِ الوَدَاعِ بِالحِلِّ وَالإِحْرَامِ .

(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.

بَاب المُتَفَلِّجَاتِ لِلْحُسْنِ .

815. Narrated 'Abdullah ؓ ; Allah has cursed those women who practise tattooing and those who have themselves tattooed, and those who remove their face hairs, and those who create spaces between their teeth artificially to look beautiful, and such women as change the features created by Allah ﷻ ; Why then should I not curse those whom the Prophet ﷺ has cursed? And that is in Allah's Book, i. e. His Saying :—

> ' And what the Apostle gives you take it and what he forbids you abstain (from it).' (59 : 7)

٨١٥ ـ حَدَّثَنَا عُثْمَانُ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ : لَعَنَ اللهُ الوَاشِمَاتِ وَالمُسْتَوْشِمَاتِ ، وَالمُتَنَمِّصَاتِ لِلْحُسْنِ المُغَيِّرَاتِ خَلْقَ اللهِ تَعَالَى . مَالِي لَا أَلْعَنُ مَنْ لَعَنَ النَّبِيُّ صلى اللهُ عليه وسلم ؟ وَهُوَ فِي كِتَابِ اللهِ ـ وَمَا آتَاكُمُ الرَّسُولُ ـ إِلَى ـ فَانْتَهُوا ـ .

(83) CHAPTER. The use of false

بَاب وَصْلِ الشَّعْرِ .

hair.

816. Narrated Ḥumaid bin ʿAbdur-Raḥmān bin ʿAuf that in the year he performed Ḥajj, he heard Muʿāwiya bin Abi Sufyān, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men ? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'"

Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Allāh has cursed the lady who artificially lengthens (her or someone else's) hair, and the one who gets her hair lengthened and the one who tattoos (herself or someone else), and the one who get herself tattooed."

٨١٦ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَامَ حَجَّ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَ بِيَدِ حَرَسِيٍّ ، أَيْنَ عُلَمَاؤُكُمْ ؟ سَمِعْتُ رَسُولَ اللَّهِ صلى اللهُ عليهِ وسلَّمَ يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ : إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ . وَقَالَ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ : حَدَّثَنَا فُلَيْحٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ .

817. Narrated ʿAisha ؓ : An Anṣāri girl was married and she became sick and all her hair fell out. Intending to provide her with false hair, they asked the Prophet ﷺ who said, "Allāh has cursed the lady who artificially lengthens (her or someone else's)

٨١٧ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ : سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمِ بْنِ يَنَّاقٍ يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ جَارِيَةً مِنَ الْأَنْصَارِ تَزَوَّجَتْ وَأَنَّهَا مَرِضَتْ فَتَمَعَّطَ

hair and also the one who gets her hair lengthened."

شَعَرُها فأرَادُوا أنْ يَصِلُوها ، فَسألُوا النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقَالَ : لَعَنَ اللهُ الوَاصِلَةَ والمُسْتَوْصِلَةَ . تابَعَهُ ابنَ إسحَاقَ عَنْ أبانَ بنِ صَالِحٍ ، عَنِ الحَسَنِ ، عَنْ صَفِيَّةَ ، عَنْ عائشَةَ .

818. Narrated Asma, the daughter of Abu Bakr ؓ : A woman came to Allah's Apostle ﷺ and said, "I married my daughter (to someone) but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet ﷺ cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially.

٨١٨ ـ حدَّثَنِي أحمَدُ بنُ المِقْدَامِ : حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ : حدَّثَنا مَنْصُورُ بنُ عَبْدِ الرَّحمَنِ قالَ : حدَّثَتْنِي أُمِّي ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما : أنَّ امْرأةً جاءَتْ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فقَالَتْ : إنى أنْكَحْتُ ابْنَتِي ، ثُمَّ أصَابَتْها شَكْوَى ، فتَمَرَّقَ رأسُها وزَوْجُها يسْتَحِثُّنِي بِها ، أفَاصِلُ رأسَها ؟ فسَبَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ الوَاصِلَةَ و المُسْتَوْصِلَةَ .

819. Narrated Asma', the daughter of Abu Bakr ؓ : Allah's Apostle ﷺ has cursed such a lady as artificially lengthening (her or someone else's) hair or gets her hair lengthened.

٨١٩ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنِ امْرأتِهِ فاطِمَةَ ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ قالَتْ : لَعَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ الوَاصِلَةَ والمُسْتَوْصِلَةَ .

820. Narrated Ibn ʿUmar ؓ: Allah's Apostle ﷺ said, "Allah has cursed such a lady as lengthens (her or someone else's) hair artificially or gets it lengthened, and also a lady who tattoos (herself or someone else) or gets herself tatooed.

٨٢٠ - حدَّثني مُحمَّدُ بنُ مُقاتِلٍ: أخبرَنا عبدُ اللهِ: أخبرَنا عُبيدُ اللهِ، عن نافعٍ، عن ابنِ عُمرَ رضيَ اللهُ عنهُما: أنَّ رسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: لعنَ اللهُ الواصلةَ والمُستوصلةَ والواشمةَ والمُستوشمةَ. قالَ نافعٌ: الوشمُ في اللِّثةِ.

821. Narrated Saʿid bin Al-Musaiyab: Muʿawiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said, "I thought that none used to do this (i. e. use false hair) except Jews. The Prophet ﷺ labelled such practice, (i. e. the use of false hair), as cheating.

٨٢١ - حدَّثنا آدمُ: حدَّثنا عمرُو بنُ مُرَّةَ: سمعتُ سعيدَ بنَ المُسيَّبِ قالَ: قدِمَ مُعاويةُ المدينةَ آخرَ قدمةٍ قدِمَها فخطبَنا فأخرجَ كُبَّةً من شعرٍ، قالَ: ما كنتُ أرى أحدًا يفعلُ هذا غيرَ اليهودِ، إنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ سمَّاهُ الزُّورَ، يعني الواصلةَ في الشَّعرِ.

(84) CHAPTER. Ladies who remove hair from the face.

باب المُتنمِّصاتِ.

822. Narrated ʿAlqama: ʿAbdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces

٨٢٢ - حدَّثنا إسحاقُ بنُ إبراهيمَ: أخبرَنا جريرٌ، عن منصورٍ، عن إبراهيمَ، عن علقمةَ قالَ: لعنَ

between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Yaʿqub said, "What is that ?" ʿAbdullah said, "Why should I not curse those who were cursed by Allah's Apostle ﷺ and are referred to in Allah's Book ?" She said to him, "By Allah, I have read the whole Qurʾan but I have not found such a thing." ʿAbdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says :)

> 'And what the Apostle gives you take it and what he forbids you abstain (from it).' " (59 : 7)

عَبْدُ اللهِ الوَاشِمَاتِ وَالمُتَنَمِّصَاتِ وَالمُتَفَلِّجَاتِ لِلْحُسْنِ المُغَيِّرَاتِ خَلْقَ اللهِ ، فَقَالَتْ أُمُّ يَعْقُوبَ : مَا هَذَا ؟ قَالَ عَبْدُ اللهِ : وَمَالِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ وَفِي كِتَابِ اللهِ ؟ قَالَتْ : وَاللهِ لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُهُ ، قَالَ : وَاللهِ لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ - وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا - .

(85) CHAPTER. The lady who lengthens hair artificially.

بَابُ المَوْصُولَةِ .

823. Narrated Ibn ʿUmar رضي الله عنه : The Prophet ﷺ has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

٨٢٣ - حَدَّثَنِي مُحَمَّدٌ : حَدَّثَنَا عَبْدَةُ ، عَنْ عُبَيْدِ اللهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَعَنَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ الوَاصِلَةَ وَ المُسْتَوْصِلَةَ ، وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ .

824. Narrated Asmaʾ: A woman asked the Prophet ﷺ saying, "O

٨٢٤ - حَدَّثَنَا الحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا هِشَامٌ : أَنَّهُ سَمِعَ فَاطِمَةَ

Allah's Apostle! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

بِنْتَ الْمُنْذِرِ تَقُولُ : سَمِعْتُ أَسْمَاءَ قَالَتْ : سَأَلَتِ امْرَأَةٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَتْ : يا رَسُولَ اللهِ إِنَّ ابْنَتِي أَصَابَتْهَا الحَصْبَةُ فَامَّرَّقَ شَعْرُهَا، و إِنِّى زَوَّجْتُهَا، أَفَأَصِلُ فِيهِ ؟ فَقَالَ : لَعَنَ اللهُ الوَاصِلَةَ والمَوْصُولَةَ .

825. Narrated Ibn 'Umar: I heard the Prophet saying, (or the Prophet said), "Allah has cursed the lady who practises tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet has cursed such ladies.

٨٢٥ ـ حدَّثَنِي يُوسُفُ بنُ مُوسَى : حدَّثَنَا الفَضْلُ بنُ دُكَيْنٍ : حدَّثَنَا صَخْرُ بنُ جُوَيْرِيَةَ ، عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أَوْ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لَعَنَ اللهُ الوَاشِمَةَ والمُسْتَوْشِمَةَ ، و الوَاصِلَةَ والمُسْتَوْصِلَةَ . يَعْنِي لَعَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ .

826. Narrated Ibn Mas'ud: Allah has cursed those women who practise tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by Allah. Why then shall I not curse those whom Allah's Apostle has cursed and who are cursed in Allah's Book too?

٨٢٦ ـ حدَّثَنِي مُحَمَّدُ بنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا سُفْيَانُ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : لَعَنَ اللهُ الوَاشِمَاتِ والمُسْتَوْشِمَاتِ و المُتَنَمِّصَاتِ ، والمُتَفَلِّجَاتِ لِلْحُسْنِ المُغَيِّرَاتِ خَلْقَ اللهِ ، مالي لا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ مَلْعُونٌ فى كِتَابِ اللهِ ؟

(86) CHAPTER. The woman who practises tattooing.

بَابُ الوَاشِمَةِ .

827. Narrated Abū Huraira رضي الله عنه : Allah's Apostle ﷺ said, "The evil eye is a fact," and he forbade tattooing.

٨٢٧ ـ حدَّثَنِي يَحْيَى : حدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : العَيْنُ حَقٌّ ، و نَهَى عَنِ الوَشْمِ .

828. Narrated ʿAbdullāh : (As above 827).

٨٢٨ ـ حدَّثَنَا ابنُ بَشَّارٍ : حدَّثَنَا ابنُ مَهْدِيٍّ : حدَّثَنَا سُفْيَانُ قَالَ : ذَكَرْتُ لِعَبْدِ الرَّحمَنِ بنِ عابِسٍ حَدِيثَ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ فَقَالَ : سَمِعْتُهُ مِنْ أُمِّ يَعْقُوبَ عن عَبْدِ اللهِ مِثْلَ حَدِيثِ مَنْصُورٍ .

829. Narrated Abū Juḥaifa : The Prophet ﷺ forbade the use of the price of blood and the price of a dog, (Ribā*) eating usury and (Ribā*) giving usury, tattooing and being tattooed.

٨٢٩ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنَا شُعْبَةُ ، عَنْ عَوْنِ بنِ أَبِي جُحَيْفَةَ قالَ : رأيْتُ أبِي فقالَ : إنَّ النَّبِيَّ صلى الله عليهِ وسلَّمَ نَهَى عَنْ ثَمَنِ الدَّمِ و ثَمَنِ الكَلْبِ و آكِلِ الرِّبا و مُوكِلِهِ ، والوَاشِمَةِ والمُسْتَوْشِمَةِ .

(87) CHAPTER. The woman who gets herself tattooed.

بَابُ المُسْتَوْشِمَةِ .

830. Narrated Abū Huraira رضي الله عنه : A woman who used to practise tattooing

٨٣٠ ـ حدَّثَنَا زُهَيْرُ بنُ حَرْبٍ : حدَّثَنَا جَرِيرٌ ، عَنْ عُمَارَةَ ، عَنْ أَبِي

was brought to ʿUmar. ʿUmar got up and said, "I beseech you by Allāh, which of you heard the Prophet ﷺ saying something about tattooing?" I got up and said, "O the chief of the Believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet ﷺ (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed.' "

زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قَالَ: أُتِيَ عُمَرُ بِامْرَأَةٍ تَشِمُ، فَقَامَ
فَقَالَ: أَنْشُدُكُمْ بِاللهِ، مَنْ سَمِعَ مِنَ
النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فِي الوَشْمِ؟
فَقَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ:
يَا أَمِيرَ المُؤْمِنِينَ، أَنَا سَمِعْتُ، قَالَ:
مَا سَمِعْتَ؟ قَالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ
عليهِ وسلَّمَ يَقُولُ: لَا تَشِمْنَ وَلَا
تَسْتَوْشِمْنَ.

831. Narrated Ibn ʿUmar: The Prophet ﷺ has cursed the lady who lengthens hair artificially and that who gets her hair lengthened in such a way, and the lady who practises tattooing and that who gets it done for herself.

٨٣١ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي
نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ النَّبِيُّ
صلى اللهُ عليهِ وسلَّمَ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ،
وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ.

832. Narrated ʿAbdullāh ؓ: Allāh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as alter the features created by Allāh. Why should I not then curse those whom Allāh's Apostle ﷺ has cursed and that is in Allāh's Book?

٨٣٢ ـ حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ،
عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ
قَالَ: لَعَنَ اللهُ الوَاشِمَاتِ وَالمُسْتَوْشِمَاتِ،
وَالمُتَنَمِّصَاتِ وَالمُتَفَلِّجَاتِ لِلْحُسْنِ
المُغَيِّرَاتِ خَلْقَ اللهِ، مَالِي لَا أَلْعَنُ مَنْ
لَعَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ
وَهُوَ فِي كِتَابِ اللهِ؟

(88) CHAPTER. Pictures.

بَاب التَّصَاوِيرِ .

833. Narrated Abū Ṭalḥa ﷺ: The Prophet ﷺ said, "Angels do not enter a house in which there is a dog or there are pictures."

٨٣٣ ـ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُمْ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لا تَدْخُلُ المَلائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلا تَصَاوِيرُ . وَقَالَ اللَّيْثُ : حَدَّثَنِي يُونُسُ ، عَنِ ابْنِ شِهَابٍ : أَخْبَرَنِي عُبَيْدُ اللهِ : سَمِعَ ابْنَ عَبَّاسٍ : سَمِعْتُ أَبَا طَلْحَةَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ .

(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.

بَاب عَذَابِ المُصَوِّرِينَ يَوْمَ القِيَامَةِ .

834. Narrated Muslim: We were with Masrūq at the house of Yasār bin Numair. Masrūq saw pictures on his terrace and said, "I heard 'Abdullāh saying that he heard the Prophet ﷺ saying, "The people who will receive the severest punishment from Allāh will be the picture-makers.' "

٨٣٤ ـ حَدَّثَنَا الحُمَيْدِيُّ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا الأَعْمَشُ ، عَنْ مُسْلِمٍ قَالَ : كُنَّا مَعَ مَسْرُوقٍ فِى دَارِ يَسَارِ بْنِ نُمَيْرٍ فَرَأَى فِى صُفَّتِهِ تَمَاثِيلَ فَقَالَ : سَمِعْتُ عَبْدَ اللهِ قَالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللهِ المُصَوِّرُونَ .

835. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

٨٣٥ ـ حَدَّثَنَا إِبْرَاهِيمُ بنُ المُنْذِرِ : حَدَّثَنَا أَنَسُ بنُ عِيَاضٍ عَنْ عُبَيْدِ اللهِ ، عَنْ نَافِعٍ : أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : إِنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ القِيامَةِ ، يُقالُ لَهُمْ : أَحْيُوا ما خَلَقْتُمْ .

(90) CHAPTER. The obliteration of pictures.

باب نَقْضِ الصُّوَرِ .

836. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ never used to leave in the house anything carrying images or crosses but he obliterated it.

٨٣٦ ـ حَدَّثَنَا مُعاذُ بنُ فَضَالَةَ : حَدَّثَنا هِشامٌ ، عَنْ يَحْيى ، عَنْ عِمْرانَ ابنِ حِطَّانَ : أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حَدَّثَتْهُ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ لَمْ يَكُنْ يَتْرُكُ فى بَيْتِهِ شَيْئًا فِيهِ تَصَالِيب إلاَّ نَقَضَهُ .

837. Narrated Abū Zurʾa: I entered a house in Medina with Abū Huraira, and he saw a man making pictures at the top of the house. Abū Huraira said, "I heard Allāh's Apostle ﷺ saying (that Allāh said), 'Who would be more unjust than

٨٣٧ ـ حَدَّثَنا مُوسَى : حَدَّثَنا عَبْدُ الواحِدِ : حَدَّثَنا عُمارَةُ : حَدَّثَنا أَبُو زُرْعَةَ قالَ : دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بالمَدِينَةِ فَرَأى فى أَعْلاها مُصَوِّرًا يُصَوِّرُ فَقالَ : سَمِعْتُ رَسُولَ اللهِ

the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' " Abū Hnraira then asked for a water container and washed his arms up to his armpits. I said, "O Abū Huraira! Is this something you have heard from Allah's Apostle?" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection."

صلى اللهُ عليه وسلَّمَ يَقُولُ: وَمَنْ أظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً وَلْيَخْلُقُوا ذَرَّةً، ثُمَّ دَعا بِتَوْرٍ مِنْ ماءٍ، فَغَسَلَ يَدَيْهِ حتى بَلَغَ إِبْطَهُ، فَقُلْتُ: يا أبا هُرَيْرَةَ؛ أشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ؟ قالَ: مُنْتَهَى الحِلْيَةِ.

(91) CHAPTER. (What about pictures made on things that are to be trodden on (i.e., carpets, mats, etc.).

باب ما وُطِئَ مِنَ التَّصاوِيرِ.

838. Narrated ʿĀisha ﵂ : Allāh's Apostle ﷺ returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allāh's Apostle ﷺ saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allāh's created beings." So we turned it (i.e, the curtain) into one or two cushions.

٨٣٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَبْدَ الرَّحمنِ ابنَ القاسِمِ وَما بالمَدينةِ يَوْمَئِذٍ أفْضَلُ مِنْهُ قالَ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها: قَدِمَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرامٍ لي عَلى سَهْوَةٍ لي فيها تَماثِيلُ. فَلَمَّا رآهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ هَتَكَهُ وَقالَ: أشَدُّ النَّاسِ عَذَابًا يَوْمَ القِيامةِ الَّذِينَ يُضاهُونَ بِخَلْقِ اللهِ. قالَتْ: فَجَعَلْناهُ وِسادَةً أوْ وِسادَتَيْنِ.

839. Narrated ʿĀisha ﵂ : The Prophet ﷺ returned from a journey

٨٣٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ اللهِ بنُ دَاوُدَ، عَنْ هِشامٍ، عَنْ

when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it. The Prophet ﷺ and I used to take a bath from one container (of water).

أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مِنْ سَفَرٍ وَعَلَّقْتُ دُرْنُوكًا فِيهِ تَمَاثِيلُ ، فأَمَرَنِي أَنْ أَنْزَعَهُ فَنَزَعْتُهُ ، وكُنْتُ أَغْتَسِلُ أَنَا والنَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مِنْ إِنَاءٍ وَاحِدٍ .

(92) CHAPTER. Whoever disliked to sit on pictures.

باب مَنْ كَرِهَ القُعُودَ عَلَى الصُّوَرِ .

840. Narrated ʿĀisha ؓ : I purchased a cushion with pictures on it. The Prophet ﷺ (came and) stood at the door but did not enter. I said (to him), "I repent before Allāh for the guilt I have." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

٨٤٠ ـ حدَّثَنَا حَجَّاجُ بنُ مِنْهَالٍ : حدَّثَنَا جُوَيْرِيَةُ ، عَنْ نَافِعٍ ، عَنِ القَاسِمِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ ، فَقَامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بالبابِ فَلَمْ يَدْخُلْ فَقُلْتُ : أَتُوبُ إِلى اللهِ مِمَّا أَذْنَبْتُ . قالَ : مَا هَذِهِ النُّمْرُقَةُ ؟ قُلْتُ : لِتَجْلِسَ عَلَيْهَا وَتَوَسَّدَهَا . قالَ : إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيَامَةِ ، يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ، وإِنَّ المَلائِكَةَ لا تَدْخُلُ بَيْتًا فِيهِ الصُّوَرُ .

841. Narrated Bukair from Busr

٨٤١ ـ حدَّثَنَا قُتَيْبَةُ : حدَّثَنَا اللَّيْثُ ،

bin Sa'id from Zaid bin Khālid: Abū Ṭalha, the companion of the Prophet ﷺ said, "Angels (of mercy) do not enter a house where there are pictures.'" Busr added: Then Zaid fell ill and we paid him a visit. Behold! There was, hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullāh Al-Khaulānī, the step son of Maimūna, the wife of the Prophet ﷺ, "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullāh said, "Didn't you hear him saying: 'except a design in a garment'?"

عَنْ بُكَيْرٍ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ زَيْدِ بنِ خالِدٍ عَنْ أبي طَلْحَةَ صَاحِبِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ المَلائِكَةَ لا تَدْخُلُ بَيْتًا فيهِ صُورَةٌ. قالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُدْناهُ، فإذَا عَلَى بابِهِ سِتْرٌ فيهِ صُورَةٌ، فَقُلْتُ لِعُبَيْدِ اللهِ الخَوْلانِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: ألَمْ يُخْبِرْنا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأوَّلِ؟ فَقالَ عُبَيْدُ اللهِ: ألَمْ تَسْمَعْهُ حِينَ قالَ: إلاَّ رَقْمًا في ثَوْبٍ. وَقالَ ابنُ وَهْبٍ: أخْبَرَنِي عَمْرٌو وَهُوَ ابنُ الحارِثِ: حدَّثَهُ بُكَيْرٌ: حدَّثَهُ بُسْرٌ: حدَّثَهُ زَيْدٌ حدَّثَهُ أبو طَلْحَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

(93) CHAPTER. It is disliked to pray wearing clothes with pictures.

باب كَرَاهِيَةِ الصَّلاةِ في التَّصاوِيرِ.

842. Narrated Anas ؓ: 'Āisha had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet ﷺ said to her, "Remove it from my sight,

٨٤٢ - حدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ قِرَامٌ لِعائِشَةَ سَتَرَتْ بِهِ جانِبَ

for its pictures are still coming to my mind in my prayers."

بَيْتِها فَقالَ لَهَا النَّبِيُّ صلى اللهُ عليه وسلَّمَ : أَمِيطِي عَنِّي ، فإنَّهُ لا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لي في صَلاتي .

(94) CHAPTER. Angels do not enter a house in which there are pictures.

باب لا تَدْخُلُ المَلائِكَةُ بَيْتًا فِيهِ صُورَةٌ .

843. Narrated Sālim's father ; Once Gabriel promised to visit the Prophet ﷺ but he delayed and the Prophet ﷺ got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

٨٤٣ ـ حدَّثنا يَحْيى بنُ سُلَيْمانَ قالَ : حدَّثني ابنُ وَهْبٍ قالَ : حدَّثني عُمَرُ بنُ مُحَمَّدٍ ، عَنْ سالِمٍ ، عَنْ أَبيهِ قالَ : وَعَدَ جِبْرِيلُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ فَرَاثَ عَلَيْهِ حتى اشْتَدَّ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّمَ فخَرَجَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ فَلَقِيَهُ فَشَكَا إليْهِ ما وَجَدَ ، فَقالَ لَهُ : إنَّا لا نَدْخُلُ بَيْتًا فيهِ صُورَةٌ ولا كَلْبٌ .

(95) CHAPTER. Whoever does not enter a house which has a picture in it.

باب مَنْ لَمْ يَدْخُلْ بَيْتًا فيهِ صُورَةٌ .

844. Narrated 'Āisha ؓ : the

٨٤٤ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ،

wife of the Prophet ﷺ: I bought a cushion having pictures on it. When Allāh's Apostle ﷺ saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face. I said, "O Allāh's Apostle! I turn to Allāh and His Apostle in repentance. What sin have I committed?" He said, "What about this cushion?" I said, "I bought it for you to sit on and recline on." Allāh's Apostle ﷺ said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.'" He added, "Angels do not enter a house in which there are pictures."

عَنْ مالِكٍ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنَّها أخْبَرَتْهُ أنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ، فَلَمَّا رآها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قامَ عَلَى البابِ فَلَمْ يَدْخُلْ، فعَرَفَتْ فى وَجْهِهِ الكَرَاهِيَةَ، قالَتْ: يارَسُولَ اللهِ، أتُوبُ إلى اللهِ و إلى رَسُولِهِ، ماذَا أذْنَبْتُ ؟ قالَ : ما بالُ هَذِهِ النُّمْرُقَةِ ؟ فَقالَتْ : اشْتَرَيْتُها لِتَقْعُدَ عَلَيْها وَتَوَسَّدَها ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ رسلَّمَ : إنَّ أصحابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ وَيُقالَ لَهُمْ : أحْيُوا ما خَلَقْتُمْ. وَقالَ : إنَّ البَيْتَ الَّذى فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلائكَةُ .

(96) CHAPTER. Whoever cursed a picture-maker.

باب مَنْ لَعَنَ المُصَوِّرَ .

845. Narrated Abū Juḥaifa that he had bought a slave whose profession was cupping. The Prophet ﷺ forbade taking the price of blood and the price of a dog and the earnings of a

٨٤٥ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ غُنْدَرٌ : حدَّثَنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبى جُحَيْفَةَ، عَنْ أبِيهِ أنَّهُ اشْتَرَى غُلاما حَجّاما،

prostitute, and cursed the one who took or gave (Ribā) usury, and the lady who tattooed others or got herself tattooed, and the picture-maker.

فَقَالَ: إِنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الكَلْبِ، وَكَسْبِ البَغِيِّ، وَلَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ، وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ وَالمُصَوِّرَ.

(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.

بَاب مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ القِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ.

846. Narrated Ibn ʿAbbās ﵄: I heard Muḥammad ﷺ saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

٨٤٦ - حَدَّثَنَا عَيَّاشُ بنُ الوَلِيدِ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ قَالَ: سَمِعْتُ النَّضْرَ بنَ أَنَسِ بنِ مَالِكٍ يُحَدِّثُ قَتَادَةَ قَالَ: كُنْتُ عِنْدَ ابنِ عَبَّاسٍ وَهُمْ يَسْأَلُونَهُ وَلَا يَذْكُرُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ حَتَّى سُئِلَ فَقَالَ: سَمِعْتُ مُحَمَّدًا صلى اللهُ عليهِ وسلَّمَ يَقُولُ: مَنْ صَوَّرَ صُورَةً فى الدُّنْيَا كُلِّفَ يَوْمَ القِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ.

(98) CHAPTER. To ride behind a rider on an animal.

بَاب الإِرْتِدَافِ عَلَى الدَّابَّةِ.

847. Narrated Usāma bin Zaid ؓ : Allāh's Apostle ﷺ rode a donkey saddled with a saddle covered with a Fadakiyya velvet sheet, and he made me ride behind him.

٨٤٧ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حَدَّثَنَا أبو صَفْوَانَ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ رَكِبَ عَلى حِمارٍ عَلى إكافٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ وأرْدَفَ أُسامةَ وَرَاءَهُ .

(99) CHAPTER. Three (riders) on one animal.

بابُ الثَّلاثَةِ عَلى الدَّابَّةِ .

848. Narrated Ibn ʿAbbās ؓ : When the Prophet ﷺ arrived at Mecca, the children of Banī ʿAbdul Muttalib received him. He then mounted one of them in front of him and the other behind him.

٨٤٨ - حَدَّثَنَا مُسَدَّدٌ قالَ: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ المُطَّلِبِ فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وآخَرَ خَلْفَهُ .

(100) CHAPTER. The mounting of the owner of animal and somebody else in front of him. Some people said, " The owner of animal has the right to sit in front except when he permits

بابُ حَمْلِ صاحِبِ الدَّابَّةِ غَيْرَهُ بَيْنَ يَدَيْهِ، وقالَ بَعْضُهُمْ: صاحِبُ الدَّابَّةِ أحَقُّ بِصَدْرِ الدَّابَّةِ إلاَّ أنْ يَأْذَنَ لَهُ .

somebody else to sit in front."

849. Narrated Aiyūb: The worst of three (persons riding one animal) was mentioned in ʿIkrima's presence. ʿIkrima said, "Ibn ʿAbbās said, '(In the year of the conquest of Mecca) the Prophet ﷺ came and mounted Quthām in front of him and Al-Faḍl behind him, or Quthām behind him and Al-Faḍl in front of him.' Now which of them was the worst off and which was the best?" (1)

٨٤٩ - حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ : حَدَّثَنَا عَبْدُ الوَهَّابِ : حَدَّثَنَا أَيُّوبُ : ذُكِرَ شَرُّ الثَّلاثَةِ عِنْدَ عِكْرِمَةَ فَقَالَ : قالَ ابنُ عَبَّاسٍ : أَتَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَقَدْ حَمَلَ قُثَمَ بَيْنَ يَدَيْهِ والفَضْلُ خَلْفَهُ ، أَوْ قُثَمَ خَلْفَهُ والفَضْلَ بَيْنَ يَدَيْهِ ، فَأَيُّهُمْ شَرٌّ أَوْ أَيُّهُمْ خَيْرٌ .

(101) CHAPTER. To mount a man behind another man on an animal.

باب إرْدَافِ الرَّجُلِ خَلْفَ الرَّجُلِ .

850. Narrated Muʿādh bin Jabal ؓ: While I was riding behind the Prophet ﷺ and between me and him there was only the back of the saddle, he said, "O Muʿādh!" I replied, "Labbaik, O Allāh's Apostle, and Saʿdaik!" he said, "Do you know what is Allāh's right upon

٨٥٠ - حَدَّثَنَا هُدْبَةُ بنُ خالِدٍ : حَدَّثَنَا قَتَادَةُ : حَدَّثَنَا أَنَسُ بنُ مالكٍ ، عَنْ مُعاذِ بنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قالَ : بَيْنَا أنا رَدِيفُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم لَيْسَ بَيْنِي وَبَيْنَهُ إلاَّ أَخِرَةُ الرَّحْلِ فَقَالَ : يا مُعاذُ ، قُلْتُ :

---

(1) ʿIkrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.

his slave?" I said, "Allāh and His Apostle know best." He said, "Allāh's right upon his slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu'ādh bin Jabal!" I replied, "Labbaik, O Allāh's Apostle, and Sa'daik!" He said, "Do you know what is the right of the slaves upon Allāh if they do that?" I replied, "Allāh and His Apostle know best." He said, "The right of the slaves upon Allāh is that He will not punish them (if they do that)."

لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ : يَا مُعَاذُ ، قُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ : يَا مُعَاذُ ، قُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ ، قَالَ : هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ ؟ قُلْتُ : اللهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : حَقُّ اللهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ : يَا مُعَاذُ بْنُ جَبَلٍ ، قُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ ، قَالَ : هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوهُ ؟ قُلْتُ : اللهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : حَقُّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَهُمْ .

(102) CHAPTER. To mount a woman behind a man who is Dha-Mahram.

بَابُ إِرْدَافِ الْمَرْأَةِ خَلْفَ الرَّجُلِ ذَا مَحْرَمٍ .

851. Narrated Anas bin Mālik ؓ : We were coming from Khaibar along with Allāh's Apostle ﷺ while I was riding behind Abu Talha and he was proceeding. While one of the wives of Allāh's Apostle ﷺ was riding behind Allāh's Apostle ﷺ, suddenly the foot of the camel

٨٥١ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ ابْنِ صَبَّاحٍ : حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ : حَدَّثَنَا شُعْبَةُ : أَخْبَرَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : أَقْبَلْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ خَيْبَرَ وَإِنِّي لَرَدِيفُ

slipped and I said, "The woman!" and alighted (hurriedly). Allāh's Apostle ﷺ said, "She is your mother." So I resaddled the she-camel and Allāh's Apostle ﷺ mounted it. When he approached or saw Medina, he said, "Āyibūn, tā'ibūn, ʿābidūn, lirabbinā hamidūn."(1)

أبي طَلْحَةَ وَهُوَ يَسِيرُ وَبَعْضُ نِساءِ
رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم رَدِيفُ
رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إذْ عَثَرَتِ
النَّاقَةُ فَقُلْتُ : المَرْأةَ ، فَنَزَلْتُ فَقالَ
رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إنَّها
أُمُّكُمْ ، فَشَدَدْتُ الرَّحْلَ وَرَكِبَ
رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ، فَلَمَّا دَنا
أوْ رأى المَدِينَةَ قالَ : آيِبُونَ تائِبُونَ
عابِدُونَ ، لِرَبِّنا حامِدُونَ .

(103) CHAPTER. To put one leg on the other while lying down.

باب الاسْتِلْقاءِ وَوَضْعِ الرِّجْلِ عَلَى الأُخْرَى .

852. Narrated ʿAbbād bin Tamīm's uncle: I saw the Prophet lying down in the mosque and placing one leg on the other.

٨٥٢ ـ حدَّثَنا أحْمَدُ بنُ يُونُسَ :
حدَّثنا إبْراهِيمُ بنُ سَعْدٍ : حدَّثَنا ابنُ
شِهابٍ ، عَنْ عَبَّادِ بنِ تَمِيمٍ ، عَنْ
عَمِّهِ : أنَّهُ أبْصَرَ النَّبِيَّ صلى اللهُ عليهِ
وسلَّم يَضْطَجِعُ فى المَسْجِدِ رَافِعاً
إحْدَى رِجْلَيْهِ عَلَى الأُخْرَى .

The End of 7th Volume

بحمده تعالى تم الجزء التاسع

---

(1) "Coming back with repentance, worshipping Allāh and celebrating His praises.